THE WORKES OF THAT FAMOVS AND WORTHY MINISTER OF CHRIST

In the Universitie of CAMBRIDGE,

M. W. PERKINS.

The third and last Volume.

Newly corrected and amended.

CONTAINING HIS LEARNED Expositions of sundry choice places of Scripture,

With some little Tractates.

The particulars whereof thou maist see in the next Page, with the order of their placing.

Hereto is adjoyned a two-fold Table, one of the chiefe Points and Questions, the other of choice places of Scripture.

ECCLES. 12. 9.

The more wise the Preacher was, the more he taught the people knowledge, and caused them to heare, and searched forth, and prepared many parables.

EPHES. 3. 4.

Whereby when you read, you may know mine understanding in the mystery of Christ.

LONDON,

Printed by IOHN HAVILAND.

1631.

A Catalogue of the Commentaries and Tractates contained in this Volume, with the order of their placing.

I. *An Exposition upon Christs Sermon in the Mount.* Matth. 5,6,7. Chapters.

II. *A Commentary upon the eleventh Chapter to the Hebrewes, containing the Cloud of faithfull Witnesses.*

III. *An Exposition upon the three first Chapters of the Revelation of S. Iohn.* pag. 207

IV. *The Combat betweene Christ and the Devill: or a Commentary upon Christs Temptations.* Matth. 4. v. 1. &c. pag. 371

V. *An Exhortation to Repentance, grounded upon* Zeph. 2. v. 1, 2. pag. 411

VI. *The calling of the Ministery: declaring their Duties and Dignities, in two Treatises:*
The first grounded on Iob 33. v. 23, 24. pag. 429
The second on Isa. 6. v. 5, 6, 7, 8. pag. 441

VII. *A fruitfull Dialogue concerning the end of the world, betweene a Christian and a Worldling.* pag. 465

VIII. *An Exposition of the whole Epistle of Iude.* pag. 479

IX. *A Discourse of the damned Art of Witchcraft, grounded on* Exod. 22. 18. pag. 607

X. *A Resolution to the Country-man, proving it utterly unlawfull to buy or use our yearely Prognostications.* pag. 653

XI. *A short Survey of the right manner of erecting and ordering of a Family, according to the Scriptures.* pag. 669.

A Godly and Learned

EXPOSITION VPON Christs Sermon in the Mount.

PREACHED IN CAMBRIDGE by that Reverend and Iudicious Divine, M. W. PERKINS.

Published at the request of his Executors by TH. PIERSON, Preacher of Gods Word.

Whereunto is adjoyned a two-fold Table: one of speciall Points here handled; the other, of choice places of Scripture here quoted.

MATTH. 17. 5.
This is my well-beloved Sonne in whom I am well pleased: heare him.

LONDON,
Printed by IOHN HAVILAND, for IAMES BOLER.
1631.

TO THE RIGHT HONOVRABLE,

Oliver Lord S^t. Iohn,

BARON OF *BLETSO*,

His very good Lord,

Grace and Peace.

THe sacred Scriptures (Right Honourable) are stiled by the Spirit of truth, to be all and wholly [a] *righteous*, [b] *perfect*, and [c] *pure*, yea, *most* [d] *pure*; that it must needs savour of the spirit of Antichrist, to judge any part thereof (as the Papists doe) unmeet for Gods people to bee acquainted withall. And yet I doubt not but that on our behalfe for some respects, a kinde of preheminence may be yeelded to some parcels of Scripture above others, without any derogation therefrom: else the [e] Apostles should have wronged *Moses* and the *Prophets*, by preferring the Gospell farre before them in *glory* and *evidence*. And therefore, as *Paul* gave a speciall charge to [f] *Timothy* of his *parchments* above his *bookes*, as being, though not for matter more precious, yet for present use at least, more expedient; so may our hearts, embracing with reverence the whole truth of God as pure and perfect, in regard of fitnesse to our peculiar estate, cleave more neerely to some portion thereof than unto others: for seeing herein is both *milke* and *strong meat*, who will doubt, but that according to our age and growth in Christ we should affect? But I may not here dilate of this difference of Scripture, and therefore will come directly to that portion of it, *Christs Sermon in the Mount*, which is here explaned in this Commentarie; endevouring briefly to shew some notes of eminence in these three *Chapters*, for which they deserve among all the *Lords worthies* to have the *name* of the first *three*. And to omit the *Author* hereof, though *Iesus Christ the sonne of God*, because the [g] *whole Scripture was given by inspiration from the holie spirit*; as also his *preparation* hereunto (though extraordinary) *by* [h] *prayer to God the whole night before*, which must needs import some consequence of great importance; I will onely point at the *manner of penning* this Sermon, and the matter which it containeth.

For the first, when the beloved Apostle saith of Christs sayings and doings, that *many things were not written*, and yet *some things were written* for the ground and confirmation of our faith, none (I hope) will deny, but these things which were written, were by the holy Ghost judged more behovefull for the Church, than those which were omitted. Whence by good collection it will follow, that things more largely penned were also deemed the more expedient: for why should the holy Ghost in penning be more copious, unlesse the things propounded were (to us at least) more precious? Now search the holy records of Christ thorowout, and see what Sermon is so fully registred as this is, unlesse it were his [i] *consolation* uttered to his Disciples, with his *prayer* unto his

a Prov. 8.8.
b Psal. 19.7.
c Prov. 30.5.
d Psal. 119.140. Bellar. l. 2. de verb. dei. c. 5. par. 3.

e 2 Cor. 3.8.9. 11.13.18. 2 Pet. 1.19.

f 2 Tim. 4.13.

g 2 Tim. 3.16.
h Luk. 6.12.

Ioh. 20.30, 31.

i Ioh. 14. 15. 16. 17. chap.

The matter of this Sermon.

Chap.5.v.3.to ch.13.

v.13. to 17.

v.17.to the end of the chapter.

Chap.6.v.1.to ch.19.

v.19. to the 24.

Chap.7.verse.1. to the 7.vers. v.6.

7.v.7.to the 12.

v.12.

v.13,14.

v.15. to the 21.

v.21.to the end.

Chap.10.7.

Father, a little before his passion: *This* being his *welcome* to them into their Apostleship, and *That*, his *farewell* at his death.

But to come to the matter it selfe. This Sermon containeth twelve severall heads of Doctrine, answerable indeed to the number of the twelve Apostles, to whom it was principally intended, upon their calling to that office; although I dare not say, particularly to be applied *part to part*, but rather generally the whole to every one, unlesse it may be, in the last parcell by the great *ruine of the house upon the sands*, Christ had a speciall aime at the fearefull fall of *Judas* that betrayed him. Now the *first* of these concerneth mans *chiefe good in true happinesse*, which is here so plainly declared in eight severall rules, as they lead every man hereto, and give the childe of God most comfortable assurance hereof, even in his greatest misery. The *second* doth more peculiarly respect the *function of the ministery*, the ordinary meanes of attaining the former happinesse. The *third* restoreth the morall Law to his true sense and meaning, which the Iewish Teachers had shamefully perverted, so as now we may make straight steps unto our feet in the way of obedience. The *fourth* directeth us in the *right manner of doing good workes*, by speciall instance in these three, *Almes*, *Prayer*, and *Fasting*, wherein the Hypocriticall Pharisies had spent much labour in vaine. The *fifth* prescribeth that *moderate care and desire* of earthly things, which doth locke up *covetousnesse*, the root of all evill. The *sixth* reformeth the practice of *rash judgement*, for the better evidence of humility in our selves, and of love unto our brethren. The *seventh* prescribeth *ministeriall discretion*, in the dispensation of the holy things of God, for the *pure keeping* of the things themselves, and the *safe being* of the dispensers thereof. The *eighth* doth *notably encourage* us both by precept and promise, to the holy exercise of *prayer* and *invocation*. The *ninth* doth furnish us to the practice of *justice* and *equity* in our civill conversation. The *tenth* doth effectually urge us unto care of our salvation, by *walking in the straight way of life*, and *shunning the broad way that leadeth to destruction*. The *eleventh* doth forewarne us of false Teachers, who be the maine seducers out of the way of life. The *twelfth* and last, with the conclusion, doth knit up all, perswading us both by promise of *happinesse* eternall, and of *security* most comfortable; as also upon perill of *utter ruine irrecoverable*, with outward profession to joyne answerable obedience, both in heart and life.

Now all and every one of these (Right Honourable) are of that importance in the life of a Christian, that none of them can be neglected of him that with comfort and safety would live godly in Christ Iesus. For the better evidence whereof, I must referre your Honour, with the Christian Reader, to this godly and learned Exposition ensuing; wherein the reverend *Author, of blessed memory*, hath faithfully laboured upon sound interpretation of the Text, to lay downe wholesome instructions for the obedience of faith. My paines herein hath beene chiefly this, as neere as I could, out of mine owne and others notes, to commend unto the publike view, the Authors faithfull labours in his owne meaning. Onely I have here and there upon good occasion (though private to my selfe) added some references in the margent unto classicall Popish writers, for such opinions as are herein charged upon them. Mine interest for the publishing of this worke, I hope I shall approve unto any gainsayer. Now whatsoever it is, in all bounden duty and service, I humbly commend it unto your Lordship, and under your honourable protection, to the household of faith. And because I doubt not of your diligence in the faithfull and frequent perusall of it, I will turne my perswasions towards you this way, into prayer to the Almighty for you, that by the edifying of your faith, and other graces of God herein, you may more and more abound in the fruits of righteousnesse, enjoying here much true honour, with long and happy dayes, in the peace of our Sion, and the prosperitie of your family, and in the end eternall life through Iesus Christ. *May* 1608.

Your Honours to command,

Thomas Pierson.

AN ADVERTISEMENT TO THE CHRISTIAN READER, concerning the WORKES of Mr. W. PERKINS.

BEcause the Title of this Booke (*Good Reader*) importeth a consummation and finishing of the long expected labours of our godly and learned Divine, M. W. PERKINS, and yet in this Catalogue prefixed, beside the two former Volumes, thou wanteſt some particulars that heretofore were promised, (as his *Exposition of the 32. and 110. Psalmes*, The *Confutation of Canisius Catechisme*, with *other Sermons*) I thought good to acquaint thee with some reasons, whereby his Executors have beene perswaded to make a finall stay and suppressing of them.

1. They were of the first fruit of his labours, which if he had intended for the presse, he would no doubt have revised long since, as he did some other things, which then he handled and published for thy good.

2 Beside that the Church of God enjoyeth the benefit of other mens labours of the same [a] kinde (whereto our reverend Author had due [b] respect,) the truth is, that the most materiall points contained in these suppressed Lectures, are more largely and exactly handled in his Workes already published. To instance in some: The whole argument of the 110. Psalme, (to use our Authors owne division, containeth either *Christs Kingdome*, or *his Priest-hood*: both which points thou shalt finde particularly handled in the *Golden Chaine*, Chap. 18. and more at large in the *Creed*: His *Kingdome*, in these words, [*He sitteth at the right hand of God*,] and his *Priesthood*, in [c] handling *Christs sacrifice*. And for the 32. Psalme, the points of largest discourse, are *The knowledge of remission of sinne, with assurance of salvation*, upon the *first verse*; which is farre more fully discussed in the [d] Treatise of Conscience, [e] Cases of Conscience, and [f] Reformed Catholike: And upon the *second verse*, the point of *Justification by imputed righteousnesse, and not by workes*: which to thy full content are cleared, in the [g] *Golden Chaine*, [h] *Reformed Catholike*, beside many other places, which I purposely omit. And for the *confutation of Canisius*, what materiall point of controversie can be expected, which is not either in his *Golden Chaine*, The *Reformed Catholike*, The *Idolatry of the last times*, The *Treatise of Gods free grace, and mans free will*, or in his *Probleme*? Nay, I am perswaded it would not be any difficult thing, to note out in particular, the severall points of these forenamed Sermons, in some one place or other of his published Workes; whereby it is plaine, that the suppressing of them is neither prejudiciall to the Author, or to the Reader.

These things well considered, and withall the great quantity and price whereto his Workes are already risen, I hope thou wilt approve of their advice that deliberately wished their finall stay. It may be some will thinke it unmeet, that any thing of this reverend Divine should be suppressed; but let such consider well, what the beloved Apostle saith of the blessed workes of our Saviour Christ, to wit, that [k] *many of them, yea, the greatest number of them were omitted, and those things onely written which were necessary for the ground and confirmation of our faith:* There needs no application, seeing our

a Sadeel. Mornay on the 32. Psal. Sohnius on the 110. Psal. Perkins Comment. on Canisius Catechisme.

b See his advertisement to the Reader, before his exposition of the Lords prayer, in the end.

c Pag. 222. edit. 1608 in fol.

d Chap. 3. sect. 2.

e Lib. 1. c. 6.

f Point. 3.

g Chap. 37. & 52.

h Point. 4.

i Chap. 52.

k Iohn 20. 30, 31. and Chap. 21. 25.

An advertiſment to the Reader.

our times are more like to ſurfet with abundance, than ſtarve for want of printed books. Wherfore I hope this may ſuffice, to perſwade thoſe that have unprinted copies in their hands, to uſe them for their owne private benefit. But if any reſt not ſatisfied herewith, I would yet intreat thus much of them, that before they put hand to worke for the preſſe, they would acquaint Maſter *Perkins* Executors with their reaſons that move them thereunto: from whom I doubt not, but they ſhall receive either ſufficient ſatisfaction for their ſtay, or good leave to proceed in their intended courſe. Which thing I doe the rather adviſe, becauſe the Executors have a generall Inhibition out of his Majeſties Court of high Commiſſion, prohibiting the publiſhing of any of his workes without their conſent. Now the God of all grace, who is Lord of the harveſt, ſend forth daily ſuch faithfull workemen, and bleſſe theſe and their labours for the beauty and wealth of Sion. Amen. *September* 1. 1609.

Thine in Chriſt Ieſus,

Thomas Pierſon.

A Godly and Learned EXPOSITION VPON CHRISTS Sermon in the Mount.

Matth. 5. 1. *And when he ſaw the multitude, he went up into a Mountaine: and when he was ſet, his Diſciples came to him.*
2 *And he opened his mouth, and taught them, ſaying, &c.*

IN this Chapter and the two next, is contained *Chriſts Sermon in the Mount*, preached to his Diſciples, and others that were converted unto him among the multitude. Hereof I have choſen to entreat, becauſe it is a moſt divine and learned Sermon, and may not unfitly be called the *Key of the whole Bible:* for here Chriſt openeth the ſumme of the old and new Teſtament.

Before we come to the parts of this Sermon, three generall points are to be ſcanned, for the clearing of the doctrine following: Firſt, the *Time* when this Sermon was preached; to wit, in the ſecond yeare of CHRISTS Miniſterie, upon this occaſion; when Chriſt[a] had wrought a miracle, in curing the man with the withered hand upon the Sabbath day, the Scribes and Phariſies went about to kill him, whereupon he departed from among them, and went into a Mount, where hee ſpent the whole night in prayer. And when it was day, hee choſe the twelve Apoſtles: which done, he came downe into a plaine place neere to the Mount, where he wrought many miracles, but becauſe the people thronged about him to touch him (for there went vertue out of him which cured them) therefore hee withdrew himſelfe out of the throng into the Mountaine againe, and there preached this Sermon unto his Diſciples ſoone after their election; no doubt for this end, to teach them his will, and alſo to frame and inſtruct them ſo as they might become profitable teachers unto others.

II. Point. The *ſcope* and *drift* of this large Sermon: namely, to teach his Diſciples, with all that beleeve in him, to lead a godly, an holy, and bleſſed life. Although this bee evident in the Text, yet the Popiſh Teachers have depraved this end and ſcope; ſaying, that Chriſt herein propoundeth a new Law, farre more perfect than the Law of *Moſes*: and alſo delivereth new divine counſell to his Diſciples, which was not given in the Law, or in the Prophets. But they erre and are deceived: for Chriſts intent is to cleare the true meaning of *Moſes* and the Prophets, which was corrupted by the falſe gloſſe of the Jewiſh teachers; and not to adde any new Law or Councell thereunto, as [b] afterward will plainly appeare. Againe, there cannot bee given unto man a more perfect rule than *Moſes* Law, the ſumme and ſcope whereof is, *To love God with all the heart, with all the ſoule, and with all the ſtrength*; than which there cannot bee greater perfection in a creature. We therefore upon the conſideration of this worthy end, muſt labour to ſhew the greater care and conſcience, to learne and doe the things propounded in this Sermon.

III. Point. Whether is this Sermon the ſame, with that which is ſet downe by *S. Luke*, Chap. 6. v. 20. This queſtion is neceſſarie: for if they be the ſame Sermon, then will the one give great light unto the other. Men indeed differ in judgement touching this point: ſome ſay there are divers Sermons; others ſay they are one and the ſame: and that opinion is moſt likely. For firſt, they have one beginning and one matter, the ſame order of preaching, and the ſame concluſion, as the comparing of them together will plainly declare. Secondly, this Sermon recorded by them both, was made upon the election of Chriſts twelve Apoſtles, a little after the curing of the man with the withered hand. This is plaine in *S. Luke*, and may well bee gathered from the doctrine of this Sermon recorded by [c] *Matthew*, wherein Chriſt inſtructeth his Apoſtles particularly in their office and calling: which he would not have done, if he had not formerly called them thereunto. If it bee ſaid, that *S. Matthew* recordeth their election afterward in the tenth Chap.

1 Time.

[a] Luke 6. 7.

2 Scope. Ianſen. comment. in concord. Euang. cap. 40. Bellar. l. 4. de Iuſtif. c. 3.

[b] Chap. 5. 17. and 7. 12.

3 whether Matthew and Luke ſet downe the ſame Sermon.

[c] Chap. 5. v. 13, 14, 15, 16.

Chap. *Anſ.* In the writings of the Evangeliſts there be certaine *Anticipations*; that is, ſome things are ſet downe after, which were done before; and ſome things are ſet downe before, which were done after, as might eaſily be proved by ſundry examples, and in the point in hand is evident: for the election of the Apoſtles is ſet downe by S. *Matthew* in his tenth chap. upon occaſion of his recording their commiſſion to preach: ſo that this circumſtance of the Apoſtles election, doth notably prove theſe Sermons to be one, S. *Matthew* ſetting downe the ſame more largely, and *Luke* more briefly.

Their Reaſons who hold them to bee two diſtinct Sermons, are of no moment. They ſay, that the Sermon recorded by S. *Luke* was made on the plaine; this of *Matthew* in the Mountaine: that of *Luke* was made by Chriſt ſtanding, this of *Matthew* as he ſate downe. *Anſ.* But *Luke* ſaith not, that it was made by Chriſt in a plaine, or ſtanding: only this he ſaith, that Chriſt comming from the Mountaine, ſtood in a plaine place, and there wrought certaine miracles, and then preached: now all this might bee done, and yet Chriſt might preach this Sermon in the Mount ſitting: as S. *Matthew* ſaith: for the order of this ſtory is this; Chriſt being maligned of the Jewes, went into a Mount, and there prayed; after long prayer, he choſe the twelve Apoſtles, and then came downe into a plaine and wrought Miracles: but by reaſon of the throng which preſſed about him to touch him, hee went into the Mountaine againe, and there preached this Sermon to his Apoſtles, and others that followed him.

Parts of this Sermon.

Thus much in generall. Now we come to the Sermon it ſelfe: which containeth three parts. A *Preface*; the *Matter* of the Sermon; and the *Concluſion*.

1. Preface.

The *Preface* or preparation is contained in the two firſt verſes of this Chapter, wherein are ſet downe divers circumſtances pertaining to the Sermon. As firſt and principally, the *Author* of it, to wit, JESVS CHRIST the Redeemer and Mediatour of mankinde, who in the making of this Sermon, muſt bee conſidered two wayes, even as hee is a Prophet: firſt, as *the Miniſter of Circumciſion for the truth of God*, as the Apoſtle [d] ſpeaketh: whereby thus much is ſignified, that Jeſus Chriſt as hee was man, borne among the Jewes, was unto them a Prophet and Miniſter in his owne perſon, and with his owne mouth was to teach them the will of his Father: which thing was requiſite for the accompliſhing of Gods word, who had promiſed before to his ancient people by *Moſes*, that hee would raiſe up unto them a Prophet like unto *Moſes*, [e] *whom they ſhould heare in all things that hee ſhould ſpeake unto them*: which prophecie was verified in this Sermon: wherein he manifeſteth himſelfe to be the Miniſter of Circumciſion unto them. Secondly, here wee muſt conſider Chriſt as a Prophet like unto *Eliah* and *Eliſha*, who were as Fathers and Maſters to the reſt of the Prophets: for herein he doth not onely teach beleevers among the multitude, but his owne Diſciples alſo, who were afterward to make Diſciples unto Chriſt, and to build up further them that did beleeve: yea, this inſtruction of his Diſciples, is the chiefe ſcope of this Sermon.

2. Circumſtance: Place.

Secondly, here is noted the *Place* where this Sermon was made, to wit, a *Mount-ayne* in *Galile*: *He went up into a Mountaine*. This place hee choſe for two cauſes: Firſt, to avoid the throng that preſſed about him, while hee ſtood on the plaine, to ſee him and to touch him, becauſe [f] *there went vertue out of him*. Secondly, that he might have a fit place, both for himſelfe to ſit and teach, and for his Diſciples and the multitude attentively and orderly to heare and learne that wholſome doctrine which he delivered.

[f] Luk. 6.19.

1 *Vſes.*

In this choice of the place, *Firſt*, he ſheweth great care and wiſdome to maintaine outward order in the diſpenſation of his Word; whereby he teacheth us, that in all holy miniſtrations, outward order is to bee kept, and convenient places choſen, where the Word of God may be reverently and profitably both ſpoken and heard. *Secondly*, herein he ſheweth ſpeciall care to diſpenſe his Fathers will when occaſion was offered; yea, hee declareth his diligence herein: ſo as it is true, it was [g] *meat and drinke unto him*, thus by teaching the people to *doe his Fathers will*. And this his practice muſt be a preſident and example to all Gods Miniſters. They muſt not preach by conſtraint, but of a willing minde; yea, they muſt rejoyce and bee glad when occaſion is offered, that they may diſpenſe the will of God unto his people. This *Paul* meant in his ſtraight charge to *Timothy*, that [h] *He ſhould be inſtant, and teach in ſeaſon, and out of ſeaſon*: that is, take all occaſions to teach the word; following the example of Chriſt, who ſtayed not till he came at Jeruſalem, or to ſome Synagogue, but having good occaſion offered, taught the multitude in this Mountaine.

2

[g] Joh. 4.34.

[h] 2 Tim. 4.2.

3. Circumſtance: Geſture.

Thirdly, here is noted that *bodily geſture*, which Chriſt uſeth in this Sermon; hee taught them, not ſtanding, but ſitting; *whereby he was fit* ſo when he preached in Nazaret, [i] *he ſtood up and read his Text, and then ſat downe, and preached unto them*. And when his Father and Mother ſought him at the feaſt, [k] *they found him in the Temple ſitting among the Doctors and diſputing them queſtions*: and being apprehended, he ſaid to the multitude, [l] *I ſate daily with you in the Temple teaching*. Now Chriſt uſed to preach *ſitting*, becauſe it was the manner and cuſtome of that Church ſo to doe: *The Scribes and Phariſees* (ſaith [m] *Chriſt*) *ſit in Moſes chaire*: where he noteth their geſture in teaching and expounding the Law. Whereby we are taught to bee carefull in obſerving all ſeemely, commendable,

[i] Luk. 4.16.20.

[k] Luk. 2.46.

[l] Mat. 26.55.

[m] Mat. 23.2.

mendable, and convenient geſtures, which are uſed in that Church whereof we are members. If any ſhall aske, whether we may not preach ſitting, as Chriſt did? I anſwer, if it were the, cuſtome of our Church, we might lawfully doe it: for theſe geſtures bee indifferent in themſelves: but we doe it not, becauſe our cuſtome is otherwiſe. And ſo we may ſay of preaching with the head covered, which is the manner uſed by the Miniſters of the French Churches; but we uſe it not, becauſe we have no ſuch cuſtome in our Church.

4. Circumſtance. Hearers.

Fourthly, here are noted the *parties* whom Chriſt taught, namely his diſciples: for though he ſpake in the audiance of the multitude, yet herein he chiefly intended to inſtruct his Diſciples: that is, all thoſe whom he had converted by his former miniſtery, and among them principally the twelve Apoſtles, whom hee had newly choſen to become teachers of others. This circumſtance muſt be well obſerved, for as it helpeth to cleare ſome points in the doctrine following; ſo it ſerveth notably to prove and juſtifie the Schooles of the Prophets, wherein ſome teach, and others heare and learne, for this end, to furniſh themſelves with gifts, that afterward they may become good and able teachers in Gods Church: for what is this but to follow the example of Chriſt, who in this place delivereth doctrine and inſtruction to his twelve Apoſtles, the better to inable them to the faithfull diſcharge of their holy miniſtery.

5. Circumſtance. Chriſts manner of ſpeaking.

Laſtly, in this preface is noted *Chriſts manner of ſpeaking*, in theſe words: *And he opened his mouth and taught them, ſaying*: which ſome doe take to ſignifie nothing elſe, but a full and evident kind of ſpeech; as if the holy Ghoſt had ſaid, *he ſpake with his mouth*: as we uſe to ſay in Engliſh, *I heard it with mine eares*. But this phraſe hath a further meaning: for as *Paul* willing the Epheſians, [n] *to pray to God for him that a doore of utterance may be given him, that he might* open his mouth boldly to *publiſh the ſecrets of the Goſpel*, doth there make that *opening of his mouth*, a more ſpeciall kind of ſpeaking, and of a farre more weighty matter than his ordinary communication; and as *Elihu* ſaying, [o] *I will open my lips, and will anſwer*, doth thereby import, that his ſpeech ſhould be upon due conſideration, and ſound knowledge; ſo the Evangeliſt ſaying, *Chriſt opened his mouth*, doth thereby meane, that upon ſerious meditation upon ſundry points of heavenly doctrine, hee began to ſpeake with liberty and authority, and to deliver unto them deepe matter of weight and great importance: that this is the meaning, may appeare by the concluſion of this Sermon, where it is ſaid, [p] *the people wondred at his doctrine, becauſe he taught as one having authority*.

[n] Ephe. 6.19.

[o] Iob 32.20.

[p] Chap. 7.29.

6 *Vſes.*

Doth Chriſt here open his mouth, and utter weighty points of doctrine in this Sermon? then it ſtandeth all Churches and people in hand to open their eares, and apply their hearts to heare, learne, receive, beleeve, and obey the ſame: this is that Prophet foretold by *Moſes, who muſt be heard in all things that he ſhall ſpeake*: yea, *whoſoever will not heare his voice, muſt be cut off from among Gods people*: and great reaſon, [q] *for if the word ſpoken by Angels ſtood ſtedfaſt, and every tranſgreſſion received a juſt recompence of reward*; [r] *how ſhall we eſcape, if we neglect ſo great ſalvation preached unto us by Chriſt?* Secondly, hereby all Gods Miniſters are taught, by all godly diligence to ſeeke to furniſh themſelves for their holy miniſtery, that they may bring ſerious and weighty matter unto Gods people, and deliver the ſame with that convenient boldneſſe and authority, which beſeemeth Gods word. Thirdly, in Chriſts addreſſing of himſelfe to ſpeak, all perſons muſt learne to make conſcience both of ſilence and of ſpeech: this we ſhall doe, if by ſilence we cloſe up our lips, till wee have juſt matter to ſpeake of, tending to the glory of God, or the good of our brethren: and being ſo prepared upon fit occaſion, and in due time, we may utter our minde: wee muſt remember that Chriſt left himſelfe an example, that wee ſhould follow his ſteps: and alſo conſider, *that of every idle word that we ſhall ſpeake, we muſt render account unto God*. If this were knowne and beleeved, there would not be ſo many ſins in words, by curſing, ſwearing, vaine and idle ſpeaking, as there be.

q Heb. 2.2,3.

Vſe 2.

Vſe 3.

Matth. 12.36.

Thus much of the Preface. Now we come to the matter of this Sermon, beginning at the third verſe of this Chapter, and ſo continuing to the 28. verſe of the 7. Chapter. And it may be divided into 12. heads or places of doctrine: The firſt whereof, concerneth true *happineſſe* or *bleſſednes*: from the 2. verſ. of this Chapter, to the 13. wherein are propounded ſundry rules directing men to attaine thereunto. The ſcope of them all muſt be conſidered, which in generall is this: Our Saviour Chriſt had now preached two yeares among the people, and thereby had wonne many to become his Diſciples; and among the reſt, his 12. Apoſtles: to all whom hee promiſed happineſſe and life everlaſting, if they would continue in the faith and obedience of his word. Now though they beleeved in him, yet they ſtill remained in the ſame ſtate for outward things, and became more ſubject to outward miſeries than before: ſo as if they judged of happineſſe by their preſent outward eſtate, they might eaſily ſuſpect the truth of Chriſts doctrine, and thinke he had deceived them, becauſe he promiſed them happineſſe, and yet for outward things, their caſe was farre worſe, than before they knew him. This our Saviour Chriſt conſidering, doth here goe about to remove this falſe conceit out of their mindes; and for this purpoſe delivereth this doctrine unto them, in the firſt generall head of his Sermon; *that true happineſſe before God, is ever joyned, yea, covered*

The matter of Chriſts Sermon.

1 Part: of happineſſe.

many

many times with the crosse in this world. Wherby he ſtrikes at the root of their carnall conceit, who placed true happineſſe in outward things, and looked for outward peace and proſperity upon the receiving of the Goſpell.

As this is the ſcope of the doctrine following, ſo it ſtands us in hand to learne the ſame, and to finde experience hereof in our owne hearts, that true comfort and felicity is accompanied with manifold miſeries in this life. Indeed carnall wiſdome deemeth them happy that enjoy outward peace, wealth, and pleaſure, but this conceit muſt be removed, and Chriſts doctrine embraced, who joyneth true happines with the croſſe. Secondly, this ſerveth to teach us patience in affliction; for it is Gods will to temper happineſſe and the croſſe together: now this puts life into an afflicted ſoule, to thinke that Chriſt will have his felicity injoyed and felt in outward miſery. Thus much of this head of doctrine in generall: now wee come to the branches thereof.

Vſe 1.

2

v. 3 *Bleſſed are the poore in ſpirit: for theirs is the kingdome of heaven.*

1. Rule of happineſſe.

Here is Chriſts *firſt Rule* concerning happineſſe; wherein obſerve two points: firſt, the parties bleſſed, *the poore in ſpirit*: ſecondly, wherein this bleſſedneſſe conſiſts, *for theirs is the kingdome of heaven.* Before wee come to theſe parts ſeverally, note in a word, the forme of ſpeech here uſed; they that are led by humane reaſon will rather ſay, *Bleſſed are the rich, for theirs are the kingdomes of the world*: But Chriſt here ſpeaks the flat contrary; ſaying, *bleſſed are the poore, for theirs is the kingdome of heaven*, which is infinitely better than all the kingdomes of the world; whereby we may ſee that the wiſdome of this world is fooliſhneſſe with God, and the ordinary conceit of man, flat oppoſite to the ſaving doctrine taught by Chriſt.

2. Part. *Beza.*

Bleſſed are the poore in ſpirit. The word tranſlated *poore*, doth properly ſignifie a *begger*, one that hath no outward neceſſaries, but by gift from others: but here it is more largely taken, not onely betokening thoſe that want outward riches, (for [f] Saint *Luke* oppoſeth *theſe poore to the rich in this world*) but alſo thoſe that are any way miſerable, wanting inward or outward comfort: and ſuch an one was *Lazarus*, *that lay begging at Dives gates.* What is meant by *poore in ſpirit*, is plainly expounded Iſa. 66. 2. where the Lord ſaith, *I will looke to him that is poore, and of a contrite ſpirit, and that trembleth at my words.* Chriſts meaning then is this, *that theſe poore are bleſſed, who by meanes of their diſtreſſe, through want of outward comforts are brought to ſee their ſins, and their miſeries thereby; ſo as ſinding no goodneſſe in their hearts, they deſpaire in themſelves, and fly wholly to the mercy of God in Chriſt for grace and comfort, as Lazarus did to Dives gates for outward releefe.*

f Luk. 6. 20, 24.

g Luk. 16. 20, 21.

Seeing Chriſt doth thus ſet out the perſon that is truly bleſſed, let us ſee whether wee be in the number of theſe poore ones. Indeed wee have many poore among us, ſome that by exceſſe and riot have ſpent their ſubſtance, and others that through idleneſſe increaſe their want; as the wandring beggers, a ſinfull and diſordered people, who joyne themſelves to no Church: but none of theſe can by their poverty make juſt claime to true felicity. The bleſſed poore, are poore in ſpirit; and this poverty we muſt finde in our hearts, if we would know our ſelves to bee truly happy: but after triall, this will be found much wanting; for firſt, if men live outwardly civill, and keepe themſelves from groſſe ſinnes, this thought of pride takes place in their hearts, that they are righteous, and they perſwade themſelves with the [u] *young man* in the Goſpell, that they can keepe Gods commandements. Secondly, let worldly wants befall men, in body, goods, or name, and they are grieved; yea, their ſoules are full of ſorrow: but for ſpirituall wants, as blindneſſe of minde, hardneſſe of heart, unbeleefe, and diſobedience, their hearts are never touched. Now whence comes this, but from that pride of heart, whereby they bleſſe themſelves in their eſtate, and thinke all is well with them in reſpect of their ſoules? ſo that true it is, poverty of ſpirit is hard to bee found. Wee therefore muſt ſearch our ſelves, and labour to feele our ſpirituall wants; and looke how *Lazarus* lay for his body at *Dives* gates; ſo muſt we lie at Gods mercy gate in Chriſt, for our ſoules, abandoning this pride of heart, and acknowledging that there is no goodneſſe in us of our ſelves; for the ſtrait gate of heaven cannot receive a ſwelling heart that is puffed up with pride. And to induce us unto this good dutie, let us conſider the gracious promiſes made to them that be poore in ſpirit; [x] they are called *Gods poore: The thinketh on them*: though *heaven be Gods throne, and the earth his footſtoole, yet will hee* [z] *looke to him that is poore and of a contrite ſpirit:* yea, *the Lord will* [a] *dwell with him that is of a contrite and broken heart*: [b] *Chriſt came to preach the glad tidings of the Goſpel to the poore*: yea, [c] *the Lord filleth the hungry* (that is, the poore and hungry ſoule) *with good things, but the rich he ſends empty away.* Let theſe and many ſuch favors with God, which they enjoy, provoke us to become poore in ſpirit.

Matth. 5. verſ. 3.

Vſe 2. Triall of our poverty.

x Pſal. 72. 12.
y Pſal. 40. 17.
z Iſa. 66. 2.
a Iſa. 57. 15.
b Luk. 4. 18.
c Luk. 1. 53.

2. Poore mens deſire.

Secondly, are they bleſſed that be *poore in ſpirit*? then here all poore and wretched perſons in the world may learne to make good uſe of their wants and diſtreſſes; they muſt conſider them as the hand of God upon them, and thereby bee led to the view of their ſinnes: and by the conſideration of their ſinnes, bee brought

brought to ſee their miſery in themſelves, the true ground of this ſpirituall poverty. Now, when they are once poore in ſpirit, they are in a bleſſed ſtate in the judgement of Chriſt. If a man bleed dangerouſly at the noſe, the beſt way to ſave his life, is to let him bloud elſewhere, and ſo turne the courſe of the bloud another way: even ſo, when a man is oppreſſed with worldly calamities, hee cannot finde any comfort in them, for in themſelves they are Gods curſes; yet if thereby he can be brought to ſee his ſpirituall poverty, then of curſes they become bleſſings unto him: and therefore when we are in any diſtreſſe, wee muſt not onely fix our eies upon the outward croſſe, but by means of that, labour to ſee the poverty of our ſoules; and ſo will the croſſe lead us to happineſſe.

3. Rich mens duty.

Thirdly, they that abound with worldly wealth, muſt hereby learne to become *poore* if they will be ſaved: *Poore* I ſay, not in goods, but in ſpirit: this indeed is hard to fleſh and bloud, for naturally every rich man bleſſeth himſelfe in his outward eſtate, and perſwades himſelfe that God loves him, becauſe hee gives him wealth: but ſuch conceits muſt he ſtrive againſt, and learne of God *to rejoyce in thus, that he is made low*: Iam. 1. 10.

4. Againſt the vow of poverty. Ballarm. de Monach. l. 2. cap. 30.

Fourthly, on this ſaying of Chriſt, that *the poore are bleſſed*, the Popiſh teachers (obſerving the word tranſlated *poore*, to betoken outward poverty) goe about to build their vow of voluntary poverty, whereby men renouncing their wealth and poſſeſſions of this world, doe betake themſelves to ſome Monaſtery, there to live a poore and ſolitary life. But their voluntary poverty will not agree with this text; for Chriſts poore here pronounced bleſſed, are ſuch, as by reaſon of their poverty, are miſerable and wretched, wanting outward comforts, as we ſhewed out of *Luke*, [d] where Chriſt oppoſeth them to the rich, who abound with all worldly delights: but to undergoe the Popiſh vow of voluntary poverty, is no eſtate of miſery or diſtreſſe; for who doe live in greater eaſe, or enjoy more freedome from the croſſes and vexations of this life, than their begging Friers? Againe, if their vowed poverty had any ground in this Text, then Chriſt ſhould pronounce ſuch poore bleſſed, as made themſelves poore; but that he doth not: for then in the next verſe he ſhould pronounce ſuch mourners bleſſed, as voluntarily cauſe themſelves to mourne: for that verſe dependeth on this, as a more full explanation of this firſt rule: But no man will ſay, that they that mourne without a cauſe, are there called bleſſed: and therefore Popiſh vowed poverty hath no ground on this place. And thus much of the perſons.

d Luk. 6. 20. with 24.

Kingdome of heaven.

II. Point. Wherein the bleſſedneſſe of theſe poore conſiſts; namely, in having a right to the kingdome of heaven: *For theirs is the Kingdome of heaven. By kingdome of heaven* (for the better conceiving of this bleſſedneſſe) wee muſt underſtand a ſtate or condition of man, whereby he is in Gods favor, and hath fellowſhip with God. The truth of this deſcription is evident by the tenour of the new Teſtament. Now this eſtate of man is called a *Kingdome*, becauſe herein God rules as King, and man obeyes as Gods ſubject: for no man can be in Gods favor, nor enjoy his fellowſhip, unleſſe God be his King, ruling in his heart by his word and ſpirit, and he Gods ſubject reſigning himſelfe to be ruled by him: for this happy eſtate conſiſts in Gods gracious ruling of man, and mans holy ſubjection unto God. Indeed few doe ſee any great happineſſe in this eſtate: but the truth is, mans whole felicity ſtands herein: Rom. 14. 17. *The kingdome of God is not meat and drinke, but righteouſneſſe, peace, and joy in the holy Ghoſt.* Here the Apoſtle teacheth us three things: namely, that when Gods ſpirit rules in a mans heart, then firſt, he is juſtified, there *is righteouſneſſe*: ſecondly, he hath peace *with God*, even that peace of conſcience which paſſeth all underſtanding: thirdly, the joy of the holy Ghoſt, which is an unſpeakable comfort, paſſing all worldly joy whatſoever. And theſe three doe notably ſet out the ſtate of an happy man: which will yet more plainely appeare by their contraries in *Judas*, who being a wretched ſinner, unrighteouſly betrayed his maſter, and thereupon fell into the miſerie of a guilty accuſing conſcience, which was the cauſe of his deſperate death, and alſo that his body burſt aſunder, and his bowels guſhed out: Now if an evill conſcience be ſo fearefull, then how bleſſed an eſtate is the peace and joy of a good conſcience? which a man then hath, when God by his word and ſpirit ruleth in his heart. Againe, this eſtate is called the *kingdome of heaven*, becauſe that man in whom Chriſt ruleth by his word and ſpirit, is already himſelfe in heaven, though in body hee be yet on earth: for heaven is like a citie with two gates, thorow both which a man muſt paſſe, before he obtaine the full joyes thereof: now ſo ſoone as God by his word and ſpirit rules in any mans heart, hee is already entred the ſtate of grace, which is the firſt gate; the other remaines to bee paſſed thorow at the time of death, which is the gate of glory, and then hee is in full poſſeſſion.

Vſe 1. The error of the world touching happineſſe.

Doth true happineſſe conſiſt in this eſtate, where Chriſt ruleth and man obeyes? then here behold the error of all Philoſophers and wiſe men of this world touching happineſſe: for ſome have placed it in pleaſure, ſome in wealth, and others in civill vertues, and ſome in all theſe. But the truth is, it ſtands in none of theſe. A naturall man may have all theſe, and yet be condemned: for the civill vertues of the heathen, were in them but glorious ſinnes. Our Saviour Chriſt hath here revealed more unto us, than all the wiſe men of the world did ever know: and hereby we have juſt occaſion to magnifi-

magnifie the bookes of Scripture, farre above all humane writings, because they doe fully set out unto us the nature and estate of true felicity, which no humane worke could ever doe: we must therefore account of them, not as the word of man, but of the everliving God: yea, this must perswade us to maintaine the bookes of Scripture against all deviliish Atheists, that deny the same to be the word of God.

Secondly, hereby wee are taught, from the bottome of our hearts, to make that petition for our selves, which Christ teacheth in his holy prayer; namely, *that he would let his kingdome come*: that is, not suffer sinne, Satan, or the world to reigne in us, but by his word and spirit to rule in our hearts, giving us grace to be guided thereby in all our wayes. We affect nothing more than happinesse, and therefore wee must oftentimes most seriously make this request to God, preferring this estate with God, before all pleasures and happines in this world, and use all good meanes to feele in our hearts the power of Christs kingdome.

Thirdly, this should move us to heare Gods word with all feare and reverence; for by this meanes, the kingdome of Christ is erected in us; when the word of Christ takes place in our hearts by faith, and brings forth in our lives the fruits of righteousnesse, and true repentance, then may we truly say, the kingdome of heaven is in us.

Lastly, Christ ascribing this happy title of his heavenly kingdome to them that be poore, and of a contrite heart, doth herein minister a sovereigne remedie against all temptations, from outward povertie and distresse: Doubtlesse poverty is a grievous crosse, not onely in regard of the want of bodily comforts; but especially because of that contempt and reproach, which in this world doth hang upon it: whereupon many doe esteeme their poverty, as a signe of Gods wrath against them, and thereby take occasion to despaire, thinking the kingdome of darknesse belongeth unto them. But here consider you poore, this sentence of Christ, where he plainly teacheth, that if a man in outward distresse, can be brought to feele his spirituall poverty, and the wretchednesse of his soule, by reason of his sinnes; then he is so farre from having just cause to despaire of Gods favour, by reason of his poverty, that on the contrary, he may gather to his soule a most comfortable assurance, from the mouth of him that cannot lie, that the kingdome of heaven belongs vnto him.

v. 4 *Blessed are they that mourne: for they shall be comforted.*

Here is Christs *second rule* touching blessednesse: wherein consider two points: first, the parties who are blessed, *they that mourne*: secondly, wherein their blessednesse consists, namely, *in receiving comfort*. For the first: by *mourners*, wee must not understand every one that is any way grieved, but such as have just and weighty causes of griefe, and doe therefore mourne: for the words import an exceeding measure of griefe, such as is expressed by crying and weeping, as is plaine by Saint *Luke*, who thus relateth Christs saying; *Blessed are yee that now weepe*. And yet every one is not blessed that mourneth under grievous distresse; for *Cain*, *Saul*, *Achitophel*, and *Iudas* were all deepely affected in soule with their most woefull estates, though farre from this blessednesse. This *rule* then, must thus be understood; *that they are blessed who with their mourning for weighty causes of griefe, doe withall mourne for their sins*: for so was the former Rule to be understood, of those that with the sense of their outward distresse, had adjoyned an inward feeling of their spirituall wants: and this verse is but a more full explication thereof, as if he should have said, they are blessed that are poore in spirit: Yea, put case a man be distressed for most weighty causes of griefe, so as he howle and cry under the burthen of them: yet if withall, he can unfainedly mourne and waile in heart for his sinnes, notwithstanding all his poverty and distresse, he is truly blessed.

This blessed sentence upon them that mourne, serves sundry wayes for a soveraigne salve to the conscience of a Christian. As first; put the case a man were distressed with grievous calamities, and withall were overtaken with some heinous sinne, whereupon not onely his body is afflicted, but his conscience also wounded, and so hee is cast into the gulfe of desperation: yea, say further, that by reason of the terror of his conscience, his flesh were withered, and his marrow consumed in his bones; were not this a cause of exceeding mourning? yet loe, our most blessed Physician Christ Jesus, hath made a plaster for his sore: for if this man of distresses, can withall truly mourne for offending God through his transgressions, he is undoubtedly blessed; for Christ hath said it, whose word shall never faile though heaven and earth come to nothing. A blessed text, which being well applied, will not onely support the heart in great distresse, but recover the conscience from under deepe despaire. Secondly, put case a man were grievously sicke, and that he felt the very pangs of death without all ease to seaze upon him, so as both speech and sight, with all outward comforts began to faile him; this state were lamentable: yet if in his soule hee can truly mourne for his offences, even in this extremity, he is blessed. Thirdly, put case a man were taken of his enemies, and his wife and children slaine before his face, having their braines dashed out upon the stones, afterward himselfe put to a most wofull racke and torment: this were an estate more wofull than death: yet herein

Matth. 5. vers. 4.

Mourners.

Luk 6. 21. Blessed are yee that weepe.

Vses. Consolations. 1

2

3

herein a man must not judge himselfe as a cast-away, but with mourning for his miserie, he must labour to be forrowfull for his sinnes, and then he need not feare what flesh can doe unto him, for he is blessed. Christs Word must stand, let thy distresse be what it will, if under it thou mourne for thy sinnes, blessed art thou. Wee cannot conceive while we enjoy peace, of the worth of this rule in the evill day: neither doe we know how neere the time is, wherein wee shall have need thereof; and therefore we must now learne this never to be forgotten, to season all other mourning with godly sorrow for our sinnes.

II. Point. Wherein this blessednesse consists; namely, *in that their mourning shall have an end, and be turned into true comfort*. That this is true happinesse will appeare by the contrarie: for the woe and sorrow that is here begunne, and continued in the world to come, is the punishment of the damned spirits, and the portion of the Reprobate, which is endlesse misery: and therefore unto them that mourne, it is true happinesse, that they shall receive comfort. This promise of *Comfort* is accomplished foure waies:

Foure wayes of comfort.

1 *First*, when God tempers and delayes the sorrowes and afflictions of them that mourne, according to the measure of their strength: 1 Cor. 10. 13. *God is faithfull, and will not suffer you to bee tempted above that you are able to beare*. This was promised to *David* and his seed, that *if they did sinne, he would correct them with the rod of men: but not take his mercie quite from them*. 2 Sam. 7. 14. *Secondly*, when God removes the griefe with the causes thereof: thus he comforted *Manasses*, who for his abominable Idolatries and witchcrafts was *carried captive into Babylon, and there laid in prison, fettered in chaines of iron*: yet when he did *mourne under that affliction*, and withall *humbled himselfe unto God for his sinnes, the Lord comforted him, by bringing him out of that captivity and prison, to Ierusalem into his own kingdome. Thirdly*, when God gives inward comfort to the heart and conscience, by his Word and Spirit. In this case *Paul* said, *We rejoyce in afflictions, knowing that the love of God is shed abroad in our hearts by the holy Ghost, which is given us*: yea, when he was exceedingly afflicted above his strength, so as he received the *sentence of death in himselfe*, having no hope of life, yet even then he professeth, that *as the sufferings of Christ abounded toward him, so his consolations through Christ abounded in him. Fourthly*, when God by death puts an end to all their miseries, and brings their soules to eternall life. Thus was *Lazarus* comforted, as *Abraham* saith unto *Dives*, Luk. 16. 25. and thus doth Christ comfort the theefe upon the crosse (who with his bodily torment for his lewd life, was undoubtedly touched in conscience for his sins, and therefore desires Christ to remember him, when he came into his kingdom) by telling him, that *that day he should be with him in Paradise*.

1 Cor. 10. 13.

2 Chr. 33. 12.

3 Rom. 5. 3.

2 Cor. 1. 8. with v. 4, 5.

4 Luk. 23. 43.

Here then we have a notable remedy against the immoderate feare of death, whether in naturall or violent, and of any other judgement of God: for when death it selfe, or any other miserie whatsoever shall befall us, if wee can therewith bewaile our transgressions, we need not feare, still holding fast his promise by faith in our hearts, *that we shall be comforted*. Secondly, this promise well observed, may teach us to avoid the perill of this false conceit; *That true faith doth alwaies minister present comfort*. Many doe herewith perplex themselves, measuring their estate towards God, by that which they feele in themselves; so as if in time of trouble they finde not present comfort, they judge themselves void of faith, and cast out of Gods favour: but herein they greatly wrong themselves: for though the apprehension of comfort, from God in distresse, be a fruit and worke of faith, yet a man may have true faith, that wants this sense and feeling of present comfort. Doubtlesse none are blessed that want faith, yet many are blessed that want feeling: for here it is said, *They that mourne for sin are now blessed*: and yet it is not said, they are now comforted, but they *shall be comforted*; meaning afterward, in Gods good time.

Vse. 1

2

v. 5 *Blessed are the meeke: for they shall inherit the earth.*

This is the *third Rule* of Christ touching happinesse; which as the former, containeth two parts: first, the parties blessed: secondly, wherein this blessednesse consists. For the first: The parties blessed be the *meeke*. That we may know aright who bee *meeke*, I will somewhat lay open the vertue of meeknesse, and briefly handle these foure points: first, what *Meeknesse* is: secondly, what be the *fruits thereof*: thirdly, wherein it must bee *shewed*: fourthly the *cause* and ground thereof.

3 Rule.

Foure points touching meeknesse.

I. Point. Meeknesse is a gift of Gods Spirit, whereby a man doth moderate his affection of anger, and bridle in himselfe impatience, hatred, and desire of revenge.

What meeknesse is.

II. Point. The *fruits* of meeknesse are principally two: first, it makes a man with a quiet and patient heart, to beare Gods judgements: which is a worthy grace of God, and the greatest fruit of meeknesse: Levit. 10. 3. when *Aarons* two sonnes *Nadab* and *Abihu* were burned with fire from heaven, which was a grievous judgement, he went to *Moses* to know the cause thereof, who told him, that God would be glorified in all that came neere him; which when *Aaron* heard, *he held his peace*, and was not moved with grudging or impatience. So *David* being in great distresse through the hand of God upon him,

The fruit of it. 1

doth notably shew forth this grace, saying, [a] *I was dumbe, and opened not my mouth, because Lord, thou didest it.* Secondly, meeknesse causeth one with a quiet minde to beare the injuries men doe unto him: yea, to forgive and forget them; and to requite good for evill, referring all revenge to God that judgeth righteously. When[b] *Davids* enemies *laid snares for his life, uttered sorrowes, and imagined deceit against him continually*; yet by this vertue he suffered all patiently, *being as a deafe man that heareth not, and as the dumbe which openeth not his mouth*: so farre was he from private revenge. And our Saviour Christ sees forth himselfe a patterne of this vertue; saying, [c] *Learne of me, that I am meeke and lowly in heart*: herein he left himselfe an example that we should follow his steppes, [d] *Who when he was reviled, he reviled not again, when he was buffeted, he threatned not, but referred all to the judgement of him that judgeth righteously*: yea, *he prayed for them that crucified him.* So did *Stephen*, Act. 7. 60. *Lord, lay not this sinne to their charge*: so *Zachariah*, the sonne of *Iehoiada*, being stoned, said only this; *The Lord will see and require it at your hands*, 2 Chron. 24. 22.

III. Point. Wherein must this meekenesse be showed? Answ. Not in the matters of God, when his glory is impeached: for therein we must have zeale as hot as fire: but in the wrongs and injuries that concerne our selves. *Moses* was the *meekest man* upon the earth in his time, Numb. 12. verse 3. and yet when the Israelites had made a golden calfe, in zeale to Gods glory, [f] *He brake the two tables of stone*; and *put to the sword that same day, three thousand men*, of them that had so dishonoured God. *Dauid* also that held his tongue at his owne wrongs, *did consume away with zeale against his enemies that forgat Gods word*, Psal. 119. 139. And our Saviour Christ, who as *a lambe before the shearer, opened not his mouth* for the wrongs done unto himselfe; did yet in reuenge of his Fathers glory, *make a whip of cords, and drive the buyers out of the Temple, who made his Fathers house a denne of theeves*: Matth. 21. 12.

IV. Point. The *cause* and *ground of this meekenesse* is *affliction and povertie of spirit*, as the order of these rules declareth; where it is placed after *povertie of spirit*, and *mourning*: and therefore Psal. 37. 11. whence these words are borrowed, the meeke person is called by a name that signifieth *one afflicted*; to teach us that he that is meeke indeed, is one who by affliction, and distresse, hath bin brought to mourne for his offences: for hardly can he be meeke and patient in spirit, that hath not beene acquainted with the crosse. Lam. 3. 27, 28, 29. The Church commendeth this *bearing of the crosse in youth*, because it maketh a man to *sit quietly alone, to put his mouth into the dust, and to give his cheeke unto the nippers.*

Doth blessednesse belong to meeke persons? hereby then we are admonished to labour for the moderation of all our affections, especially of anger, hatred, and revenge; and to beware of all hinderances to this blessed vertue, as choller, hastinesse, grudging, impatience under wrongs, with all rayling, reviling, chiding and brawling, and all such threatning speeches, which come too oft in practice, *that we may forgive, but we will never forget*: yea, in Action we must avoid all quarrelling, fighting, contending, and going to law on everie light occasion: for true meeknesse admits none of all these to take place with Gods children. And to induce us hereunto, consider first Christs precept and example, bidding us [g] *Learne of him, for hee is meeke and lowly.* Againe, consider Gods owne dealing with us, wee daily wrong him by our offences, and yet he beares with us; shall we then be unlike our heavenly Father, that wee will straight revenge the wrongs that others doe unto us? See Colossi. 3. 12, 13. *As the elect of God, holy and beloved, put on the bowels of mercie, gentlenesse, lowlinesse of minde, meeknesse, long suffering, forbearing one another, and forgiving one another, if any man have a quarrell against another; even as God for Christs sake forgave you, so doe yee.* Lastly, the fruition and practice of this grace hath the promise of blessednesse belonging to it; and therefore as we would be happie, so we must get the spirit of meeknesse into our hearts, and expresse the vertue and power thereof in our lives.

Object. I. Here some will say, If I put up all injuries, I shall be counted a dastard and a foole. *Ans.* In this case learne of *Paul*, to *passe little for mans judgement*: but be carefull to get and practise this grace of meeknesse, and then Christ will pronounce thee blessed, which ought more to prevaile with thee, than all mens estimation in the world; and so it will, unlesse thou *love the praise of men, more than the praise of God.* Ioh. 12. 48.

Object. II. Againe, it will be said, The more I use to put up wrongs, the more shall I have still done unto me. *Ans.* That is onely so with wicked men; for who [e] *else will wrong thee, if thou follow that which is good?* Yet say they doe, *thy patient suffering, is praise-worthy with God*: and, [k] *he will take the matter into his hand*: yea, Christ Jesus, who judgeth not by the sight of the eye, [l] *he will rebuke aright for all the meeke of the earth.*

Object. III. But yet thou sayest, this is the way to lose all that a man hath, and to bee thrust out of house and harbour. *Ans.* Nothing lesse: for Christ here saith, *the meeke shall inherit the earth*; doubt not but Christ will make good his word: and therefore if thou respect these outward things, labour to get and exercise the spirit of meeknesse.

II. Point. Wherein doth this blessednesse of the meeke consist? namely, in *their inheriting of the earth.* And this is a great happinesse for a man to

Matth. 5. 5. Consideration of the 1. vers.

Motives to meekenesse. 1

2

3

4

Spirituall.

Vses. 1

[a] Esay 53. 7.
[b] Psal. 38. 12, 13, 14.
[c] Matth. 11. 29.
[d] 1 Pet. 2. 23.
[e] Act. 23. 35.
[f] Exod. 32. 19. 27.
[g] Matth. 11. 29.
[h] 1 Pet. 3. 13.
[i] 1 Pet. 2. 19.
[k] Psal. 10. 4.
[l] Esa. 11. 4.

to be Lord of the whole earth. But how can this be true? Sith many of Gods dearest servants have beene *strangers on this earth*, thrust out of house and land, and constrained to wander in mountaines, and desarts, afflicted and miserable, yea, destitute of convenient food and raiment, Hebr. 11. 37, 38. *Ans.* The meeke are here called Inheritours of the earth, not for that they alwayes have the possession thereof; but first, because God gives a meet and convenient portion of the earth, either to them, or to their posteritie; thus he dealt with *Abraham, Isaac*, and *Iacob*, they had sufficient for themselves, and a promise of great possessions, which their posteritie did enjoy. Secondly, if it fall out, that meeke persons died in want, or banishment; yet God gives them contentation, which is fully answerable of the inheritance of the earth; so *Paul* saith to himselfe, and other Apostles, [m] *They were as men having nothing, and yet possessed all things*: meaning through contentation, with the peace of a good conscience. Thirdly the meeke have this inheritance in regard of right, being the members of Christ, who is Lord of all. Hence *Paul* saith to the beleeving Corinthians, [n] *All things are yours, whether it be Paul, or Cephas, or the world, things present, or things to come, all are yours, and yee Christs.* Fourthly, the meeke are made *Kings* by Christ, and after the last judgement, they shall *rule and reigne with him for evermore*, Rev. 5. 10. And in these two last respects, the meeke are more properly said to be the Inheritours of the earth. *Object.* Yet here it will be said againe, that wicked and carnall men are oftentimes the greatest Lords of the earth; as *Nimrod* in his time, and the Turke at this day. *Answ.* The right unto the earth is twofold; Civill and Spirituall: *Civill right* is that, which stands good before men, by their lawes and customes; and in regard thereof, men are called Lords of such lands, as they have right unto in the Courts of men: and so the Turke at this day, is a mighty Lord of a great part of the whole world. *Spirituall right* is that, which is warrantable and approved with God himselfe, and such right and title had *Adam* to all the world, before his fall, which he lost by his sinne, both from himselfe, and all his posteritie: but yet in Christ, the same is recovered to all the elect. And of this right Christ here speaketh, when he calleth the meeke Inheritours of the earth: in regard whereof, the Turke, and all unbelievers and ungodly persons are usurpers of those things, which otherwise civilly they doe lawfully possesse.

Here then is an excellent privilege of all the true members of Christ, that in him they be Lords of the earth: whereby first, we may see how farre most men doe over-shoot themselves in seeking earthly possessions; for the manner is, without all regard of Christ, to hunt after the world: but this is a preposterous course, these men set the Cart before the horses; for seeing all our right to the earth was lost by *Adam*, and is onely recovered by Christ, doubtlesse till we have part in Christ, we cannot with the comfort of a good conscience, either purchase, or possesse any inheritance upon earth. In regard of certaintie, men desire to hold their lands *in capite*, that is, in the Prince, as being the best tenure; but if wee would have a sure title, and hold aright *in capite*, we must labour to become true members of Christ, and hold our right in him, for he is the [o] *Prince of the Kings of the earth*, and Lord of all the world: and till wee be in Christ, we shall never have an holy and sanctified right to any worldly possessions.

Secondly, this serves for a bridle against all immoderate care for the world; for if wee bee members of Christ, and meeke persons, then the inheritance of the earth is ours: what need have we then to carke and care so much for worldly pelfe, as most men doe, who never thinke they have enough?

Thirdly, this serves for a just rebuke of all those that seeke to enrich themselves by cruelties, lying, fraud, and oppression: for if thou bee in Christ, thou hast right to the whole world: what need then hast thou to use unlawfull meanes to get that which is thine owne? But sure it is, thou hast no part in Christ, while thou giveest thy selfe to these courses; for if thou hadst, thou wouldest be content with whatsoever God sends in the use of lawfull meanes, Philip. 4. 11.

Lastly, hence all Gods children may learne to comfort their hearts against the feare of any punishment for the name of Christ; for keepe Christ sure, and whithersoever thou art sent, thou art upon thine owne ground: for the whole earth is thine, and in Christ one day thou shalt possesse it, when all Tyrants shall be banished into hell. Now being on thine owne ground, what need hast thou to feare?

v. 6. *Blessed are they which hunger and thirst after righteousnesse, for they shall bee filled.*

4 Rule.

Here is the *fourth Rule* touching blessednesse, which is also mentioned by Saint *Luke*, yet something different from that of *Matthew*: for according to *Luke*, Christ directeth his speech to his disciples, and speakes of bodily hunger, saying, *Blessed are yee that hunger now, for yee shall be satisfied*: as if he should say, You my Disciples doe now suffer hunger and thirst, but this shall not prejudice your happie estate, for hereafter you shall be satisfied. Now *Matthew* goeth a degree further, and layeth downe a cause and Reason, why they being hungrie are blessed; not simply, for that they were pinched with bodily hunger, but because

Vses. 2

Vses. 3

Vses. 4

Luke 6. 21.

[m] 2 Cor. 6. 10.
[n] 1 Cor. 3. 21, 22.
[o] Revel. 1. 5.

wo-mail, they did further spiritually in their soules hunger after righteousnesse. Thus then the two Evangelists doe agree; S. *Luke* layes downe this Rule generally, but *Matthew* propounds therein the reason of this blessednesse.

This Rule, as the former, containes two parts: first, who are blessed: secondly, wherein this blessednesse doth consist. For the first, the parties blessed are such, *as hunger and thirst after righteousnesse*. The exposition of these words is diverse; Some give this sense: Blessed are those that are grieved with the iniquities that abound in the world, and withall doe in heart and soule long for the amendment and reformation thereof. Others expound these words thus: Blessed are those that by wrongs and injuries are deprived of their right in this world, and soare constrained to hunger and thirst after that which is their owne, enduring by patience to obtaine the same. But there is a third exposition which doth more fully open unto us the meaning of Christ; to wit, by *righteousnesse* we may well understand in the first place, the *righteousnesse of faith*, whereby a sinner is justified through grace in Christ, and so stands righteous before God, having the pardon of all his sinnes: besides this, we may here also understand *inward righteousnesse*, whereby a man is sanctified and made holy, having Gods image reuued in him by the spirit of grace, which was lost by the fall of our first parents. And that this imputed and reuued righteousnesse may here be understood, will appeare by these reasons: First, in such places of Scripture where like sentences are repeated, wee must understand not ciuill righteousnesse, but justification, sanctification, regeneration: Heb. 5.5.1. *Hee that eateth of milk is vnskilfull, come to the waters, and buy without siluer*: and Ioh. 7. 37. *If any man thirst, let him come vnto mee and drinke*: and Revel. 21. 6. *I will giue vnto him that is a thirst, to drinke of the waters of life freely*: all which places are one in substance: for by *waters* wee must understand *righteousnesse*, which is that spirituall grace of God, the fountaine of all blessings, whereby sinners are justified and sanctified. Secondly, that which is most of all to be desired, must needs be the most excellent righteousnesse: but this righteousnesse here mentioned is most to be desired; for Christ saith, men shall *hunger and thirst after it*, there by expressing a most earnest and vehement desire: and therefore by *righteousnesse*, we must understand Gods grace and mercie in Christ, absolving a sinner from the guilt and punishment of his sinnes, with sanctification the fruit thereof, whereby he is purged from corruption. Secondly, by *hungering* and *thirsting*, we must understand two things: first, a sorrow and griefe of heart in regard of a mans owne sinnes, and unrighteousnesse: Secondly, an earnest and constant desire of the righteousnesse of God, that is, of justification and sanctification in Christ. Answerable to these two things which are in bodily hunger and thirst, to wit, first a paine in the bottome of the stomacke for want of meat and drinke; secondly, an earnest desire and appetite after meat and drinke, to be satisfied therewith. And blessed is he that is so grieved for his owne unrighteousnesse, and withall hath an earnest desire after reconciliation with God in Christ, and after true regeneration and sanctification by the holy Ghost: for this is true spirituall hunger and thirst, whereto belongs this gracious promise, that in due time he shall be satisfied and filled with plenty of Gods mercie and grace, wherein this happinesse doth consist, which is the second branch of this Rule. This I take to be the true and proper meaning of these words, whereupon the two former expositions depend: for he that is thus spiritually an hungred, is oft deprived of his owne right among men, and so is said to hunger and thirst after that which is his owne in this world. Againe such a man doth unfainedly grieve at the iniquities that be in the world, and withall, his heart doth most earnestly desire reformation thereof, both in himself and others.

A

B

C

D

Three Conuersions. 1 First want of griefe.

First, this sentence must be remembred, as a storehouse of true comfort in all grievous temptations, but especially against these three; the *want of faith*, the *smallnesse of sanctification*, and *despaire*. For the first, many in Gods Church haue a true care to please God in all things, and to liue in no sinne against their conscience; and yet they finde in themselves much distrust and despaire of Gods mercie, they feele more doubting than faith: whereupon they are brought to doubt of their election, and state of grace before God. Now how may such bee relieved, and be well perswaded of their good estate? *Answer*. The way is laid downe by our Saviour Christ in all his Rule; *blessed are they that hunger and thirst after righteousnesse*. For here he teacheth, that those are blessed, who are displeased with their owne doubting and unbeleefe, if they haue a true earnest desire to be purged from this distrust, and to beleeve in God through Christ. Indeed this desire of faith, and to beleeve is not true faith in nature, but in Gods acceptance: for God respects them for this true desire, as if they had faith. And they are blessed, because they shall have plentie of faith, and assurance of grace and favour with God in Christ: for it is mercie and grace with God, to hunger after grace and mercy, when the heart feeles the want thereof: But yet such persons must be admonished, that they shew the truth of this desire, by a constant endevouring in the meanes which God hath sanctified for the obtaining of a true and lively faith in Christ, wherewith they may be satisfied.

The second temptation is, from the *smallnesse of sanctification*. Many there be that endevour to please God, making conscience of all sinne, and yet they finde in themselves an exceeding

Assurance of the faithfull.

exceeding measure of rebellious corruption, much ignorance in their minds, perverseness in their wils, and frowardnesse in their affections; yea, a continuall proneness unto all manner of sinne: and on the contrary, they can perceive but small fruits of sanctification; the old man they feele rushing in them like a mighty Giant, but the new man so weake and feeble, that they can hardly discerne any spirituall life: and hereupon they are sore troubled with temptations, yea, oftentimes driven to doubt, whether they have any true grace at all: This cannot but be an heavy case, and yet here is true comfort for them: for Christ calleth them blessed (not that are filled with righteousnesse, but) who hunger and thirst after it; that is, who feeling the want of righteousnesse in themselves, doe earnestly desire it in their soules. These persons therefore, that feele in themselves a sea of corruption, and scarce a drop of sanctification, must truly examine their owne hearts, how they stand affected to these things; for if they bee truly grieved for their corruption and rebellion, and withall doe earnestly desire grace and sanctification, using the meanes constantly, whereby they may be freed from the one, and endued with the other; then they have wherewith they may comfort their hearts, for Christ calls them blessed: and so they are, for in due time they shall be satisfied: and in the meane time, their will and desire is accepted of God in Christ for the deed it selfe.

Comfort against despaire.

The third temptation is, to *despaire*; when a man after the breach of conscience by some grievous sinne, is plunged into this gulfe, that he thinkes verily hell is prepared for him, and he must needs be damned: what remedie now in such a case? *Answ.* Some thinke the onely way is to propound unto him the grounds of universall grace; as that, because hee is a man, Christ died for him, for Christ died for all: but this is a fleander comfort, for the despairing conscience will thus reply; God indeed hath done his part, but I refused Gods grace when it was offered. Therefore another way of comfort must bee sought; which is, by proving unto him out of Gods Word, that he is within the covenant, and that the promises of grace and life doe belong unto him: for the effecting whereof, one main ground is here propounded; to wit, that though a man want all righteousnesse, yet if he truly hunger after it, hee is blessed: and the right applying of this ground, is this; search must be made, whether the party thus despairing, hath in him any sparke of true grace, or no; and this will be knowne by these two demands: first, whether hee dislike his sinnes, because they are sinnes? secondly, whether hee truly desire to bee reconciled unto God, to repent and beleeve in Christ? Now if his conscience tell him, that these things bee in him indeed, then hee is brought within the compasse of this blessednesse here pronounced by Christ, and hath title to this promise, that he shall bee satisfied: for he that is grieved for his sinne, because thereby hee hath offended God, and withall hath an earnest desire of mercie and grace, to repent and beleeve, is truly blessed. And therefore it may be said unto him, seeing thou findest in thy heart this griefe for sinne, and desire of grace, thou art blessed, and shalt be satisfied. Thus may the distressed soule receive comfort: but as for them that liue in sinne, here is no comfort, for they have no true dislike of sinne, no purpose or desire to repent thereof.

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B

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D

The misery of the soule.

Secondly, as this rule of Christ ministreth comfort to some, so it discloseth the miserable estate of others; to wit, of all those that want this spirituall hunger after righteousnesse, for they have no title to the promise of heavenly satisfaction by Gods mercie in Christ. And yet generally this is the state of men every where: for after riches, pleasures, honours, and preferments, men hunger and thirst, as the drought in summer doth after raine; but rare it is to finde a man that favoureth the things of God, and thirsteth after his righteousnesse, and yet such only are blessed.

How to know who are happy.

Thirdly, this rule of Christ serves for sure direction, whereby wee may know our estate before God, in regard of true happinesse: if we *hunger and thirst after righteousnesse, wee are surely blessed*: for the mouth of the Lord hath spoken it. Now this spirituall hunger is known by two things: first, by an unfained heartie sorrow and griefe for sinne past; where this is wanting, true spirituall hunger and thirst is not: secondly, by an earnest desire of Gods mercie in Christ, for the pardon of sinne, and for sanctification, testified by a constant endevour in the use of meanes to come thereby: hee that hath these things in him, may assure himselfe that he is blessed, for these bee the motions of Gods Spirit, and the true pledges of his grace. Hereby then wee must trie our estate, if these things be in us, we have wherein wee may rejoyce; but if our hearts be dead, and hard, so as we have no touch for our sinnes, no hungering after the bloud of Christ, nor desire of sanctification, then are wee void of grace, and so most miserable: for the smallest measure of true grace that can bee, is to hunger after grace in the want thereof.

Labour for spirituall hunger.

Lastly, this rule of blessednesse must admonish us as we tender our salvation, so to labour for this spirituall hunger in our soules, after reconciliation with God in Christ for all our sinnes past, and for the sanctification of our hearts and lives by his word and spirit: we may heare, reade, and talke of Gods Word, and yet all to no end, unlesse wee bee in heavinesse for our owne unrighteousnesse, and from our hearts do send forth sighs and groanes after mercie and grace in Christ. For what availeth it to have wit and learning, honour, and riches, if the soule be void of mercie and grace in Christ? which

doubt there it is, while this spirituall hunger is wanting in the heart. And to move us to labour for this hunger, the reason annexed is very effectuall, namely, the Lords promise that they shall be filled, which also shewes wherein this blessednesse doth consist. Now they that thus hunger are filled, partly in this life, by receiving the testimonie of the Spirit, touching reconciliation with God in Christ, and some fruits of sanctification, whereby the old man is mortified, and the new man renued in them; but principally at the end of this life, when they shall be fully justified and sanctified, and have Gods Image perfectly renued in them.

v. 7. *Blessed are the mercifull: for they shall obtaine mercie.*

This verse containeth the *fifth rule* or precept of our Saviour Christ touching true happinesse, in which obserue two points: first, who be blessed: secondly, wherein this blessednesse consists. For the first: the parties blessed be *the mercifull*. And that wee may the better know them, I will speake something of this vertue: first, shewing what mercy is: then, what bee the chiefe duties thereof.

Mercy described.

First, *Mercy is an holy compassion of heart, whereby a man is moved to helpe another in his miserie*. First, I call it a compassion of heart, because it makes one man to put on the person of another, and to be grieved for the miseries of an other, as if they were his owne: and therefore it is called [a] *the bowels of compassion*, because when a mans heart is touched therewith, his very liver and intrails doe stirre in his body, and are [b] *roued within him* as the Prophet speaketh: and he is affected, as though the bowels of him that is in misery were in his bodie. Secondly, I call it an *(Holy)* compassion, to distinguish it from foolish pity, whereby a man doth unlawfully tender him that is in deserued miserie: such was [c] *Ahabs* mercy to *Benhadad*, and [d] *Sauls* in sparing *Agag*, whereas the expresse commandement of God was to the contrary: but such mercy and compassion as God approueth, is a fruit of his spirit, and a vertue commended and commanded in the Word of God. Thirdly, this vertue of mercy stirreth and moueth the heart to helpe an other that is in miserie: for helpe in miserie is a notable fruit of true compassion, neither can these be severed: for in the compassion of the heart, and in the act of releefe, stands true mercy: and therefore [e] *John* saith, *He that seeth his brother in need, and shutteth vp his compassion from him, how dwelleth the love of God in him?* whereby also wee may see, that no worke of mercie is shewed to any man in misery, but that which commeth from compassion, and thus wee see what mercy is.

a Col. 3. 12.

b 1 Kings. 3. 26.

c 1 King. 20. 42.

d 1 Sam. 15. 9.

e 1 John 3. 17.

The diuision of mercy.

Secondly, the duties of mercy are answerable to mans misery: Now mans misery is either in his soule or in his bodie. The greatest miseries of man are in his soule; as ignorance, impenitencie, and trouble of conscience: mans bodily miseries are sicknesse, thirst, nakednesse, &c. and to these the works of mercie are answerable. Some therefore concerne the soule, and some the bodie. Mercy towards the soule is, when a man is carefull for the salvation of an other, using meanes to bring a man from spirituall darknesse unto light, from the power of Satan unto God, from the state of sinne and the danger of hell fire, to the state of grace in true faith and repentance, and so to life eternall. And looke how farre the soule is more excellent than the bodie, so farre doth this worke exceed any worke of mercie that concernes the bodie: Mercy towards the bodie is called *Almes* or *Releefe*, whereby a mans outward necessitie, for food, raiment, or such like, is supplied: that this is a worke of mercie, is manifest, Isay 58. 10. where the *Releeving of the hungry, is the powring out of the soule unto him*: and Saint *John* maketh *the not releeving of our brother in need, to be the shutting of the doore of compassion from him.*

f 1 John 3. 17.

Now by this which hath beene said concerning mercie, and the workes thereof, wee may see who is a *mercifull man*; namely, *such a one as hath his heart touched with compassion towards the misery of another, and thereby is moued to helpe and releeve him in soule and body, according to his estate*: and such a man is blessed by the testimony of Christ himselfe, howsoeuer in the world he may be despised.

A mercifull man.

First, here we have to consider, what a number of miserable and cursed persons doe liue, euen in the bosome of Gods Church; for if this rule of Christ bee true, then unmercifull men are accursed. Now such are common among us: The Richer sort which abound in outward blessings, thinke themselves happie; but if they be unmercifull, they are wretched: and such are all those, that for the maintenance of their outward pompe and braverie, spoile the poore that liue under them, by inclosing of commons, racking of rents, unreasonable fines, &c. or for the satisfying of their vaine pleasure and delight, bestow more upon hawkes and hounds, than on the poore: Such a wretched person also is the *Carne-monger*, who hath his barnes full, and his garners full, and yet suffereth the poore to want bread, waiting still for a deerer time: Such also are our common *vsurers, ingrossers*, and *fore-stallers* of needfull commodities whatsoever: all these seeke themselves, and have no mercy on them that are in misery: yea, such likewise are those householders, who spend their time and wealth in some disordered course, as whoring, gaming, drinking, or such like, and so neglect their family; these [g] *denie the faith, and are worse than Iewes and Turkes*, nay, than brute beasts, for they are mercifull towards their owne. It were

The vse. The misery of the unmercifull, and their number.

g 1 Tim. 5. 8.

an easie thing thus to shew through all estates, the great multitude of miserable persons: for now the common proverb is become the common practice, Every man for himselfe, and God for us all.

Motiues to mercy.

Secondly, seeing the *mercifull man is blessed*, we must learne to put on tender mercie, or the bowels of compassion towards those that be in misery. And to move us hereunto, let us marke these things: First, the state of the mercifull is here pronounced blessed of Christ. Secondly, mercy is a gift of the Spirit, and the grace of [1] *Gods Elect*, which alwaies accompanieth the happy estate of those that be in Christ: for the power of grace doth change their carnall nature, Ifay 11. 6, 7. Thirdly, hereby we become like unto God our heavenly Father, who is the [h] *father of mercies*. Fourthly, hereby wee are made instruments of Gods mercy to them that be in miserie: for God conveyes his blessings unto his poore creatures ordinarily by meanes. Wee count it an high honour and a great favour to be the Kings Almner; oh then, how great is this dignity, to be Almner to the God of Heaven, to dispose his goodnes and mercies among the children of men? and hereto we are advanced, if we helpe the poore that be in miserie. Fifthly, the exercise of mercy commendeth our Religion, not onely before men, but unto God: for [i] *pure Religion and undefiled before God is this, to visit the fatherlesse and widowes in their distresse*: and [k] *God will have mercy, and not sacrifice*: therefore the Apostle bids, [l] *to doe good, and to distribute, forget not: for with such sacrifice God is pleased. Thus is the fast* [m] *which God requires, to loose the bands of wickednesse, to take off the heavy burthen, and to let the oppressed goe free, to take off every yoke*: and on the other side, *to breake thy bread unto the hungry, to bring the poore that wanders into thine house, and to cover the naked, &c.*

1 2 3 4 5

g Col. 3. 12.

h 2 Cor. 1. 3.

i Iam. 1. 27.

k Hos. 6. 6.

l Heb. 13. 16.

m Isay 58. 5, 6.

And because this dutie is so necessarie and excellent, I will propound certaine rules to bee obserued for our furtherance herein. First, wee must exercise three of our senses; *seeing, hearing*, and *feeling* another mens miseries: for *seeing*, [n] we must be very wary it grieve us not *to looke upon our poore brother*, but wee must see and behold his misery and distresse, whether it be in soule or body. This is the Lords practice: Israel is oppressed in Egypt, and the Lord saith, [o] *I have surely seene the trouble of my people, and the oppression wherewith the Egyptians oppresse them*. And wee must be followers of God, as deare children, and learne to visit them that be in miserie, either through sicknesse, imprisonment, poverty, or such like; for sight will stirre up in a man a sense and compassion of others miseries. Hence it is said, that [p] *when Iesus saw a great multitude, he was moued with compassion towards them*. And who can see a poore distressed person to lie in straw, or on the ground, without needfull releefe, as many a one would not suffer his dogge to lie, and not to be moued

Rules for the exercise of mercy. 1 Rule

n Deut. 15. 9.

o Exod. 3. 7, 9.

p Mat. 14. 14.

with compassion? Secondly, if wee cannot come to see a mans miserie, then wee must bee content to *heare of it*, and give heed and credit to the true reports that others make thereof unto us. Thus did *Nehemiah*, hearing of the affliction of the residue of the captivitie, [q] *He wept and mourned, fasted and prayed, and sought for releefe for them at the Kings hands*. Thirdly, for *feeling*, if the Lord shall afflict our bodies with sicknesse, or our soules with temptations, wee must bee willing to suffer the same patiently, that thereby wee may be fitted to take more compassion upon others in like case, and to comfort them the better. *Paul* saith of himselfe and Timothie, that in [r] *Asia they were pressed with affliction above measure passing strength, so as they altogether doubted of life: and yet* (he saith) *the Lord dealt mercifully with them; that they might bee able to comfort others which were in any affliction, with the same comfort wherewith God had comforted them.*

q Nehem. 1. 3, 4 and ch. 2. 5.

r 2 Cor. 1. 8.

vers. 4.

Secondly, we must make our particular callings wherein we live, the instruments of mercie, and in doing the duties thereof shew forth compassion towards others. This rule is of great use, and therefore it will not be amisse to shew the practice of it in particular. The Magistrate must rule and governe in mercie: and the Minister must preach in mercie: every Sermon must be a worke of compassion towards the people, not onely for the matter which it containeth, but for the manner of his delivery, and in the scope and drift which hee aimeth at: he which preacheth otherwaies, doth barre himselfe of all mercy, even then, when hee intreats of mercy unto others. There is a carnall and humane kinde of preaching, which now adaies takes place, wherein nothing is so much regarded as the vaunting of wit, memory, and learning, by fine contrived sentences, multiplicitie of quotations, variety of allegations of Fathers, Schoolemen, and other learning: but herein is no mercy nor compassion to the poore soule. It is said indeed, that none condemne this kinde of preaching, but they that cannot attaine unto it. But the truth is, God will have his word delivered, [t] *Not in the entising speech of mans wisdome, but in the plaine evidence of the spirit, and of power*: and therefore a man cannot with good conscience apply himselfe to such kinde of preaching, else no doubt a man of meane gifts might finde it more easie to attaine unto, than to the true preaching of Christ crucified. Thirdly, every private man must make the duties of his calling, workes of mercie: the rich man must know himselfe to be, not a Lord, but a Steward of Gods blessings, and therefore must imploy and dispense the same in mercie, by giving and lending unto the poore freely, as God shall minister unto him just occasion. The trades-man must buy and sell in mercy, dealing justly with the rich, and shewing liberality to the poore. The

How to exercise mercy in our callings. 2 Rule

t 1 Cor. 2. 4.

master

master must eate immercie use the labour of his servant; and the servant thus in mercie doe service to his master, for conscience towards God. And happy were it with all estates, if this rule of mercy were observed: the want whereof, is the bane of all societies.

1 Rule.

Timely, for the more cheerefull practice of mercie, wee must lay aside some part of our goods, for the releefe of them that be in miserie. The Jewes were commanded to set apart the first fruits of their corne and cattell, for the Lords altar: but in the new Testament the altar is ceased, and the poore come in stead thereof; and therefore we must now bequeath some thing for their releefe. Many are given to great excesse in fare, and in attire; but they may doe well to abate some part thereof, and bestow it on the poore, for herby will the rest bee sanctified to their more free and comfortable use: nay, in case of necessitie, we ought to sequester some part of our owne necessaries, for the refreshing of the poore; so did the Church of 2 Macedonia, *even beyond their power, give to the releefe of the afflicted brethren.* Men are exceeding cold in charitie, and one maine cause thereof, is want of observing this Rule, in setting apart some thing, according as God shall bleese us in our callings, for the releefe of the poore.

2 2 Cor. 8. 2.

The second point to bee considered in this Rule is, wherein this blessednesse doth consist; namely, *in the obtaining of mercy*: hee that shewes mercie, shall finde mercie, both with God and man. Where first, we may see the error of the Church of Rome in their doctrine of merits: for they make a speciall part of humane satisfaction, to consist in Almes-deeds and releeving of the poore, teaching that a man may hereby merit eternall life: but they erre grosselie; for then Christ would not have said, blessed are the mercifull, for they shall finde mercie: but rather thus, they shall finde justice: for that which comes of merit, is due by right. Secondly, hereby we may see what to think of our Church, and Nation, in respect of the true Title to Gods mercie; for onely the mercifull shall finde mercie. Now it were easie to goe thorow all orders and conditions of men among us, and therein to shew abundance of unmercifulnesse and cruelty; so as we may be justly called a cruell people, and therefore cannot looke for mercie at Gods hand: for to *the mercilesse shall bee judgement without mercie.* This is evident by the Lords dealing with his people: for all their sacrifices and duties of religion were *abomination vnto the Lord, because their hands were full of blouds*: and because they had no mercy, therefore they were led into captivitie, as wee may see at large, Jer. 5. 28. Ezek. 9. 9, 10. and Zach. 9. 12. Now we being in the same case with them for unmercifulnes and cruelty, have no doubt deserved long since the same punishment; even that the enemie should deprive us both of Gospel and peace, and of all our prosperity and wealth: what then shall we doe? surely we must humble our selves by prayer and fasting unto the Lord, if not publikly, yet privately; every man and every family apart, even for this one sin of unmercifulnesse: and withall in this humiliation, begin to practise mercy, by bestowing that upon the poore, which we spare from our bodies in the day of our fast.

3 Jam. 2. 13.

4 Isa. 1. 15, 23. 15.

v. 8. *Blessed are the pure in heart, for they shall see God.*

6 Rule.

These words contain the *sixth Rule* of Christ, touching true happines; wherein, as in the former, observe two points: the persons blessed, and wherein their blessednesse consists. The persons blessed are thus qualified; *they are pure in heart.* This is diversly expounded: *By pure in heart*, some understand those that are chaste; others, those that are simple hearted, void of guile and deceit. But the words will beare a more generall sense, and betoken such as are holy in heart, having their hearts purged from the defilement of their sins, and be in part renued and sanctified by the holy Ghost: and that they are so to be taken, may appeare, Psal. 24. 4. whence these words are borrowed; where also the Prophet expoundeth the pure in heart to be such, *as have not lift up their minde to vaine things*: to which purpose, the Author to the Hebrewes saith, *Follow peace with all men, and holinesse, without which no man can see God.* Againe, the intent of our Saviour Christ in this place, was no doubt to crosse the Pharisaicall conceit of those times, whereby men did content themselves with outward holinesse, as sufficient to true happinesse; and therefore hee saith, *Blessed are the pure*, not outwardly, but *inwardly in heart.* Further, by *heart* we are to understand the soule, with the parts and faculties thereof; that is, the *minde*, the *consetence*, the *will*, and *affections*. And that wee may yet conceive more clearely of this point, we are to search out two things; first, in what *manner*, then in what *measure* the heart is made pure. For the first, the purifying of the heart is by a two-fold Action of the holy Ghost; first, by creating in the minde a saving faith, which unites a man unto Christ, and as an hand applyeth Christs purity, that is, his obedience to the heart: so *Peter* speaketh of the Gentiles, in the Councell at Jerusalem, that *by faith the Lord purified their hearts.* Secondly, when a man is in Christ, the holy Ghost purgeth and sanctifieth the heart inwardly, by mortifying all the corruptions in the minde, will, and affections, and by putting into it inward holinesse, whereby the Image of Christ is renued therein. And this our Saviour Christ expresseth, Joh. 15. 2. when he saith, *that the father purgeth every one that bringeth forth fruit in him.* Now unto these the holy Ghost addeth an excellent grace of *Christian Resolution*, whereby a man hath a constant

Who be pure in heart.

Chap. 12. 24.

Pure in heart described.

Vses. 1.

The manner of purifying the heart.

2 2 Tim. 3. 5.

y Act. 15. 9.

constant purpose not to sinne against God any way, either in thought, word, or deed; but in all things to please God continually; so as if at any time he sinne, it is against his holy resolution. Now for the *measure* of this purification, it is onely in part in this life; for the grace of sanctification is not perfect till death, as the Apostle saith, *We receive but the first fruits of the spirit*: that is, not the Tenths, but as an handfull of corne to a whole field: the soule is free from the punishment and guilt of sinne, and in some sort purged from corruption, but not wholly. This we must alwayes have more diligently, because the Papists teach otherwise; to wit, that after Baptisme and regeneration, sin is so taken away, that there is in man nothing that God can hate: but experience in every childe of God, shewes this to be false. The chiefe ground of their opinion is this, that if sinne properly called, should remaine in the regenerate, then God should repute a man to be just, which is a sinner. But we answer, that God never reputeth an impenitent sinner just, but onely the repentant, and regenerate, which are by faith in Christ, and so in effect are no sinners, because though corruption remaine in them in part, yet it is not imputed to their persons: Besides, in the act of their conversion, corruption hath received that deadly wound, whereof it shall never recover, but daily die, till it be quite abolished, and therefore doth it not reigne in them. And thus we see in what manner and measure the heart is purified, whereby the *pure in heart* may be thus described: *They are such as beleeve the pardon of their sinnes in Christ, and be in part renewed in their soules by the holy Ghost: having their naturall corruptions mortified and abolished in some measure, and the graces of Gods image repaired in them, and a godly resolution wrought in their hearts, not to sinne against God in any thing.*

Consult. Tit. 8. Rom. 5. 6. 7. 8.

Tit. 3. 5.

Heb. 12. 23.

Considering that the *pure in heart* be blessed, we must search our selves, and see whether our hearts be qualified with this grace: As in former times, so at this day inward puritie is much neglected. The ancient Jewes stood upon their legall puritie and righteousnesse, and the Pharises after them, relied upon their outward holinesse; and the holy Ghost foretold, that in a *the later dayes should come perilous times*, by reason of sundry sinnes, wherof this is one, *that men should content themselves with a faire outward shew of Godlinesse, and in truth denie the power thereof.* And doth not experience shew this to be true among us? for the *pure heart* is so little regarded, that the seeking after it is turned to a by-word, and a matter of reproach. Who are so much branded with vile termes of Puritans and Precisians, as those that most endevour to get and keepe the puritie of heart in a good conscience? Againe, the generall ignorance that every where abounds, doth plainly argue the want of this grace; for what can be in the heart but impuritie and iniquitie, where there is no knowledge of the will of God in the minde? And for hearts have more knowledge than the rest, generally they are not answerable unto it in practise; for take a view of all the markers in the land, and you shall hardly find a man that is so full hearted to me, that will bee brought to abate one jot of the highest price, no not to the poore that stand in extreme need; which as it argueth a bloody and cruell heart, so is there with our times to bee evill dayes, wherein men professe much, and doe nought: which in will draw Gods judgement upon us, and cause the Gospel to be removed and given to a nation, that with profession, will joyne the power of godlinesse in heart and life. What befell the b *figge-tree*, whereon Christ sought fruit, and found nothing but leaves, *was it not accursed?* and how shall we thinke to escape, if we be like unto it? c *For the earth that drinketh in the raine that falleth oft upon it, and yet bringeth forth bryers and thornes is very neere vnto cursing, whose end is to be burned.*

1 Pet. 1. 4.

2 Tim. 3. 5.

B

b Mat. 21. 19.

c Heb. 6. 7, 8.

Secondly, if the pure in heart bee blessed, then we must labour to practise the counsell of the Prophet, d *Wash you, make you cleane*; and e *sanctifie the Lord in your hearts*: yea, as the Apostle saith, f *Let us purge our selves from all filthinesse of the flesh and spirit.* Indeed it is the g *worke of God to sanctifie the heart*, man of himselfe can no more doe it than a Black-moore can change his skinne: but yet every one that would feele in himselfe this work of God, must use the meanes wherein the Spirit doth purge the heart; first, therefore wee must humble our selves unfainedly for all the sinnes and corruptions of our life already past, and for the time to come grow to a resolute purpose not to sinne against God in any thing: which wee must testifie by a godly endevour to obey him in all things; for a pure heart, and a purpose to live in any one sinne, cannot stand together: but this constant purpose not to sinne, is a notable grace, and a infallible token of a renued and sanctified heart.

d Isa. 1. 16. e 1 Pet. 3. 15.

f 2 Cor. 7. 1.

g Acts 15. 9.

C

The second point in this Rule is, wherein this blessed estate consists; namely in this, *that they shall see God*: for the understanding hereof two points must be handled. First, how God may be seene; Secondly, how the seeing of God is true happinesse. For the first, the Apostle saith, h *No man hath seene God at any time*: yea further, *Paul* calleth him, i *King of kings, whom never man saw, nor can see.* We must therefore know, that there is a two-fold sight in man, the sight of the eye, and of the minde; by the sight of the eye no man can see God in his essence and substance, which is meere spirituall, and so invisible; for the eye seeth nothing but things corporall and visible: a man by his eye cannot see his owne soule, and much lesse the substance of God.

h 1 Joh. 4. 12. i 1 Tim. 6. 16.

How God may be seene.

Object. 1. But k *Abraham*, and l *Moses* saw God, for he appeared unto them. *Answer.* They

k Gen. 17. 1. l Exod. 33. 11.

They saw him not in his nature and substance, but in certaine created Images and similitudes, wherein God for that time did testifie his presence unto them: some indeed say, that though a man cannot see God in this life, yet in the life to come he shall see him with his bodily eyes. But this opinion is not true: for though the bodie shall then be perfectly sanctified, and the eye sanctified, yea glorified, yet still it remaines a true body, and a true eye, and therefore can not see the essence of God, which is invisible to the eye of flesh.

Iob 19.26.27. *Obiect. II. I shall see God in my flesh* (saith *Iob*) *and mine eyes shall behold him. Ans.* He speaketh there of God his Redeemer, who is not God simply, but God incarnate; for the word translated *Redeemer*, signifieth one allied unto us in bloud: now no man doubteth but God in Christ may be seene, as Ioh. 14. 9. *He that hath seene me, hath seene my father.*

Obiect. III. 1 Cor. 13. 12. *We shall see him face to face. Ans.* God hath no face, and therefore that cannot be understood literally; but thereby is signified, that we shall have plentifull knowledge of God, as we have of him whom we see face to face.

Obiect. IV. If we shall not see God with our eyes, then they serve to no use in heaven. *Ans.* God forbid: for besides the glorious companie of all the Saints, we shall therewith behold our Lord Jesus Christ, who redeemed us by his bloud, and made us Kings and Priests unto our God, to whom we shall sing praise, and honour, and glory for evermore, Rev. 5. 12.

The second kinde of sight, is of the *minde*, which is nothing but the knowledge or understanding of the minde, and that is two-fold; imperfect in this life, and perfect in the life to come. In this life, the minde knowes not Gods essence or substance, but onely by the effects; as by his word and Sacraments; and by his creatures: and indeed, the speciall sight we have of God in this life, is by these his effects to conceive in our mindes how God is effectuall to us; as that God is our Father, and Christ our Redeemer, and the holy Ghost our Sanctifier. The perfect vision of God, is reserved to the life to come, where Gods elect shall see him in regard of his substance: for [m] *We shall see him as he is.* Yet that we be not deceived herein, wee must know that perfect sight is two-fold, *simple* and *comprehensive*: *Simple perfect sight* is, when man sees a thing wholly as it is in it selfe; and thus God is not seene by the minde of man. *Comprehensive sight* is, when the Creature seeth God, so farre forth as it is capable of his knowledge; and thus shall men see God in the world to come perfectly, and be filled therewith, though they know him not wholly, as he is in himselfe: even as a vessell cast into the sea may be perfectly full of water, though it receive not all the water in the sea. But some will aske, how shall the minde see God? *Ans.* The manner is such, as neither eye hath seene, nor eare

A heard, neither can any man tell, but they onely that have fruition of it in heaven: yet certainly, such it is, as shall give full contentment to every one that doth enjoy it. But it shall be farre better for us, to seeke for a pure heart, whereby we may be assured of this blessed sight of God, than curiously to search how we shall see him: for to them that be of a pure heart, God will reveale himselfe perfectly, to their joy unspeakable and glorious.

How the seeing of God is happinesse.

The *second point* is, how this seeing of God can be true happinesse. *Ans.* A man that hath beene blinde, will count himselfe happie, when he receives his sight; and he that hath long lien in a darke dungeon, will count it a
B blessed thing, to bee brought out to see the light of the Sunne: now if this bodily light be so comfortable, how endlesse is the joy of that heavenly light, which commeth from God himselfe? The [n] *Queene of Sheba* counted those servants blessed, that stood before *Salomon* to heare his wisdome; then doubtlesse the sonnes of God must needs bee happie, that stand before the Lord, hearing his wisdome and beholding his glory: [o] *For in his presence is fulnesse of joy, and at his right hand are pleasures for evermore. Moses* is renowned with all posteritie for this prerogative, that God vouchsafed [p] *to let him see his backe parts*: and Christs Disciples were so ravished with a glimpse of Gods glory in his transfiguration, that they would needs [q] *abide there still.* Oh then, what
C glorie is it to see him as he is? doubtlesse this sight of God is true happinesse. But then (will some man say) the Devils shall be happie, for they shall see him at the last day. *Answ.* Their sight shall be their sorrow, for they shall see him as a terrible Judge, not as a Saviour, with apprehension and approbation of his love and mercie, which is the sight here meant: as the Apostle saith, [r] *We shall see face to face, and know as we are knowne.* So then the meaning of these words is this, they shall see God by his effects in this life, and perfectly in the world to come, with approbation of his love and mercie.

The 1. Comfort against reproach.

This gracious promise must be observed as a
D ground of speciall comfort to all Gods children: for they that endevour after puritie of heart, shall suffer much contempt and reproach in the world; but they must not be dismaied, for God will looke upon them, and shew himselfe favourably unto them: [t] *He will appeare to their joy, and their adversaries shall bee ashamed*: therfore they may say with *David*, [u] *I will not feare what man can doe unto me.*

Secondly, is it true happinesse to see God? then in this world we must strive to come as neere unto God, as possibly we can; for the nearer we come unto him, the more wee see him, and the nearer we are to our perfect happines. Now that we may come neere unto God we must set God always before our eyes; that is, wheresoever we are, and whatsoever we doe,

we

[m] 1 Ioh. 3. 2.

[n] 1 King. 10. 8.

[o] Psal. 16. 11.

[p] Exod. 33. 23.

[q] Mat. 17. 4.

[r] 1 Cor. 13. 12.

[t] Isa. 66. 5.

[u] Psal. 118. 6.

we must perswade our hearts that we are in his
A presence: this was *Davids* practice, Psal. 16. 8. *I have set the Lord always before me*: this perswasion will make us to walke with God, as *Enoch* did, who for this is said [u] *to please God.*

[u] Heb. 11. 5.

Thirdly, this must allure our hearts towards all those meanes wherein God shewes himselfe unto his children: the Lord revealed himselfe in his sanctuarie unto his people, and hereupon *David* was ravished with desire to Gods courts; see Psal. 27. 4. and Psal. 48. 1, 2. And the like affection must we have to Gods Word and Sacraments, therein he shewes his beautie, as in his sanctuarie; and therefore we must labour therein to see the goodnesse and mercie of God towards us, using them as pledges of his grace
B and love in Christ: yea, we must endevour to see him in all his creatures, as his wisdome, power and goodnesse to us-wards: this is a notable step to our perfect blisse.

v. 9. *Blessed are the peace-makers, for they shall be called the children of God.*

Here is the *seventh Rule* and precept of Christ touching true happinesse; wherein observe first, who are blessed; secondly, wherein this blessednesse consists. The parties blessed are *Peace-makers*. By *peace* we must understand concord and agreement betweene man and
C man. Now peace is two-fold, Good, or Evill: *Good peace*, is that which stands with good conscience and true religion. This was among the converts in the Primitive Church, [x] who *lived together, and were all of one heart, and one soule. Evill peace*, is an agreement and concord in evil, as in the practice of any sin against Gods Commandements: in a word evill peace is such, as cannot stand with true Religion and good conscience. Hereof Christ spake, saying, [y] *I came not to send peace, but the sword*: that is, division by meanes of the Doctrine of the Gospel. Now in this place, *good peace* is the quality of those parties that be blessed. Further, by Peace-makers, two sorts of men are to be understood: first, all such as have care, so much
D as in them lieth, to have peace with all men, good and bad: secondly, such as not only themselves be at peace with others, but also doe labour to reconcile parties at variance, and to make peace betweene man and man; both these sorts are blessed, that is, they are in a happie state and condition, because this gift of *Peace-making*, is a grace of Gods spirit in them alone who are blessed: for where Gods spirit worketh peace of conscience towards God in Christ, there the same spirit doth move the partie to seeke peace with all men; as also to make peace betweene those that are at variance, so farre forth as it may stand with Religion and a good conscience. Yet here are certaine questions to be scanned touching peace, which will give

[x] Act. 4. 32.

[y] Mat. 10. 34.

great light to the better understanding of this Rule.

Quest. I. Seeing Peace-makers are blessed, why should they be blamed which seeke to make peace betweene Papists and Protestants, by reconciling these two religions? *Answer.* Because this is not good peace, for there is no more concord betweene these two religions, than is betweene light and darknesse. Whereas it is said, they differ not in substance, but in circumstances, both having the same Word, the same Creed, and Sacraments; we must know, that notwithstanding all this, yet by necessarie consequent of their doctrine and religion, they doe quite overturne the foundation of the Bible, of the Creed and Sacraments: as in the points of *Justification by workes*, of *humane satisfaction*, of *worshipping Saints and Images*, and their *masling sacrifice* and *Priesthood*, may soone appeare. But they have the same Baptisme with us? *Ans.* Baptisme severed from the true preaching of the Word, is no sufficient note of a true Church; for the Samaritans had circumcision, and yet the Lord saith [z] *they were not his people.* Againe, they hold the outward forme of Baptisme, but they overturne the inward power by denying Justification by faith alone in Jesus Christ. Thirdly, Baptisme is preserved in the Church of Rome, not for their sakes, but for the hid Church which God hath kept to himselfe, even in the middest of all Popetrie: so that if they returne to us, we shall accoid otherwise we may not goe to them, lest we forsake the Lord.

[z] Hos. 1. 9.

Quest. II. If Peace-makers bee blessed, how can any Nation with good conscience make warre? *Answ.* The Lords Commandement to *have peace with all men*, doth not binde men simply, but with this condition, [a] *if it be possible, and as much as in us lieth*: but when there is no hope of maintaining peace, then the Lord alloweth a lawfull warre, such as is for just defence, or claime of our needfull due and right: for herein the case standeth with the bodily politicke, as it doth with the naturall body: while there is hope of health and faierie, the Physitian useth gentle meanes; but when the case is desperate, then he useth desperate meanes, and sometime gives ranke poyson, to trie if by any meanes life may be fived. And so may the fairie of a State be fought by warre, when Motions of peace will not take place.

[a] Rom. 12. 18.

Quest. III. How can suits in law be maintained with good conscience, seeing it can hardly stand with this blessed peace? *Answ.* So long as meanes of agreement other wayes may be had betweene man and man, suits in law should not be taken up; for *Paul* blameth the Corinthians, not only [b] *for going to law under heathen Judges*, but because they lawed for light matters upon small occasions: [c] *Why rather* (saith he) *suffer ye not harme?* But if by private meanes we cannot get or hold our right, we may use the helpe of law.

[b] 1 Cor. 6. 6.

[c] verse 7.

Quest.

Quest. IV. How farre forth may one man, or one people be at peace with another? League or faction betweene man and man, people and people, is twofold; either of concord, or of amitie. The *league of concord* is, when men bind themselves in peace one with another; and this may be had betweene all men, believers or unbelievers, good or bad; [d] *Have peace with all men*, (saith the Apostle.) *League of amitie* is, when men or people binde themselves one to another in speciall love, beside their outward concord: and this kinde of peace ought onely to be had with true believers. Good king *Iehosaphat* is greatly blamed of the Lord, for making this speciall league with wicked *Ahab*; *Wouldst thou helpe the wicked*, (saith the Prophet) *and love them that hate the Lord? for this thing the Lords wrath is upon thee.*

Whereas Peace-makers are blessed, wee are to be admonished, if it be possible to have peace with all men, as much as in us lieth; and within the compasse of our callings, to avoid all occasions of contention and strife: Saint *Pauls* exhortation must here take place, [f] *We must hold the unitie of the spirit in the bond of peace.* To the effecting whereof, three vertues are there propounded for our practice; *Humility*, *Meeknesse*, and *Long suffering*. *Humility* is a vertue, whereby one man thinkes better of another than of himselfe; for this makes a man thinke basely of himselfe, in regard of his owne sinnes and corruptions, whereupon he is content to give place unto others, and to yeeld of his owne right, for the maintaining of peace: when as on the other side, pride causeth men to seeke for more than their due; and so causeth contention: as *Salomon* saith, [g] *only by pride doth man make contention. Meeknesse* is a vertue, whereby a man is gentle in behaviour towards every person, good or bad: this causeth a man to put up injuries, and to forbeare wrongs, when occasion of revenge is given him. *Long suffering* is a vertue, whereby a man doth beare with other mens wants, as morositie and hastinesse, and in bearing yeelds of his owne right, for the maintenance of peace thus dealt *Abraham* with *Lot*, when their herdmen were at variance, though he were the superiour both for age and place; yet for peace sake, he put *Lot* [h] *to cuhse the place of his abode, whether on the right hand or on the left.* Besides these, there are many other vertues propounded in the writings of the Apostles, for the maintaining of peace; to wit, *Humanitie*, when a man can so carrie himselfe towards all others, that he can take well all indifferent sayings and doings, and construe them to the best part, if it be possible. This is a most needfull vertue for Christian peace, which we must follow, and hereunto frame our nature and affections, which are crooked and rebellious of themselves, that so farre as is possible, we may have peace with all men; for peace is the bond of every society, of families, townes, and common wealths, without which no state can endure; and Christian religion commends the same unto us, Jam. 3.17. *The wisdome which is from above, is pure, gentle, peaceable, full of mercie, and good fruits.*

Secondly, if Peace-makers betweene man and man be blessed, then much more happie are they, who make peace betweene God and man; and these are the faithfull Ministers of the Gospell, which set themselves wholly to reconcile men unto God: so *Paul* (speaking as a Peace-maker) saith, [i] *We beseech you as Embassadours of Christ, that yee be reconciled to God*: and therefore all those, that by Gods grace are set apart for this worke, must in sinceritie set their hearts, and imploy themselves diligently for this end, to reconcile men unto God, and to bring them to peace with God; and in their owne conscience, this shall be a seale of the Lords mercie towards them, whereby they may assure themselves that they be blessed: for howsoever unto some, their ministerie may be the savour of death, yet they are are alwaies a sweet savour unto God in Christ.

Thirdly, hereby we may see, what a blessed thing it is, in the day of Gods wrath against his people, to stand in the breach, and by earnest prayer to stay his hand, and so to make peace betweene God and his people by prayer. This was *Moses* practice many a time, for which he is renowned with all posteritie, Psal. 106. 23. Exod. 32. 10, 11. And so did *Aaron*, Num. 16. 47,48. *David*, 1 Sam. 24.17. and many others. This duty concerneth us, for God hath a controversie with our Land, for the innumerable crying sinnes hereof, as blasphemie, oppression, contempt of Religion, adulteries, and such like: now when we see the great mortalitie of our brethren, or heare of treasons and conspiracies, and rumours of wars by enemies, who threaten our overthrow; then must we know that God shakes his rod at us, and then especially is every one to intreat the Lord more earnestly for mercie and reconciliation: for this is a blessed worke of peace, to stay the Lord from the destruction of his people: Read *Isay* [k], *Ieremie*, *Ezekiel*[m]: sundry times *God complaines of the want of such, as should stand in the breach before him for the Land, that he should not destroy it.* Behold the weight and worth of this duty in *Abrahams* intercession for *Sodome*: for he so farre prevailed with the Lord, [n] that *If there had beene tenne righteous persons in Sodome, the whole citie had beene spared for their sakes*: but because there were none, so soone as righteous *Lot* was got out, it was burned with fire and brimstone from heaven, Gen. 19. 23,24.

Lastly, if Peace-makers bee blessed, the *Peace-breakers* are cursed: many there be of this sort, but above all, they are most notorious who disturbe the peace of the Land, which by Gods mercy we have for many yeares enjoyed. It may be thought we have none such among us, but only traitors, and such as plot with foreign enemies; but the truth is, all those doe disturbe our peace, that walke after their hearts lusts in sin and wickednesse, as *idolaters, blasphemers, oppressors, drunkards*, and such like; these are the peace-breakers, who cause the Lord to take away the blessing of peace: see Jer. 16. 5. the Lord saith, *He hath taken his peace from his people*: the reason is, v. 12. because *every one walked after the stubbornesse of his wicked heart, and would not heare him*: and Levit. 26.23,25. *The sword of the enemy is sent of God, to avenge the quarrell of his covenant.* It is then our transgression and rebellion against God, that will bring warre and rebellion into our Land; if this were not, our peace would continue for ever: for [o] *the work of justice shall be peace, quietnesse, and assurance for ever.* And againe, [p] *in righteousnesse shalt thou be stablished, and be far from oppression.* This therefore should move all ungodly persons to repent, and to breake off the course of their sinnes, unlesse they will continue professed enemies to the peace of the state under which they live.

The *second Point*, wherein this blessednesse of *Peace-makers* consists; namely, in that *they shall be called the children of God*: that is, they shall be esteemed and reputed for Gods children in this world, of God himselfe, and all good men; and in the world to come, fully manifested so to be. That this is true happinesse will soone appeare, by the view of the state of every child of God; for they are united unto Christ by the Spirit of grace, by which they are regenerate, and in Christ they are adopted for sonnes and daughters, and so enjoy Gods speciall grace and favour. Now hereupon they are Kings children, having God for their Father, who loves them more tenderly than any earthly Parents can love their owne children: secondly, they have Christ for their brother, and so are heires annexed with him, having Heaven and earth for their possession: [q] *In him they are made Kings and Priests unto God*: and shall be *Iudges of the world at the last day*: yea, they have the [r] *holy Angels for ministring spirits to attend upon their persons*, for their defence from the power of the enemie, which farre surpasseth the dignity of any guard of men on earth what soever: all things worke together for the best unto them, their crosses and afflictions are no curses, but fatherly trials and chastisements; yea, their sinnes are turned to their good; to them death is no death, but a sweet sleep unto their bodies, and a strait passage for their soules into eternall glorie: yea, in the act of death, they have the comfort of life in the joy of the Spirit, and the Angels ready, when breath departeth, to carry their soules to Heaven.

The 1. use.

If this be true happinesse, to be called Gods children; then they that live after their owne wicked lusts, void of all care to keepe a good conscience, are miserable and accursed; for they are the children of the Devill, serving him in the workes of sinne, and expressing his Image in ungodlinesse and workely lusts. If thou then therefore in hand, if they have any care of true happinesse, to labour after regeneration: whereby, forsaking the lusts and courses of their former ignorance, and embracing and obeying sincerely the Word of life, they may become Gods children, and so happy.

Secondly, hast thou received this grace of Gods Spirit, whereby thou art inclined to have peace with all men, and to seeke for peace betweene God and thine owne conscience, yea, betweene the Lord and others? then comfort thy selfe, thou art the childe of God, these motions come from grace, flesh and bloud brings forth no such fruits: labour therefore to maintaine these good motions, with all other pledges of thine adoption, and so shalt thou grow fully assured of thine owne happinesse. In this age men make much adoe to get good assurance of earthly purchases: but what madnesse is this, so greatly to regard momentanie things, and to have no care, in comparison, of our eternall inheritance, which wee shall have assured unto us, when we become the children of God?

V. 10 ***Blessed are they which suffer persecution for righteousnesse sake, for theirs is the kingdome of Heaven.***

11 ***Blessed are yee when men revile you, and persecute you, and say all manner of evill against you for my sake, falsly.***

12 ***Rejoyce and be glad, for great is your reward in heaven: for so persecuted they the Prophets which were before you.***

8 Rule. Here Christ propounds his *eighth Rule* touching happinesse, which he handles more largely than the former: for having laid downe the Rule, v. 10. he expounds the same in a speciall application of it to his Disciples in the 11. and 12. verses. In the Rule it selfe, note two points; first, the parties blessed: secondly, wherein their blessednes consists. The parties blessed, are they *which suffer persecution for righteousnesse sake. Persecution* properly signifieth pursuite, such as one enemy maketh after another: but here the Word must be taken generally, for all kinde of persecution whatsoever. Now because it is a paradox, and absurd in humane reason, to think him blessed, that for any cause is persecuted; therefore Christ to verifie the truth hereof, repeares the same Rule in the next verse, where also hee expounds every parcell thereof, wherewith I will content my selfe, because Christs is

a Rom. 12.18.
b Psal. 139.21.
c Iam. 1.
d Eph. 4. 3.
e Phil. 2. prefer one another. f Humilitie.
g Prov. 13. 10.
h Meeknesse.
i Long suffering.
k Gen. 13 8, 9.
l Thankfulnesse.
m 2 Cor. 5. 20.
n Isa. 59.16. and 63. 5. Ier. 5. 7. and 15. 1. o Ezech. 22, 30. 31.
p Gen. 18 32.
q Revel. 1. 5.
r 2 Cor. 6. 2.
s Heb. 1. 14.

the best interpreter of his owne words.

In the 11. verse therefore Christ sets downe three things, all pertaining to the true exposition of this Rule: First, he explaines more particularly the parties that bee blessed, saying to his Disciples, *Blessed are ye*. In the beginning of the Chapter, we heard, that he cast his eyes upon them, and spake unto them; and now here he doth the like againe: and therefore this Rule must not be understood of all men in the world that suffer, but of all Christs true Disciples; and generally it is not true, for the heathen and infidels, doe often suffer for good causes, and yet remaine infidels, without the true God, and so are not blessed. Againe, a Christian professor may give up his life in a good cause, yet not of love to God or his truth, but upon ambition, and so not be blessed: for [a] *Though I give my body to be burned, yet wanting love, it profiteth me nothing*. Secondly, Christ expoundeth particularly, what hee meaneth by persecution, naming three parts thereof; first, *slandering and reviling*, which is the persecution of the tongue: Thus the Jewes persecuted the Apostles, saying, [b] they *were drunke*, or full *of sweet wine*: Thus *Festus* persecuted *Paul*, making him [c] *mad*, or *beside himselfe*. Secondly, *persecution*, meaning hereby (as the word doth properly signifie) first, *pursuit*, such as one enemie maketh after another, when hee seeks to spoile him of his goods, or of his life: secondly, the *bringing a man unto the Barre*, and there of malice to accuse and arraigne him: thirdly, *evill speaking with lying*, when as men of purpose be without cause maliciously carried thereunto, as when the Jewes called Christ a [d] *Samaritan, that had a devill*, and said that *he cast out devils by Belzebub the Prince of Devils*: and thus were the Christians in the Primitive Church persecuted, being maliciously accused for *killing their owne children*, for *worshipping the head of an asse*, for *incest*, and such like. To these three kinds of persecutions, S. *Luke* Chap. 6. 22. addes a *fourth*; namely, *hatred*: and a *fifth*, called separation, whereby men were excommunicated, and cast out of the Temple and Synagogues, for Christs sake and his Gospels. These are the severall kinds of that persecution, for the enduring whereof, Christ pronounceth men blessed, v. 10. wherof Hatred is the roote, and the rest are branches. Thirdly, Christ layes down the cause, for which this persecution shall bee inflicted; namely, for *my sake*: or as S. *Luke* saith, *for the sonne of mans sake*: which expoundeth this phrase, for *Righteousnesse sake*, ver. 10. to wit, for professing, beleeving, and maintaining the doctrine of the Gospell taught by Christ, touching remission of sinnes, and life everlasting, to them that beleeve.

The uses in generall. We see that Christ urgeth this Rule of blessednesse more largely than the former: this he doth for special causes; first, hereby hee would teach his Disciples, and us in them, that it is the will of God, his Church in this world should bee under the crosse, in such affliction and persecution, as their blood should be sought for the maintenance of the faith. And this hee will have to be the state of his Church for speciall causes: First, that the members thereof by their afflictions, may be acquainted with their owne wants and infirmities, which they would not much regard, if they were freed from the crosse. Secondly, that by affliction they may be kept from many grievous sinnes, into which they would fall, if they lived in peace. Thirdly, that others seeing the correction of the Church for sinne, might learne thereby to hate and avoid sinne: and lastly, that the Church might glorifie God, in a constant and couragious maintenance of his truth unto death; for even in persecution is Gods truth preserved against the reason of mans wisdome, *Patient suffering for the truth, being faithfull witnesse-bearing thereunto.*

Secondly, Christ had newly called the Twelve out of all his Disciples, to be Apostles; whereupon they might thinke, that they should be advanced to some outward honour, ease, and peace: but Christ hereby calls them from that conceit, and puts them in minde of affliction, which should befall them in time to come; that when it came they might the better endure it. And thus he prepares all Churches to suffer affliction; yea, and wee our selves, must hereby learne in time of peace, to prepare our selves against the day of triall, because his will is, *That whosoever would live godly in Christ Iesu must suffer affliction.*

Thirdly, hereby Christ intends to lay a ground of comfort to his disciples in their persecution, by a plaine and full declaration of their happinesse that suffer for righteousnesse sake, in that they have sure title to the Kingdom of Heaven; out of which estate no found comfort can bee had. And this same must wee lay up in store against the time to come: for wee live now in peace by Gods mercie, but we know not how long it will continue; we have beene threatned, and dangerously assaulted by our enemies many a time, beside the rod of God shaken with his owne hand against us; and we may not thinke our peace will last alwaies, but seeing our sinnes increase, wee may bee sure our joy and peace will one day be turned into sorrow: and therefore it will be good to have this Rule ingraven in our hearts, that *they are blessed which suffer for righteousnesse sake*. If therefore tribulation come for the defence of the Gospell, wee must have recourse to this promise of blessednesse, and that will be our comfort.

More particularly. In the words of this Rule, *Blessed are they, &c.* Christ would let us see that deadly hatred which the world beares unto Gods Church; for so much the word (*persecute*) importeth: The reasons of this hatred may bee these; First, the Church of God in the ministerie of the Gospell, seeks the ruine of the devils kingdome, who is the Prince of the world; the devill

devill therefore rageth, and inflames the hearts of his instruments, with malice against Gods Church, that they may persecute and quite destroy it, if it were possible. Secondly, Gods Church is a peculiar people severed from the world in profession, doctrine, and conversation, and therefore the world hates them, Joh. 15. 16. And this very point may serve to stay our hearts when we shall be persecuted for the profession and embracing of the Gospell of Christ: for the world doth hate Gods Church, and will doe to the end: there must be enmitie betweene the seed of the serpent, and the seed of the woman, *As then he that was borne of the flesh, persecuted him that was borne after the Spirit, so it now*, Gal. 4. 29.

Secondly observe, that this hatred of the world, is not onely against the members of Gods Church, but even against Christs holy religion; so Christ saith, *for my sake*, or *for my Religions sake*. This is to be marked as a most excellent argument to perswade our consciences, that the Gospell of Christ which we professe, is the true and blessed doctrine of God, because the wicked world doth alwaies hate it; yea, it hateth us also for the Gospels sake: now if it were a doctrine of men, it would fit their natures well, and they would love it, for the world doth love his owne, Joh. 15. 19.

Thirdly, if they be blessed that suffer persecution, then how may any man lawfully flie in persecution? *Answ.* A man may flie in persecution with a good conscience, these two things observed: first, that he be not hindered by his particular calling: secondly, that he harh libertie offered by Gods providence to escape the hands of his enemies. The intent of this verse, is not to forbid flight, but to comfort such as are in persecution, and cannot escape: for the word signifieth such persecution, as is by pursuit and oppression, which cannot be avoided.

Lastly, seeing they are blessed that suffer for righteousnesse sake. Whether are they alwaies curst that suffer deservedly for an evill cause, for the contrary reason is in contraries? *Ans.* They are alwaies accursed, save in one case; to wit, unlesse they repent for their unrighteousnesse, for which they are afflicted; but by true repentance they become blessed. The theefe upon the crosse had lived in theft, & was there for apprehended, condemned, and crucified, and so he suffered for unrighteousnes; but yet he was saved, because he repented, and beleeved in Christ.

It is added, *for righteousnesse sake*: In this clause we are taught a speciall lesson; namely, that when God shall lay upon us any affliction or persecution; as imprisonment, banishment, losse of goods, or of life it selfe; wee must alwaies looke that the cause be good, and then suffer willingly. This is a necessarie Rule, for we must suffer affliction either publikely or privately, if we will live godly in Christ Jesus. Now it is not the punishment, but the cause that makes a Martyr: and to this purpose *Peter* faith, [f] *Let none of you suffer as a Murtherer, a Theefe, or a busie-body; but if any man suffer as a Christian, let him not be ashamed, but glorifie God in this behalfe*: and therefore we must be sure the cause be good; yea, this we must have to the unto in our particular private examen.

Verse 11. *Blessed are ye when men revile you, and persecute you, &c.* In handling the former verse, we shewed the meaning of these words, and how they serve to expound the former Rule. The point here to be observed is this, That *to revile and slander*, yea (as *Luke* saith) to *hate* a man for a good cause, especially for Religion, is persecution: which throwes how fearefull the common sinne of the age is, whereby men revile their brethren, with hate and odious termes, because they shew some care to please God, and to adorne their profession by a godly life. But thou art a persecutor whosoever thou art, that useth this, and therefore repent and leave it, for it is a preparation to a greater sinne in this kinde, and most odious in Gods sight, as the punishment hereof declares, Gen. 21. 9, 10. with Gal. 4. 29, 30.

S. *Luke* addes a second word, *shall vvhen they separate you*, whereby is meant excommunication out of the Temple and Synagogue; a punishment which Christ foretold should befall his Disciples. This censure was put in execution in their Synagogues: for besides the administration of civill Justice, Ecclesiasticall matters were there handled. Now marke what Christ saith, Though excommunication bee mine owne ordinance; yet *Blessed are you when men excommunicate you out of the Temple and Synagogues, for my Names sake*: where he maketh excommunication a kinde of persecution, when it is denounced against men for righteousnesse sake.

Here then we may learne what to thinke of the *Popes Bulls*, whereby hee excommunicates Kings and Queenes, and particular Churches, for denying subjection to his chaire: namely, that they are the Devils instruments, wherewith Gods children are persecuted, and that all such as are thus excommunicated, for defending the truth of the Gospel, are blessed: for excommunication is not the instrument of a curse to them that suffer it for a good cause. Secondly, hence we learne, that excommunication abused against Gods Word, is no powerfull censure, though in it selfe, being used according to Gods ordinance, it is a most terrible thunderbolt, excluding a man in part from the Church, and from the Kingdome of Heaven: and therefore all Churches must see, that this censure be not abused, for the abusers of it incurre the danger of the curse, and not they against whom it is unjustly pronounced.

v. 12 *Rejoyce and be glad, for great is your reward in Heaven: for so persecuted they the Prophets which were before you.*

Here Christ drawes a conclusion from the former

former Rule; for having said in generall, *That they which suffer for righteousnes sake are blessed*, v. 10. and applied it in particular to his Disciples, ver. 11. hereupon he inferres, that they must rejoyce in affliction, even then, or (as *Luke* s saith) *In that day*: yea, they must *be glad*; which word signifieth exceeding joy, such as we use to expresse by outward signes in the bodie; as skipping and dancing; such h as *David* used to testifie his joy, for the returne of the Arke of God to his City. This is a most worthy conclusion, often urged and commended unto us in Scripture: James 1. 2. *Brethren, count it exceeding great joy, when ye fall into divers temptations.* Rom. 5. 3. *We rejoyce in tribulation, knowing that tribulation bringeth forth patience*: and Act. 5. 41. *The Disciples rejoyced, that they were counted worthy to suffer rebuke for the Name of Christ.*

Here wee learne then, that Gods Church and people, that suffer in a good cause, must rejoyce and be glad. This must bee remembred, for we have beene many times in great danger of our enemies for the Gospels sake: and it may please God to leave us in their hands, for our manifold sinnes, and great abuse of his heavenly blessings: which if he doe, what must be our behaviour? must wee be swallowed up with sorrow and griefe? no, but humbling our selves for our sinnes, wee must remember for what wee doe suffer, and rejoyce and be glad in that behalfe; for though our outward man perish, yet the inner man shall bee revived.

Now because it is a hard thing to rejoyce in grievous afflictions, therefore Christ doth give two reasons to move them hereunto; first, from the Recompence of reward after this life, in these words, *For great is your reward in Heaven.* This point I have handled heretofore, and therefore I will here onely shew how the Papists abuse this Text, to prove the merits of mans workes of grace; for hence they reason thus, *Where there is a reward, there is merit: But in Heaven there is a reward for mans works of grace: and therefore in this life, there is merit by them.* To this it is answered divers waies: I will touch the heads of the principall. First, the word *reward* must not be understood properly, but figuratively; for Christs speech is borrowed from labourers, who after they have done their worke, doe receive their wages, which is the reward thereof: even so, after Christs Disciples and servants have suffered afflictions for the Name of Christ, at the end of this life they shall receive life everlasting. Secondly, when wee reade of wages and rewards in Scripture, we must not dreame of any thing due by right of debt and merit, but conceive thereby, that which is given by promise, and of meere mercie; like as when an earthly Father promiseth to his sonne, to give him this or that thing, if hee will learne; now the Fathers gift is not merited by the childe, but is freely given, the more to incite the childe to learne his booke. Thirdly, if wee understand reward properly; then wee must referre it, not to our sufferings, but to the sufferings of Christ: for there is no proportion betweene our sufferings, and life eternall: *The afflictions of this present life, are not worthy of the glory which shall bee shewed unto us.* Rom. 8. 18.

The second reason is taken from the example of the ancient Prophets; *for so persecuted they the Prophets which were before you.* In this Reason Christ intendeth two things; First, to teach his Disciples and us, that persecution for good causes, is no new or strange thing. Secondly, to comfort his Disciples and servants in their sufferings; for that thereby, they should bee made conformable to the ancient worthy Prophets, who were of old renowned among men, and are now glorified of God in Heaven. Hereto wee must compare the words of *Luke* spoken to the same purpose: i *for after this manner did the Fathers to the Prophets.* By *Fathers* we must needs meane the ancient people of the Jewes, for here he speaketh to his Disciples and others that were Jewes by Nation. Now hence observe a strange point; to wit, that the ancient Prophets, who were most worthy men of God, were persecuted in their times, not so much by forreiners and enemies to religion, as by those that were outwardly members of the Church of God, and professors of Religion. This may seeme strange, that men living in Gods Church should grow to this height of impiety, to become persecutors of Gods Saints: but Saint *Stephen* giveth the reason hereof, namely, their k *hard hearts*, whereby *they resisted the Holy Ghost in the ministery of the Word*: for which God left them to themselves, so as they ranne headlong to this height of impiety, to persecute Gods dearest servants. The like we may see in these our daies: some that have bin professors, after long hearing, breake forth into open Atheisme, calling this into question, whether there be a God: and among others there is also to be seene as vile cruelty and oppression in their particular dealings, and as abominable filthinesse, as is to be found among the Heathen and Idolaters: all which, and many other enormous sinnes proceed from this; that though men professe Religion, yet they deny subjection to the Gospel preached, so as it is not in them a Word of power: for which cause, God in his justice gives them up to hardnesse of heart, to commit sinne without remorse. And therefore, if wee would escape the fearefull judgement of a reprobate sense, let us labour with feare and trembling to become obedient to the Word which we heare; for if we doe not glorifie God in the meanes, wherein he offers grace and mercy, God will be sure to glorifie himselfe in our deserved confusion.

i Luke 6. 23.

k Acts 7. 51.

V. 13. *Ye are the salt of the earth,*

earth: but if the salt hath lost his savour, &c.

In this verse and the rest, to the 16. Christ propoundeth the *second branch of this Sermon*, touching the office of the Apostles, and in them of all Ministers; wherein, his intent is to move them to diligence in preaching the will of God to all people.

The Coherence of this part with the former, standeth thus: Christ had shewed before in divers precepts, that many are blessed, whereupon some might aske, how they should attaine to this happinesse, and to those graces of the Spirit, which make them fit for that estate? Christ here answers, that the preaching of the Gospel is the principall meanes to worke in their hearts those graces, to which true happinesse is promised. And because it is an excellent privilege to bring men to this estate, therefore hee exciteth his Disciples to diligence in this Ministerie by two Reasons, drawne from the properties of this worke, and propounded in two similitudes. The first is taken from *salt*, in these words; *Ye are the salt of the earth*: and amplified in the words following, to the end of the verse. The second is drawne from *light*, ver. 14, 15.

For the first: *Ye are the salt of the earth*: *ye*, that is, you whom I have called to be Apostles, and set apart for the worke of the Ministerie, *are salt*; not properly, but by resemblance; yet not in regard of their persons, but of their ministery; because hereby they were to season men for God, and to make them savourie both in heart and life: *Of the earth*; not of Judea only, but of the whole world, as may appeare by their commission, Matth. 28. 19. *Goe therefore and teach all Nations.*

From this description, both Ministers and people may learne their duty. *First, for Ministers*: by this title of *salt* here given unto them, Christ would teach them, first, how they ought to dispense the Word of God, both Law and Gospell; namely, so as they labour therein to expresse the properties of salt, whereto Christ alludeth in his Title. Now the properties of salt applyed to raw flesh, or fresh wounds are principally three: First, it will bite and fret, being of nature hot and dry: Secondly, it makes meats savoury unto our taste: Thirdly, it preserveth meats from putrifaction, by drawing out of them superfluous moistnesse. The Apostles therefore and other Ministers being salt, must not onely in generall deliver the Word of God unto the people; but withall apply the same particularly unto mens hearts and consciences, as salt is applyed unto meat: And that for three ends: First, the Law must be applyed to rippe up mens hearts, to make them see their sinnes; it must fret and bite them by the curse thereof to cause them to renounce themselves, and to cry with the Jewes, l *Men and brethren, what shall we doe?* Secondly, the Gospell must be preached, that men feeling their corruption, like rottennesse in their soules, may by the blessing of the Spirit bee thereby seasoned with grace, and so reconciled unto God, and made savourie in his sight. This is the end of the Ministerie, 2 Cor. 5. 20. *We are Embassadours for Christ, as though God did beseech you through us, wee pray you in Christs stead, that you bee reconciled unto God.* Thirdly, both the Law and the Gospell must be continually dispensed, that thereby sinne and corruption may bee daily mortified and consumed both in heart and life; even as superfluous humours are dryed up by salt; and this is the right dispenting of Gods Word: for every discourse upon a text of Scripture is not preaching, but hee that so expoundeth and applyeth the word, that his ministerie may be salt unto his hearers, he it is that preacheth the Word indeed.

Secondly, Christ calling his Disciples salt, teacheth them and all ministers, that they themselves ought first to be seasoned by the Word: for how can they fitly season others by applying this salt unto their consciences, who never felt the biting of it upon their owne? Hee that is unseasoned himselfe may speak Gods Word, which God may blesse to the good of others: but yet in respect of himselfe, it is a riddle which cannot be understood.

Thirdly, this Title giveth good direction to every Minister for his manner of preaching: for if the Word of God alone be that savoury salt, wherewith mans heart is seasoned for the Lord, then it ought to be dispensed purely and sincerely, without the mixture of humane inventions. This was *Pauls* care, m *My word and my preaching* (saith he) *stood not in the inticing speech of mans wisdome, but in plaine evidence of the spirit and of power, that your faith should not be in the wisdom of men, but in the power of God.* Experience teacheth us, that salt by mixture with other things loseth of his savour: and so it is with the Word: Indeed there is a place for Arts and tongues, and humane learning with every dispenser of the Word, wherein hee may use them with great commendation, to wit, in his private preparation: but not in the publike dispensation, whereby he seasoneth mens hearts unto God; that the Word of God alone must doe, for to it alone belongs the promise of the spirit, Isa. 59. 21. And therefore hee must use great discretion in this ministerie, and labour so to speake that the spirit may take delight to accompany the same.

Fourthly, this Title teacheth all Gods Ministers by patience to possesse their soules, when the wicked doe fret and fume against them for their ministerie: for this is a testimonie that their ministerie is salt, and bites their corrupt consciences as it ought to doe: therefore they are to goe on with cheerefulnesse, endevouring more and more to season their hearts herewith.

m 1 Cor. 2. 4, 5.

Secondly, the people of God that heare his Word, may learne good instruction from this Title: first, hereby euery one may see what he is by nature, namely, like unto flesh subject to corruption, nay, as unsavoury flesh, and stinking carion in the nostrils of God, for else what needed this salt? This therefore must move us to lay aside all pride of heart, whereby wee thinke highly of our selves: yea, wee must become base and lowly in our owne eyes, in regard of the unsavoury taste of our naturall corruption, else we shall never feele the seasoning vertue of Gods holy Ministerie.

Secondly, every one must hereby learne to suffer the word of reproofe, whereby his heart and conscience may be ripped up, and his sores of sinne discovered; when we have a cut or a wound in our flesh, we can be content to put salt upon it, to drie up the noisome humours, that otherwise would corrupt; now can wee endure the smart of salt for the health of our bodies, and shall we not much more suffer the word of God to rippe up our sinnes, and to mortifie the same, for the salvation of our soules?

Thirdly, every one must give all diligence to be seasoned thorowout, with this heavenly salt, that the thoughts of his heart, the words of his mouth, and the actions of his life, may bee all savoury and acceptable unto God in Christ; yea, in his conversation with men, hee must labour to shew the power of this seasoning: Coloss. 4. 6. *Let your speech be gracious alwaies, and powdred with salt:* that is, seasoned by the Word, that it may favour of grace, to those that heare us. If wee live under the Ministerie of the Word, and be not seasoned therewith, our case is dangerous; for therein it is of the nature of salt, which causeth barrennesse, where it seasoneth it: as we may see in the practice of *Abimelech*, who sowed [p] *salt in Shechem, to make the ground barren, and the place despised.*

[p] Iudg. 9. 45.

But if the salt have lost his savour, wherewith shall it be salted? it is thencefor: h good for nothing but to bee cast out, and troden under the foot of men. Here Christ amplifieth the former reason, whereby hee moved his Apostles to fidelitie and diligence in their Ministery, by the danger of the contrary infidelitie, which is as unsavoury salt, incurable and unprofitable, and so subject to a fearefull curse; and therefore (saith Christ) you had need to bee faithfull in seasoning the world by your Ministerie. In this amplification we may observe foure points: First, the ordinary sinne that doth accompanie the calling of the Ministerie. Secondly, the danger of this sinne. Thirdly, the unprofitablenesse of such a Ministerie. Fourthly, the judgement of God due unto it.

I. Point. As other callings have their severall faults, so hath the calling of a Minister, noted in these words: *If the salt have lost his savour, &c.* Salt is said to become unsavourie, when it loseth that vertue and acrimonie which it hath in seasoning that flesh on which it is cast. Now Ministers are as unsavoury salt, when they become unprofitable in their Ministerie, and either doe not, or cannot dispence Gods word, for the seasoning of mens soules, that they may bee acceptable to God, and reconciled unto him in Christ. In this calling there bee especially foure kindes of unsavourie salt: First, the *blind watch-men* that have not knowledge; [o] and *dumbe dogs that cannot barke*: that is, such as either cannot, or if they can, will not dispence Gods word, for the salvation of mens soules. Secondly, *Heretical Teachers*, who preach false and damnable doctrine, such as doth not season, but poyson and destroy the soule: such were the false Prophets among the Jewes, who enticed to Idolatry, Deut. 30. 1, 2. and the false Apostles, and Heretikes in the Primitive Church, [p] *Whose words did fret as a canker, & destroied the faith of many.* And such are the *Romish teachers* at this day, and the Jesuits and Seminaries among us, who though they be qualified with many good gifts of learning, yet by mingling the word of God with their owne inventions, and humane traditions, they raise the foundation, they become unsavoury salt, and heretical Teachers. And here by the way, who cannot but wonder, that students in Divinitie, should so much affect the Postils and Comments of Fryers and Popish writers, as they doe? doubtlesse it argueth that the Word of God hath not seasoned their hearts; for where such unsavoury salt hath relish, the wholesome doctrine of Gods word hath never seasoned. Thirdly, they are unsavoury salt, who teach true doctrine, but yet *mis-apply* the same. Many such were in the Church of the Jewes in the dayes of [q] *Ieremy*, and [r] *Ezechiel*, who much complaine of *sowing pillowes under the elbowes of the wicked*, by preaching peace unto them, when they should have called to repentance by the discoverie of their sinnes, and denunciation of Gods judgement: as also, for *making sad the hearts of those whom God had not made sad:* And such are those at this day, who have smooth tongues, in respect of sinne, and yet are full of bitter invectives against the better sort. By this meanes the Word of God loseth his acrimony and sharpnesse, whereby the wicked should be awaked out of their slumber of securitie, and the godly further seasoned, and made more acceptable unto God. Fourthly, they are unsavourie salt, who though they teach the truth, and generally apply it well, doe yet lead ungodly and scandalous lives: for an offensive and unsavorie conversation in the Teacher, doth hinder the seasoning vertue of the word of his Ministerie in the hearts of the people; and his doctrine cannot so much edifie, as his course of life destroyeth, because naturall men regard not so much what is said, as what is done. This being so, all Gods Ministers

Foure kinds of unsavoury Ministers.

1

[o] Isa. 56. 10.

2

[p] 2 Tim. 2. 17, 18.

3

[q] Ier. 23. 16 17.
[r] Ezech. 13. 10, 22

4

fiers, and those also that destinate themselves to this calling, must have speciall care, so to be qualified for this worke, and so to preach the Word of God, that it may bee savourie in the hearts and consciences of them that heare it. This is a matter of great importance, as well in respect of the Minister, as of the people; and this shall it appeare, that they are not onely no unsavourie salt, but even such as doe season others.

II. Point. The danger of this sinne, in being unsavoury salt (that is unfaithfull in the Ministerie) is very great, noted in these words; *Wherewith shall it be salted?* Some referre this salting to the earth, as if Christ had said, wherewith shall the earth be salted; but it doth more truly belong to the salt it selfe, as Marke 9. 5. *Salt is good, but if the salt be unsavorie, wherewith shall it*, that is, *the salt it selfe bee seasoned?* Againe, the interrogation *wherewith*, imports a vehement denial; as if Christ should say, If salt once lose his naturall propertie of saltnesse, it can never bee recovered: now unfaithfull and unprofitable Ministers are unsavoury salt; and therefore their danger is exceeding great. And yet the comparison must not so bee urged, as thereby to prove the state of Ministers to bee incurable, if they once become unfaithfull: but Christs meaning is, to shew that unprofitable Ministers are very hardly, or seldom ever made savourie againe; at least, if formerly they have beene faithfull, and after have fallen from it. That this is the true meaning, may thus appeare; for notes of negation in [s] Scripture, doe not alwaies import an absolute denial, but sometimes they are put to expresse great difficultie, and to shew things that seldome come to passe: Mat. 23. 33. *O generation of vipers, how should you escape the damnation of hell?* that is, very hardly: And so where it is said, that *David did not decline from the way of the Lord save in the matter of Vriah*: that is, *very seldome*: for he sinned grievously in [t] *numbring the people*: so Matth. 13. 57. *A Prophet is not without honour* (that is, very seldome) *save in his owne country*; for sometime hee may be dishonoured elsewhere; and sometime also, have honour in his owne country: So in this place, this resemblance of incurablenesse in unfaithfull Ministers, must bee understood, of great hardnesse and difficultie; not of an impossibilitie, as experience also teacheth: for King *Salomon* was a Prophet of God, who by his adulteries and idolatry, became wonderfull unsavory, and yet no doubt, he afterward recovered, and became savoury againe by true repentance, whereupon hee penned the booke of Ecclesiastes: so *Peter* by his denial of Christ, became unsavoury; yet by Gods mercy upon his repentance, he was seasoned againe.

This then is the danger, that Ministers declining from fidelitie, doe seldome or hardly recover: the reason is; First, because they want teachers to instruct them, as they instruct the people: Secondly, the word in them is unsavory which should season them, and so there is no other meanes to recover them ordinarily. Goe thorow all ages, and observe the examples of false Prophets in the old Testament, of false Apostles in the new, and of Arch-heretickes in the Primitive Church; and hardly shall you find any that repented: yea, marke such Ministers as in our age incline to Poperie, and for the most part they become irrecoverable. Hereby then every Minister is taught to learne and practise *Pauls* lesson to *Timothy*, *To take heed unto himselfe, and unto learning, continuing therein, fighting a good fight, having faith and a good conscience.* These things *Paul* doth notably urge in that Epistle, giving good direction to attaine thereunto: 1 Tim. 4. 13, 14, 16. and 6. 11, 22.

III. Point. The unprofitablenesse of unfaithfull Ministers, expressed in these words; *It is thencefor: h good for nothing*: that is, as unsavoury salt, becomming unfit to season meat, is good for nothing; (for cast it on the ground, it makes it barren; nay, cast it on the dung-hill, and it hurts that also which otherwise serves for good use:) so is it with Ministers that become unfaithfull, they are of all other most noisome both to the Church, and common wealth; for Gods curse is upon them, and they are good for no societie. This might be declared by many examples, of such as having fallen to Poperie, from our Ministerie, have after proved not onely deadly enemies to our Church, and to the truth, but the rankest rebels and Traitors unto our Prince and State, of all others.

Question. Whether may such Ministers as become unsavourie salt, by making Apostacie from the truth (as if a Protestant Minister become a Masse-Priest) bee restored againe into the Ministerie of Gods Church, upon their repentance? *Answer.* Some bee of minde that they may not be received at all into the Ministery, after such Apostacie: but I finde nothing in the Scripture, which should hinder their restitution, if their conversion unto God, and to his truth, may appeare to be true and unfeined. It is alleaged, that the *Priests* under the law, falling to Idolatry, [u] were for ever debarred from the Priests office? *Answer.* That was for speciall cause; for the Priests were types of Christ, and their outward holinesse shadowed out the perfect integritie & holinesse of our Saviour Christ: for which cause there was none clean in to the Priests office, who had any blemish in his body. Now by such open Idolatry, they dissolved themselves from being figures of Christ; and therefore were rejected. Againe, we find that inferiour officers, were not debarred from their office in the Sanctuary, though they committed Idolatry as the Priests did. It is said againe, that a Minister must be unblameable; but a Masse-priest cannot be unblameable. *Answ.* Without true repentance none is unblameable; but by true

[s] As no: not: never: and interrogations importing denial.

[t] 2 Sam. 24.

[u] Ezek. 44. 12, 13.

true repentance, even a Masse-Priest may become unblameable. But such as fall away, become unsavourie salt, which cannot be made savourie againe? *Answ.* By the power of God it may; and so may an unfaithful Minister through Gods mercie be renued by repentance, and become profitable to the Church.

IV. Point. The curse and punishment of unsavourie salt: *It is cast out and troden under foot of men:* whereby Christ signifieth, that unfaithfull and unprofitable Ministers, shall bee condemned both of God and man: Hos. 4. 6. *Because thou hast despised knowledge, therefore also will I despise thee.* Mal. 2. 9. *Therefore have I made you to bee despised and vile before all the people; because ye kept not my way, but have bin partiall in the Law.* See the signe of the Lords contempt, in his fearefull judgements upon them; as on *Nadab* and *Abihu*, Levit. 10. 1, 2. *Hophni* and *Phinees*, 1 Sam. 2. 34. And though they may escape his hand in this life, yet will Christ at his comming, [u] *Cut them off, and give them their portion with Hypocrites, where is nothing but weeping and gnashing of teeth.*

u Matth. 24. 48, 51.

The consideration whereof, must move all Ministers to beware of unfaithfulnesse in their calling, lest the curse of unsavourie salt light upon them. The Carpenters who builded *Noahs* Arke, were themselves drowned in the flood; because neither *Noahs* preaching, nor their owne working did move them to repentance: And the like judgement will befall unfaithfull Ministers; though they have the name of such as should season others, yet because of their unfaithfulnesse, they become unsavourie; God himselfe at length will cast them out, and tread them under foot. If this were laid to heart, as it ought to bee, it would drive many from their idlenesse, vanitie, and covetousnesse, whereby they become unsavoury unto God.

v. 14 ***Ye are the light of the world: a City that is set on a hill, cannot be hid.***

15 ***Neither doe men light a candle, and put it under a bushell, but on a candlesticke: and it giveth light to all that are in the house.***

16 ***Let your light so shine before men, &c.***

Here Christ layeth downe the second reason, to induce his Disciples, and in them all Ministers, to preach the Word of God faithfully; as if he should say; By calling you are the light of the world, and your condition is such, that all your sayings and doings are open to the eyes of men: therefore be ye carefull that ye glorifie God therein. The first part of this reason, is in these words; *Ye are the light of the world:* the second is expressed by two comparisons, in the words following; *A city that is set on a hill, &c.* the conclusion in the 16. v.

For the first part: *Ye are the light of the world.* If Ministers be lights, why saith the Scripture, that *Iohn Baptist was not the light of the world?* Ioh. 1. 8. *Ans.* There be two kinds of lights, Originall and Derived: *Originall* is that, which is the cause of all light; and so *Christ alone is the light of the world:* and in this sense doth the Scripture deny *Iohn Baptist to be that light. Derived light* is that which shineth forth, but yet is received from another; and so [x] *Iohn Baptist was a burning and shining lampe:* so were the Apostles lights, [y] *For God that caused the light to shine out of darknesse, shined into their hearts, to enable them to give the light of knowledge in the face of Iesus Christ.* And so must these words be understood, that whereas the world naturally sits in darknesse, and in the shadow of death, the Apostles by the light of their ministerie were to shine unto them.

x 1 Iohn 5. 35.

y 2 Cor. 4. 6.

z 2 Cor. 4. 3, 4.

The use: First, this title of *light* given to Ministers, sheweth the right use of the Ministerie of the Word. The whole world lieth in darknesse, that is, in ignorance under sinne, and so subject to damnation by nature; now God hath ordained the Ministerie of the Word to bee a light, whereby this ignorance may be expelled, and they brought to the knowledge of their sinnes, and of the way that leadeth unto life: Act. 26. 18. *Paul must preach, that both Iewes and Gentiles may come from darknes unto light.*

Secondly, by this Title, Christ sheweth how his word is to be handled; namely, so as it may be a light unto mens minds and consciences, to make them see their sinnes, and their great miserie thereby; then, to let them see the remedy from that miserie, which is Iesus Christ: and lastly, to shew them that straight way of obedience in all good duties to God and man, which God requireth in this life of a Christian. Men may take long discourses upon a Text of Scripture; but that onely is true preaching, which gives this light of knowledge to the minde and conscience, which leadeth men to God.

Againe, the hearers of the Word must be admonished of their duties from this title. First, if Ministers be lights in regard of their Ministerie, then every hearer must so apply his heart unto the preaching of the Word, that it may inlighten his conscience with the knowledge of his sinnes, and of his miserie by reason of them; as also, with the true knowledge of Christ, and of the will of God, which may guide him in obedience; otherwise, this holy ordinance, turneth to his deeper condemnation.

Secondly, every hearer must learne *Pauls* lesson, Eph. 5. 8. *Ye were once darknes, but now ye are light in the Lord; walke as children of the light:*

light: that is, looke what the Word teacheth, which is this light, that doe. When the time is darke wherein we walke, we use Torches and Candles, that so we may see the right path: behold, the world is darknesse, we therefore must labour to have the Word of God to be a light unto our feet, in all the steps of our callings wherein we live; *For hee that walketh in the darke, knoweth not whether he goeth.* Ioh. 12. 35.

Lastly, there be many that live in ignorance, as blinde, as though they had never heard of Christ; and though they heare the Word preached, yet still they remaine in darknesse: but they must know, that their case is fearefull, for the Ministery of the Word is *light:* they therefore having the benefit thereof, ought to bee children of the light: and because they are not enlightened, undoubtedly a most fearefull judgement of God is upon them; for marke what *Paul* saith, [z] *If our Gospel be hid, it is hid to those that perish, in whom the God of this world hath blinded the eyes of their minde:* and therefore, such persons must labour to know and practise the speciall grounds and duties of true Religion, that so in conscience they may be truly assured, that the word of God is become their light.

The second part of this reason, is this; *Your condition is such, in regard of your calling, that all your sayings and doings are scene of men:* and it is expressed by two similitudes: First, of *a City set on a hill, which cannot be hid:* Secondly, of *a candle put on a candlestick*, vers. 15. And thus it dependeth on the former part: Whereas Christ had called his Disciples the *light of the world*, they might take it for a matter of some outward renowne: Christ therefore tells them, that his intent herein, is not to give them titles of praise, but to make them acquainted with their hard condition, in which they were like to bee, by reason of their great and weighty calling; wherein they should become spectacles to all the world: for thus hee saith, *A City that is set on a hill, cannot be hid:* but all that passe by may see it: and *A Candle lighted and set on a candlestick, giveth light to all that are in the house;* even so, you mine Apostles, by reason of your publike calling, shall have all your sayings and doings manifest to the eyes of the whole world.

Because both these similitudes serve to expresse the same thing, therefore the points of instruction, which specially concerne Gods ministers, shall be propounded from the joynt scope of them both. First, whereas the condition of Gods Ministers is such, to have their whole conversation open and manifest to the eyes of the world; therefore they especially, above all others, (though it concerne every man in his place) must have care that their lives and conversations, both for sayings and doings, be holy and blamelesse: for their place is such, that by their well doing, they win many unto the Lord; but by their bad conversation, they carry many a soule with them to destruction. 2. Hereby they must learne, not to think it strange, if they lie open to manifold reproaches and abuses, more than any other sort of men: for they of all other, lie most open to the world; and if their conversation be godly, it is, the more distastefull to the world: as *Cain hated Abel for his good workes,* 1 Ioh. 3. 12, 13. Hence it appeareth, that men in this calling, cannot without great sinne, hide the gifts and talents which God hath given them: for they are as lighted candles, which must not bee put under a bushell. Sundry men have heretofore offended this way, as those in the Primitive Church, who being godly men and well qualified for the Ministery, did yet withdraw themselves from publike societies, to live in solitary places: for by their gifts they were excellent lights, and therefore they ought to have shined forth to others. And at this day they offend this way, that will not abase themselves in their Ministerie, to speake plainly to the meane capacity of the simple: yea, they also put the light under a bushell, who being fit for this Ministerie, do spend their daies wholly in the Universities, except it be that they want a calling into the Church, and have a lawfull calling for their stay in the Universities: and though men have not much meanes of calling forth, as were to bee wished, yet they that live in Schooles of Learning, ought to shew themselves willing to become lights abroad in the Church; saying with the Prophet *Isay*, when his lips were touched with a cole from the Altar, [a] *Here am I, Lord, send me.* In a word, all persons in this calling, that any way hide their gifts, are here blamed: for they are lights which should not be hid.

a Isa. 6. 8.

From these comparisons, wherein Christ sets out the open state of his Apostles to the view of the world, the Papists doe gather, *that the Church of God cannot be hid,* and therefore *visibility* must needs be the note of a true Church. But we must know, that Gods Church may sometime lie hid in regard of the Word, and the Ministerie thereof; as it did in the *dayes of* [b] *Elias*, and in the time when Popery spread it selfe over these Westerne parts. Neither doth this place make ought against us for Christ here speakes of his Apostles, and of their ministerie properly, which could not be hid; and not of every ordinary Minister who are not lights of all the world, as the Apostles were, but only in their particular standing. Secondly, the Ministerie is a light, yet not alwaies shining to the whole world: and therefore it is added in the second similitude, that *It giveth light to them that are in the house:* that is, in the Church of God. And so in the darknesse of Popery, the Ministery of the Gospell was hid from the world, and yet it gave some light to the hidden Church, the house of God, to shew them their calling, and the meanes of salvation.

Rhemists on this place.

b 1 Kin. 19.

Now, as these similitudes concerne the Ministers, so they may well bee enlarged to every Christian

Commandements place not in this regard the Minister as a patterne to his people, & many times in Scripture others besides the Ministers are called lights, 2 Sam. 21. 17. *David* is called *The light of Israel*: not only for the comfort of his Regiment, but also as hee was a King, by his upright life he give light to the people, whereof he was governour: And so answerably, all Superiours in their places must be lights: the publike Magistrate to the Common-wealth; the maister to his servants; parents to their children; and every Christian to his brother: Philip. 2. 15. *Shine as lights in the world, in the middest of a naughty and crooked nation.* This therefore is our duty, if we be Christians: as we must labour to get the knowledge of Gods will into our hearts, so must wee cause the power B thereof to shine forth in the example of a good life, whereby others may bee directed in the darknesse of the world. But alas, herein the case of many is lamentable, who through ignorance and disobedience, be yet in darknesse: these must be taken out of their places, as darke candles, and trodden under foot, and so cast into eternall darknesse, where they shall flame in woe for evermore.

A therefore that is to teach Gods will, must not only by doctrine instruct the care, but by a godly life exemplifie his doctrine unto the eye: 1 Tim. 4. 12. *Be unto them that beleeve, an example in word, and in conversation.*

In regard of this double charge, that lies on every Minister, the people for their parts, must remember, in all their prayers to crave of God that the Ministers may bee enabled to teach Gods will both in doctrine and life. The Apostle *Paul* doth sundry times require the Churches to whom hee writ, to pray for him in regard of his [c] Ministerie. Now if so worthy an Apostle had need to be prayed for, much more hath every ordinary Minister in Gods Church. And great reason it should be so, for *the Devill stands at* [d] *Iehoshuahs right hand to resist him.* [e] he hindred *Paul from comming to the Thessalonians.* Though he maligne every beleever, yet he aimes especially at the Minister, that he may cause him to faile, if not in teaching, yet at least, in the exemplifying of his doctrine by a sincere and godly conversation.

Now, because Christ requires of every Minister, besides teaching, the evidence of good works in a godly life, therefore here will I handle this point of good workes: and first, shew what a good worke is, secondly, the differences of good works: and then observe the necessity, the dignity, and use of good workes.

C *1. Point. A good worke is a worke commanded of God, and done by a man regenerate in faith, for the glory of God in mans good.* First, (I say) it is a worke *commanded of God*, for Gods will is goodnesse it selfe, and the Rule of all goodnesse in the creature; and every good thing is therefore good, because it is answerable to the wil of God: no worke therefore can be good, unlesse it bee appointed, ordained, and commanded of God: men indeed may invent and doe many good workes, but they shall have no goodnesse in them, unlesse they do accord with Gods will. Again, good works must be done *in obedience to God*: now unlesse God appoint them, the doing of them cannot bee any obedience to his will. Thirdly, *well-worship*, whereby men thrust upon God their owne inventions for his service, is every where [f] condemned: and of D like nature be all these actions, wherein men of themselves doe fasten goodnesse, without the will and appointment of God. This point must bee remembred, because the Church of Rome doth teach the contrary, That a man may doe good workes, not required, or appointed by God: but the former Reasons shew this to be false; and the arguments which they bring for their opinion, are nothing but abuse of Scripture, as in their few may plainly appeare.

First, they say, the *Iewes* had *free-will offerings*, which were not commanded in the word, and yet were acceptable unto God; and so doe many now adaies many good workes acceptable to God, though not commanded. *Ans.* Their free-will offerings were ordained of God, and

c Rom. 15. 30. 2 Cor. 1. 11. Eph. 6. 19. Coloss. 4. 3. 2 Thess. 3. 1.

d Zach. 3. 1.

e 1 Thess. 2. 18.

Vse.

Of good workes.

A good worke defended.

f Col. 2. 22, 23. Deut. 12. 32.

Bellarm. de Monach. l. 2. c. 7.

Object. 1. g Levit. 7. 16.

and therefore were acceptable: they were only free, in regard in the time of offering them; but for the manner how, and the places where they must be offered, both these were appointed of God.

Object. 2. Againe, they say, *Phinees* [h] slew *Zimri* and *Cosbi* with Gods approbation, though hee was no Magistrate: and therefore workes not commanded of God, may be acceptable unto him. *Answ.* Though *Phinees* had not any outward Commandement, yet hee had that which was answerable thereto; to wit, an extraordinarie instinct by the spirit, whereby he was carried to doe that fact; which was as much, as if God had given him an expresse commandement. And so we may say of the Ministerie of sundrie ancient Prophets, who by extraordinary instinct were moved thereunto: and upon this ground did [i] *Elijah* slay *Baals* Prophets.

h Psal. 106. 30, 31.

i 1 Kings 18. 40.

Object. 3. Thirdly, *Maries* fact (say they) *in* [k] *powring a box of costly ointment on the head of our Saviour Christ*, was a good worke; and yet there was no commandement for it in Gods Word. *Answ. Maries* fact was a worke of confession, whereby shee testified her faith in Christ, and so was generally commanded, though not in particular. Againe, she was carried thereto by a speciall instinct of the spirit, for [l] *she did it to bury him*, (as Christ himselfe testifieth) because his burial was so speedy after his death, in regard of the approaching of the Sabbath, that they could not embalme him, as the manner of the Iewes was; now every instinct of Gods spirit in the conscience of the doer, hath the force of a particular commandement.

k Matth. 26. 7.

l Vers. 12.

Object. 4. Fourthly, the Spirit of God (say they) moves every man to any good worke that is done; and therefore men need not a particular commandement for every worke: for those that are carried by the Spirit, cannot but doe well. *Ans.* True it is, the Spirit moveth men to good workes freely, but yet this motion of the Spirit, is in and by the Word of God: and at this day, those instincts which are besides the Word, are mens owne fancies, or illusions of the devill. Many other reasons they alleage to this purpose, for the justifying their vowes of chastitie, of regular obedience, pilgrimages, trentalls, and such like, but they are like to these, and notwithstanding them all, the truth is this: that for substance, a good worke is such a one, as is ordained, appointed, and commanded by God. And here by the way, we may observe, that they are farre deceived, who so much commend the times of Popery for good workes: for the truth is, that all their oblations to Images, to Monasteries, and to Churches, for Masses, Pardons, and such like, were no good workes, but onely in their owne opinion; for God commanded them not: Now it is the Lords revealed will, that must give the goodnesse to mans worke: Mich. 6. 8. *He hath shewed thee, O man, what is good, and what the Lord requireth of thee.*

Next I adde: *Done of a regenerate person.*

A The Author of a good worke, is not every one in the world, but that man or woman that is a member of Christ, borne anew by the holy Ghost: so Christ here saith, *Let your light, &c.* restraining his speech to the persons of his Disciples. True it is that among Turkes and Infidels, many a civill man will doe workes of mercy, of civill justice, and liberalitie, and will abstaine from outward sinnes, and live orderly; now these, and such like, though in themselves they be good workes, so farre forth as they are required by the law of Nature, or commanded by Gods Word; yet in an Infidel, or an unregenerate person, they are sinnes: for first, they proceed from an heart which is corrupt with originall sinne, and with unbeleefe; B (for the [m] *heart* is the fountaine of all actions) and also they are practised by the members of the bodie, which are weapons of unrighteousnesse; and therefore must needs bee like unto water springing from a corrupt fountaine, and running through a filthy channell. Secondly, these workes are not done for Gods glory, and the good of men. Thirdly, they are not done in obedience to God, according to the Rule of goodnesse, the will and Word of God, and therefore cannot bee good workes. And this must teach every one that would do good, to labour for regeneration by the holy Ghost, that so his person may bee good, and then shall his workes of obedience be good in Gods sight: for such as the tree is, such will bee the fruit: *An evill tree cannot bring forth good fruit, nor a good, evill fruit*, Matth. 7. 18. Wee must therefore labour to bee ingrafted into Christ, for without him, we can doe no good thing: but being partakers of his grace, wee shall *abound with the fruits of righteousnesse, which are by Iesus Christ, unto the praise and glory of God*, Phil. 1. 11.

m Matth. 12. 35.

Thirdly, I adde: that *Good workes must bee done in faith*: for faith is the cause of every good worke, and without faith it is impossible to doe any good worke. Now, in the doing of a good worke, there is a twofold faith required: First, *a generall faith*, whereby a man is perswaded that God requires of him, the doing of that worke which he takes in hand: as when a man giveth almes, hee must be perswaded it is Gods will he should give almes; and so for other good workes: for [n] *Whatsoever is not of faith, is sinne*: that is, whatsoever proceedeth not from this perswasion in the conscience, that it is Gods will that such a thing should bee done, or should not bee done, is sinne: for hee that doubteth of the thing hee doth, sinneth therein, though the thing done bee good in it selfe. Secondly, herein is required *Instifying faith*, whereby a man is perswaded in his conscience, of his owne reconciliation with God in Christ: of this it is said, Heb. 11. 6. *Without faith it is impossible to please God.* This justifying faith hath a double use in the causing of a good worke: First, it gives the beginning to a good worke;

n Rom. 14. 23.

workes; for by justifying faith, Christ with his merits is apprehended, and applied to the person of the worker, and hee thereby is united to Christ, who renueth the minde, will, and affections of the worker, from whence the worke proceedeth: and so it is as pure water, comming from a cleansed fountaine. Secondly, faith covereth the wants that be in good workes, (for the best worke done by man in this life, hath it wants:) now faith apprehendeth Christ and his merits, and applyeth the same unto the worker, whereby his person is accepted, and the imperfection of his worke covered in the sight of God: and this must provoke us to labour for faith.

Lastly, I adde; the end of a good worke; namely, *Gods glory in mans good.* The honour of God, must be the principall end of every good worke: now Gods honour stands in reverence, obedience, and thankfulnesse; so that when we doe any good worke, we must doe it in reverence unto God, in obedience unto his Commandements, and in token of our thankfulnesse unto him for his manifold mercies. The good of man must herein also be respected; the Apostle saith, *The Law is fulfilled in one word, Thou shalt love thy neighbour as thy selfe*: how can this be, seeing to love the Lord our God is the great commandement of the Law? It must therefore thus be understood; that the Law of God must be practised in the love of our neighbour, and not apart by it selfe. Againe, the end of a mans life, and of all his actions, is to serve God, in serving of man, and by serving of man, to serve God; as when we pray (which is a good worke) we must not onely respect our selves but pray for others; as for the Church of God, and for our brethren, as well as for our selves: yea, and for our enemies. So wee must heare the Word, and receive the Sacraments, that thereby wee may be better able to further our brethren in the way of salvation: this our Saviour doth here expresse, saying, [*That they may see your good workes, and glorifie your Father in heaven:*] as if he should say, Glorifie you God, and also cause others to doe the same.

First, here we may see what to judge of the works done by Papists: It is commonly thought that they abound with good workes, but it is not so; their best works are sinnes before God, for they faile principally in the maine end of well-doing, which is to glorifie God, in the good of men: for a Papist doing a good worke, according to the Rules of their religion, doth it to *satisfie* Gods justice, for the temporall punishment of his sinnes, and to *merit* Heaven by it; and so erreth quite from the right end of a good worke, respecting therein his owne good, and nothing at all the good of others.

Secondly, hereby we may see for our selves, how farre we come short in our good workes, for commonly we faile in the maine end thereof: men spend their daies and strength in labour and toile, but all is for themselves, for their owne pleasure, their owne profit and preferment, without respect to the good of their brethren: now all such actions wherein men seeke themselves onely, and not Gods glory in the good of others, bee sinfull in the doer, though otherwise good in themselves. And therefore we must learne, in all our actions to aime at the glory of God in the good of men.

II. Point. Thus we see what a good worke is: now follow the differences of good workes. Good works be of two sorts; First, those which God in his Word hath directly commanded, as parts of his worship; such are Prayer, Thanksgiving, receiving the Sacraments, hearing the Word, and releeving the poore; and these are the more principall kinds of good workes. The second sort are actions indifferent, sanctified by the Word and Praier, and done to Gods glorie; as to eat, to drinke, and such like; for howsoever in themselves they bee neither good nor evill, being things neither commanded nor forbidden; and therefore in respect of the things themselves, may with good conscience bee either used, or refused: yet because God hath commanded the manner how they must bee used; namely, by being sanctified by the Word of God, and Prayer; and the end thereof, to wit, Gods glory; therefore when they are so used, they become good workes.

Upon this difference of good works, observe the largenesse thereof, how farre they extend. There bee three estates ordained of God: the Church, the Common-wealth, and the Family; and for the preservation of them, there be sundry callings required; some whereof are prescribed of God, and others left to be appointed by men; as all trades, and such like: now not onely the callings appointed by God, and the duties thereof are good works; but even all inferiour callings appointed by men, for the good of these three estates; and the duties thereof, be they never so base, if they be sanctified by prayer, and done to Gods glory, are good workes. *Example.* A man is called to bee a shepherd, and doth willingly accept thereof; now, though the calling be but base & meane, yet the works thereof being done in obedience to God, for the good of his master, are good workes; yea, as good in their kinde, as the best workes of the highest callings: and the same may bee said of all lawfull callings, and the works thereof, bee they never so base: for God judgeth not the goodnesse of the worke, by the excellencie of the matter whereabout it is occupied, but by the heart of the doer. This point must be learned, for the Papists conceit doth sticke fast in mens hearts, That there are no good works, but the building of Churches, and Hospitals, the mending of high waies, giving of large almes, &c. but we must learne, that every action of a mans lawfull calling, done in obedience to God, for the good of men, is a good worke before God: and therefore we must so walke every one of us in our callings, that the duties thereof may be acceptable to God. Againe, this will

1 Ioh. 5. 14.

Vide infra. Rom. 13. 6. cap. 21.

Two sorts of good workes. 1

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1 Thes. 4. 5.

will hence follow, that in these our dayes, wee may as well abound in such workes as be good indeed, as the Papists did in their superstitious. Thus much of the difference of good workes.

III. Point. Now more particularly, in the text are further set downe three points touching good workes: the *Necessitie*, the *Dignitie*, and the *Vse* of good workes. The *necessitie* of them appeareth by Christs commanding of them, saying, *Let your light so shine, &c.* for hereby hee bindeth all Christians, after the examples of his Disciples, to walke in good works. If it be said: that Christ hath freed us from the law, and therefore we are not bound to doe good works. I answer, Christ hath freed us from the Law in regard of the curse and rigour thereof; but not as it is a rule of Christian obedience.

1 Necessitie of good works.

Bellar. de Iustificat. l. 4. c. 7.

Quest. How farre forth are good workes necessarie to salvation, or to us that doe them? *Answ.* There be three opinions touching the necessitie of good workes: First, of the Papists, who hold them necessarie, as causes of our salvation and justification; but this we have confuted heretofore. Secondly, of some Protestants, who hold them necessarie, though not as principall causes, (for they say, we are onely justified and saved by Christ) yet as conservant causes of our salvation: but the truth is, they are no causes of salvation, neither efficient, principall, nor conservant; nor yet materiall, formall, or finall, as hath elsewhere beene shewed. The third opinion is the truth, that good workes are necessarie, not as causes of salvation, or justification; but as inseparable consequents of saving faith in Christ, whereby we are justified and saved; or as a way is necessarie to the going to a place. The *dignitie* of good workes is expressed in this, that they are called *good*: now they are *good* onely in part, not perfectly, as I shew thus: Such as the tree is, such is the fruit; but every one regenerate is *partly spirit*, and *partly flesh*; that is, in part regenerate, and in part naturall and corrupt: this is true of his minde, will, and affections, which are the fountaine of all his actions; and therefore the workes that proceed thence must needs bee answerable; that is, in part corrupt, as they come from nature; and yet good in part, as they come from grace.

2 The dignitie of good workes.

Quest. But how can God approve of them, if they be evill? *Ans.* We must consider good workes two wayes: First, in themselves, as they are compared with the Law, and the rigour thereof, and so they are sinnes, because they answer not to that perfection, which the Law requireth: for there be two degrees of sinnes; *Rebellions*, which are actions flatly against the Law: and *Defects*, when a man doth those things that the Law commandeth, but yet faileth in the manner of doing, and so are mans very best workes sinnes. Secondly, consider good workes, as done by a person regenerate, and reconciled to God in Christ, and so God accepts of them; for in Christ the wants thereof are covered. But here we must take heed of the Romish doctrine, which teacheth that good workes are so farre forth good, that there is no sinne in them; their reasons are many to prove this point, but they have beene heretofore confuted: First, they say, good workes have God for their Author, and therefore are perfectly good. *Ans.* This were true, if he alone were the author of them; but man is an other author thereof, from whom they take their imperfection. They say againe, that here they are called good, but if they had any sinne in them, they should be called evill, for every sin is perfectly evill. *Ans.* Where sinne is unremitted, it is perfectly evill; but when it is pardoned in our Saviour Christ, it is as though it were not. Thirdly, they object, that if good workes bee sinfull, then they must not be done; and hereupon they say, that by our doctrine men are bound to abstaine from all good workes. *Ans.* That which is evill must not be done, so farre forth as it is evill: now good workes are not simply and absolutely evill; they are good in themselves, and in us in part, comming from grace: and therefore they must be done, because God requires them at our hands: and for the imperfection of them, we must pray for pardon to our Saviour Christ. And here by the way we may justly tax the proud doctrine of the Papists, who teach, that man may be justified by good workes: when as the best workes of any man in this life, are tainted with sinne, and are farre unanswerable to that perfection, which the Law requireth: we must be of a farre other minde namely, that for our best workes; God may justly condemne us; because we have not done them as we ought: therefore Christ bids us say of our selves, that *When we have done all that we can, we are unprofitable servants.*

P. Martyr. 1. 1. sect. 4. c. 5. 18.

Isa. 64. 6.

The use of good workes.

The *use of good workes* is here set downe by our Saviour Christ, to *glorifie God*: this is not the whole end of good workes; and therefore I will propound the same more fully, out of other places of Scripture: for Christ here onely propoundeth that end of good workes, which concerned his intended purpose.

Three-fold. 1 Concerning God. 1

The use and end of good workes is three-fold, either concerning God, or our selves, or our brethren. As good workes concerne God, they have three uses: First, they serve as meanes whereby we give unto God testimonie of our homage, and obedience unto his Commandements; for by creation, preservation, & redemption, he is our Lord and our God, and so prescribeth lawes for us to keepe: in which regard we owe homage unto him; which, that we may shew forth and testifie, we must walke in good workes, as he in his word hath commanded us. Secondly, they serve to be tokens of our thankfulnesse unto God, for our creation, redemption, and manifold preservations, both in soule and bodie. Thankefulnesse indeed, is shewed in word; but yet true thankfulnesse stands in obe-

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1 Pet. 1. 15. 2.

a Concerning our Christ.

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2 Tim. 2. 21.

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3 Pet. 1. 5, 6.

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a Psal. 78. 72.

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D

offence: and our obedience is shewed by doing good workes. And therefore the Apostle *Paul* exhorts us, *To give up our bodies, as holy and acceptable sacrifices unto God*, Rom. 12. 1. Thirdly, they serve to make us followers of God: we are commanded *to be holy, as he is holy*, 1 Pet. 1. 15. and to put in practice the duties of love one towards another, [a] *as the Lord loved us*: and therefore we must walke in the duties of the Morall law, that therein we may imitate God: 1 Joh. 3. 3. *He which hath this hope purgeth himselfe, as he is pure.*

Secondly, the use of good workes in regard of our selves, is fourefold especially: First, they serve to be outward testimonies of the truth of our faith and profession; proving that the grace of our hearts is not in hypocrisie, but in truth and sincerity. And for this cause, [c] *Abraham is said to have beene justified by workes*; because his works did testifie that his faith was true and sincere: for where the fire of grace is, there it cannot but burne; and where the water of life is, it cannot but flow and send out the streames thereof in good workes.

Secondly, they serve to be signes and pledges of our election, justification, sanctification, and of our future glorification: as we know a tree to live, by the fruit and bud which it bringeth forth; so by keeping a continuall course in good workes, a man is knowne to be in Christ, and to have true title to all his benefits: and therefore when the Apostle willeth men, to [a] *give all diligence to make their calling and election sure*, he propoundeth certaine vertues, wherein they ought to walke, as being the most evident tokens of election, that we have in this life.

Thirdly, they serve to make us answerable to our holy calling: for every one that professeth the Gospel, is called to be a member of Christ, and a new creature, whose duty is to bring forth good workes: Eph. 4. 1, 2. *Walke worthy of the vocation whereunto ye are called, with all humblenesse of minde, meekenesse, &c.* and Eph. 2. 10. *We are the workemanship of God, created in Christ Jesus, unto good workes, which God hath ordained that wee should walke in them.* Now this is a most excellent thing for a man to bee answerable to his calling: When *David* was a shepherd, he kept his fathers sheepe, and lived as a shepherd; but when he was called to be a King, [a] *he behaved himselfe like a King, in governing Gods people*: and so every Christian ought to doe; being a new creature, he must walke as Gods childe, and testifie his vocation by shewing forth the vertues of him that hath called him, 1 Pet. 2. 9.

Fourthly, good works serve to be a way, in which we are to walke, that so we may receive the mercies of God promised to his children, and escape the Judgements threatned against sinners: for Gods word is ful of most sweet promises unto the obedient, and of terrible threatnings against rebellion and iniquitie. Now a man by walking in good workes eschewes the paths of wickednesse, wherein [x] *Gods judgements light*: and holds the wayes of righteousnesse, wherein Gods blessings are scattered, Prov. 2. 17.

[x] Rom. 3. 16.

Thirdly, the end of good works, *in regard of our brethren*, is principally this; that by our example in well doing, wee may winne some unto God, and keepe others in the obedience of the truth, and prevent offences, whereby many are drawne backe. The contagion of a bad example, especially in men of superiour place, is such, that it will not onely cast their owne soules to hell, but also draw many with them. When *Ieroboam* the King sinned, *he caused Israel to sin*: 1 King. 15. 34. And therefore we must carefully looke to all our waies, in regard of others, and so live according to Christs Commandement in this place, that others seeing our good workes, may be wonne to the truth, and so glorifie God which is in heaven. And thus we see the ends of good workes.

[b] Concerning our brethren.

Now considering good workes bee of such excellent use, we are hereby admonished to exercise our selves therein with all diligence; for hereby we benefit our brethren, we helpe our selves, and we glorifie God: neither must any mans povertie hinder him from this dutie: for not onely almes deeds, and large gifts to Churches and high wayes, are good workes, but also the speciall duties of every mans lawfull calling, done in faith, to the glory of God, and the good of men, be the calling never so base: by the doing whereof, in faith and obedience, he may get sure testimony of his election. This exhortation is most needfull, for so soone as men have occasion to commit any sinne, then they shake off the yoke of all obedience, as there were no way of good workes to be walked in. The Papists indeed make the merit of justification, and life everlasting, the end of good works, but that hath bin sufficiently confuted hertofore.

End of teaching.

Hitherto we have spoken of the first point in this conclusion, touching the *manner of teaching*.

The second point herein contained, is the end of all teaching; namely, to turne men unto God, and thereby to bring them to glorifie God. *That men may see your good workes, and glorifie your Father which is in heaven*: that is, to teach, that men may see your good workes, and be wonne thereby to the faith, and so glorifie God. Our Saviour Christ in his Commission given to his Disciples before his ascension, bids them, [y] *Goe, make all nations my Disciples*: and *Paul* saith, that [z] *He became all things to all men, that by all meanes he might* not onely instruct, *but save some.*

[y] Mat. 28. 19.
[z] 1 Cor. 9. 22.

The Law in generall.

Hereby then all Ministers, and all those that set themselves apart for this calling, must learne to propound this duty unto themselves, as the maine end of all their studies and labours; namely, to turne men unto God, that being converted they may glorifie God. Againe, the same end of the Ministerie admonisheth all

Ceremoniall.

The third part of Christs Sermon.

the same end of the Ministerie admonisheth all hearers so to yeeld themselves obedient to the Ministerie of the Word, that it may take place in their hearts, to turne them unto God, that after their conversion they may glorifie God. This the people ought the rather to yeeld unto, because it is the maine comfort that the Minister hath of all his labours, to see his hearers converted, and so inabled to glorifie God. And to move them hereunto, they are further to know, that if they heare, and be not thereby converted, that so they may praise and glorifie God, by their obedience; then this Ministerie will be a Bill of Inditement against them, for their deeper condemnation at the last day. See Matthew 11. 21, 24.

verse 17 *Thinke not that I am come to destroy the Law, or the Prophets: I am not come to destroy them, but to fulfill them.*

In this verse, and the rest which follow, to the end of this Chapter, is contained the *Third part of Christs Sermon*; wherein he goes about to restore the Morall Law to his true sense and meaning, which was much corrupted by the Jewish teachers. And to the end the same might be the better accepted, hee makes way thereto by a notable Preface, verse 17, 18, 19, 20. Wherein he seekes, as well to prevent and to remove the false opinion which the Jewes had conceived of him, in respect of the Law; as also to procure all reverence and loyaltie to bee shewed thereunto: For the Jewish teachers seeing our Saviour Christ condemne and neglect the traditions of the Elders, and not so much to respect the ceremonies of the Law, as they thought hee should, did thereupon judge him to bee a deceiver, and one that went about to overturne the whole Law of *Moses*. This opinion Christ confuteth by three arguments: First, from the end of his comming, in this verse: The second, from the nature of the Law, in the 18. verse; whereupon he inferres two notable conclusions, to procure reverence thereunto, verse 19. And thirdly, from the scope of his Ministerie, verse 20.

For the first: The Expolition. *Thinke not that I am come, &c.*] This comming of Christ, must be understood of the manifestation of the Godhead in our nature: for otherwise, his Godhead being every where, cannot bee said to come properly: and as for his manhood, it had not beene in heaven. *To destroy the Law.*] The *Law* in generall, is that part of Gods Word, which commands things just, honest, and godly: and being thus conceived, it is threefold; Ceremoniall, Judiciall, and Morall. The *Ceremoniall law*, is that part of Gods Word, which prescribed to the Jewes, ceremonies, rites, and orders, to be performed in the worship of God: this law is laid downe in the bookes of *Moses*, especially in *Leviticus*. The *Judiciall law*, is that part of Gods Word, which prescribed ordinances for the government of the Jewes common-wealth, and the civill punishment of offenders. The *Ceremoniall law* concerned the Jewes onely: the *Judiciall law* did indeed principally concerne them; but yet, so farre forth as it tendeth to the establishing of the morall law, having in it common equitie, it concerneth all people in all times and places. What the *Morall law* is, I will describe in three points: First, it is that part of Gods Word concerning righteousnesse and godlinesse, which was written in *Adams* minde by the gift of creation; and the remnants of it be in every man by the light of nature in regard whereof it bindes all men. Secondly, it commandeth perfect obedience, both inward in thought and affection; and outward in speech and action. Thirdly, it bindeth to the curse and punishment, every one that faileth in the least dutie thereof, though but once, and that in thought onely: Galat. 3. 10. *Cursed is every one that continueth not in all things that are written in the law, to doe them.* The summe of the Morall law is propounded in the *Decalogue*, or *ten Commandements*, which many can repeat, but few doe understand.

Difference betweene the Law and the Gospell.

That we may further conceive aright the morall law, we must make a difference betweene it and the Gospell: for the Gospell is that part of the Word which promiseth righteousnesse and life everlasting to all that believe in Christ: the difference betweene them stands especially in five things:

1

First, the Law is naturall, and was in mans nature before the fall; but the Gospel is spirituall, revealed after the fall, in the covenant of grace.

2

Secondly, the Law sets forth Gods justice in rigour, without mercie; but the Gospell sets out justice and mercie, united in Christ.

3

Thirdly, the Law requireth a perfect righteousnesse within us; but the Gospell revealeth our acceptance with God, by imputed righteousnesse.

4

Fourthly, the Law threatneth judgement without mercie, and therfore is called [a] *the ministerie of condemnation, and of death*: but the Gospell shewes mercie to mans sinne, in and by Christ, if we repent and beleeve.

[a] 2 Cor. 3. 7.

5

Lastly, the Law promiseth life to the worker and doer of it; [b] *Doe this, and thou shalt live*: but the Gospell offereth salvation to him that *worketh not, [c] but beleeveth in him that justifieth the ungodly*: not considering faith, as a worke, but as an instrument apprehending Christ, by whom we are made righteous.

[b] Rom. 10. 5.
[c] Rom. 4. 5.

The Church of Rome in a manner confound the Law and the Gospell, saying that the Gospell, which is the new Law, revealeth Christ more clearely than *Moses* Law did, which they call the old Law. But this is a wicked opinion,

Tom. 6. ref. August. ad Bellisar. cap. 6.

Matth. 5. verse. 17.

which overturnes all religion, being the cause of many grosse points in Poperie, which could not stand, if they would acknowledge a true distinction betweene the Law and the Gospel. They say for their defence, that the precepts of both are the same in substance; that both require righteousnes, both promise life, and threaten death; both command faith, repentance, and obedience; and therefore they are the same. *Answer.* First, the lawes and precepts of the Law and Gospel are not the same; for *Adam* in his innocencie knew the Law, but he knew nothing then of beleeving in Christ: and though both require righteousnesse, promise life, and threaten death, yet the manner is far different, as before was noted. So likewise they differ in the commanding of faith; for the Gospel commandeth faith, not as a worke done, as the Law doth; but as an instrument laying hold on Christ. Againe, the Law commands faith generally; as to beleeve in God, and to beleeve his Word to be true: but besides this, the Gospel requires a particular faith in Christ the Redeemer, whom the Law never knew. Thirdly, the Law commandeth not repentance, for the knowledge of the Law was in *Adams* heart, when he needed no repentance: true repentance therefore is a saving grace, wrought and commanded onely by the Gospel. And fourthly, for obedience, though it be commanded both by the Law and the Gospel; yet not in the same manner: The Law commandeth obedience every way perfect, both in parts and in degrees, and allowes none other: but the Gospell commandeth, and in Christ approveth imperfect obedience; that is, an endevour in all things, to obey and please God, if it be without hypocrisie. Againe, the Law commandeth obedience, as a worke to be done, for the obtaining of salvation: but the Gospel requires obedience, only to testifie our faith and thankfulnesse unto God. The Church of Rome therefore erreth grosly in confounding the Law and the Gospell, which indeed are far differing; and so we must beleeve, if we would come into, and hold the right way that leadeth unto life.

Now whereas Christ saith, *Thinke not that I came to destroy the Law*: by *Law* he meaneth principally the *Morall Law*, and in the second place, the *Ceremoniall Law* also. Next observe the opposition that Christ maketh betweene the Law and the Prophets; thereby signifying unto us, that by the *Law*, he meaneth that part of Gods Word, concerning Righteousnesse and Justice, which *Moses* penned by Gods Commandement: and by the *Prophets*, he meaneth that part of Gods Word, which is contained in the writings of all the Prophets in the old Testament, after *Moses*; which bookes of the Prophets contained in them either an interpretation of *Moses* Law, or predictions of the state of the Church in the new Testament. Againe, by *destroying the Law*, we must not understand a breach of the Law, such as is made by mans sinne; but such a dissolution, as taketh from it all vertue and power, whereby it is a Law: and so to *destroy the Prophets*, is to put an end unto them, so as they should nothing availe, either to the interpretation of the Law, or to the fore-telling of the state of Gods Church under the Gospel. *But to fulfill them.* Christ fulfilleth the Law three wayes; by his *doctrine*, in his *person*, and in *men*. By his *doctrine* he fulfilleth the Law two wayes; both by restoring unto it his proper meaning and true use, as we shall see afterward, where hee correcteth the corrupt interpretations thereof by the Pharises; as also, by revealing the right way, whereby the Law may be fulfilled. Secondly, in his *person* he fulfilleth the Law two wayes: First, by becomming accursed to the Law, in suffering death upon the crosse for us. Secondly, by performing perfect obedience unto the Law, doing all that the Law required for the love of God, or of his neighbour; in which respect he was said, [d] *To have beene under the Law.* Thirdly, Christ fulfilled the Law in *men*: Men be of two sorts, Elect, and Reprobates. In the *Elect* he fulfilleth the Law two wayes: First, by creating faith in their hearts, whereby they lay hold on Christ, who for them fulfilled it: Secondly, by giving them his owne spirit, which maketh them endevour to fulfill the Law; which in Christ is accepted for perfect obedience in this life, and in the life to come is perfect indeed. In *unbelievers* Christ fulfilleth the Law, when he executeth the curse of the Law upon them; for that is a part of the Law, and the executionand enduring of the curse, is a fulfilling of the Law. And thus doth Christ fulfill the Law; so that the meaning of the words is this: Whereas you thinke that I came to destroy the Law and the Prophets, by making them of none effect, you are deceived; nay, on the other side, know that the end of my manifestation in the flesh, was to fulfill the Law, both in my doctrine and person; and also, in the persons of men both good and bad.

In this Apologie of Christ, for his behaviour towards the law; observe what malice some of the Jewes, especially the Scribes and Pharises, bare unto him: for Christ was the Author of the Law, and yet they maliciously suspect, and charge him with the abrogation thereof: so as he is faine to cleare himselfe in this behalfe.

The like hath beene the malice of wicked men in all ages, against the dearest servants of God; Acts 6. 14. *Stephen* is accused to *speake blasphemous words against the Law*: Act. 21. 28. *Paul* is charged with the same crime. And such is the malice of the Papists, against all Evangelicall reformed Churches; because we denie Justification by workes, therefore they condemne us for enemies to good workes: and in many other points, they fasten upon us notes of reproach, for holding the truth. Yea, among our selves, the like malice doth appeare in those that

Christ fulfilleth the Law three wayes. 1 2 3

d Gal. 4. 4.

Matth. 5. ver. 17, 18.

appeare in those that brand their brethren with odious names, because they shew forth more care than others, of their duty to God: but let all Gods children beware of this Pharisaicall practice.

Vse 2.

Againe, observe the Titles, under which he comprehendeth the whole Scriptures of the old Testament; *The law and the Prophets*: Luk. 16. 31. they are called *Moses and the Prophets*. Luke 24. 27. *Christ began at Moses, and at all the Prophets, and interpreted unto them in all the Scriptures*: there *Moses* and the *Prophets* doe containe all the Scriptures of the old Testament.

A properie of the old Testament.

Here then wee may note a propertie of the books of the old Testament; namely, that every one of them was either written by *Moses* or some other of the Prophets. And by this we may know the Canonicall bookes of the old Testament, and distinguish them from the bookes called Apocrypha: for the Apocrypha bookes were not penned by any of the Prophets, who spake and writ in the Hebrew tongue, the native Language of the Jewes; but by some other in the Greeke tongue, which was not the language of the old Prophets. These bookes may bee regarded in sundry respects, as containing many worthy Rules touching manners; in which regard, wee may preferre them before other writings of men, so farre forth as they are consonant with the Scripture; and so the Church of God hath of a long time reverenced them; but yet they are no part of the Law, nor of the Prophets. And therefore the Church of Rome doth notably wrong and abuse the world, in styling these Apocryphall Books, for Canonicall Scripture.

Concil. Trid. sess. 4. sect. 1.

Consent of the Law and Gospell.

Thirdly, Christ in this his Apologie, sheweth a sweet consent betweene the Law and the Gospell: They are not contrary one to the other; for Christ, who is the substance of the Gospell, came to fulfill the Law: and therefore *Paul* saith, that by [e] *faith we establish the Law*: and Hebrewes 9. 19, 20, &c. *When Moses had given the Law unto the people, offered sacrifices, and sprinkled the blood thereof upon the Booke, and upon the people*, which was a type of the shedding of Christs bloud, as it is [f] here expounded; which did notably signifie this consent betweene the Law and the Gospell, infomuch, as without Christ, the Law could not stand.

e Rom. 3. 31.

f ver. 23, 24.

Now this consent betweene them standeth herein; The Law requireth perfect obedience, and threateneth death to the least breach thereof, not propounding any way for the fulfilling thereof out of our selves; but the Gospell directeth us to Christ, who as our suretie hath fulfilled the Law for us; for which cause, Christ is called, [g] *The end for the Law for righteousnes, to every one that beleeveth*. And through Christ it is, that [h] *the righteousnesse of the Law is fulfilled in us, which walke not after the flesh, but after the spirit.*

g Rom. 10. 8.

h Rom. 8. 4.

v. 18 *For truly I say unto you, till heaven and earth perish, one jot or one title of the Law shall not escape, till all things be fulfilled.*

Here our Saviour Christ propoundeth the second argument, for the clearing of himselfe from their false imputation of destroying the Law, and it is drawne from the nature of the Law, which is immutable.

The Exposition. *For*: This sheweth the dependance of this verse upon the former, *Truly I say unto you*: This is a forme of speech, which our Saviour used, when he would solemnely avouch any weightie truth: and propounding this in his owne name, herein he sheweth himselfe to be the Doctor of his Church, whom we must heare in all things, for he speaketh as one that cannot lie. The thing he saith is this, *Till heaven ad earth perish, one jot or title of the Law shall not passe*. In which words he setteth downe the stability and the unchangeablenesse of the Law; and that he might fully expresse his minde, he borroweth a phrase from the Hebrew Alphabet, wherein *Iod* is the least letter: *One jot*; signifying, that not so much as this little letter *Iod*, shall passe out of the Law.

Againe, by *title* some thinke is meant the Hebrew vowels; but properly it signifieth *a line bent crooked*, or *the top of an horne*; so that here it properly signifieth the bending or bowing that is in the top of some Hebrew letters; insinuating, that not so much as the least part of a letter in the Law should passe away. Now these things must not be taken properly, for it hath beene and may be, that in the Hebrew copies of the old Testament some letters should be changed, as may appeare by the diverse reading in sundry copies; for that may be without the losse of any sentence: but Christs meaning is this; That not the least parcell or sentence in the Law shall passe away; making parts in the Law, to bee as titles in the Alphabet. *Till heaven and earth perish*: that is, *never*: so much this phrase insinuateth: for though heaven and earth shall be changed in regard of their qualities, yet the substance of them shall never passe to nothing: and in this sense is the Word *Till* used else-where, 1 Sam. 15. 35. *Samuel came no more to see Saul, till the day of his death*; that is, *never*. *Till all things be fulfilled*; that is, till every thing commanded in the Law be done, so as it shall no more urge a man to any obedience: which shall never bee, for it must eternally bee fulfilled: so that this phrase hath the like sense with the former, importing thus much, *even for ever and ever*: so that this is the meaning of this verse; That the Law of God is unchangeable, not onely in the

exegesis.

whole, but for every part thereof; and the fulfilling thereof shall never have an end. Christs reason then stands thus; *If the Law be immutable, and for observation eternall, then I came not to destroy it: but the Law is immutable and eternall; and therefore I came not to destroy it.*

First, here observe, that the *Law of God is made perpetuall and unchangeable*: If any man aske how this can be, seeing the Apostle saith, [i] *The Law is changed? Answer.* The Law is threefold, *Ceremoniall, Judiciall,* and *Morall,* as hath beene said: now that place is principally to be understood of the *Ceremoniall Law,* which indeed is abrogated, in regard of the observation of it in Gods worship; but in the scope and substance of it, which is Christ crucified, with his benefits, whom it shadowed out, it remaineth still, and is now more plaine than ever it was. As for the *Judiciall law,* though it be abrogated unto us, so farre forth as it was peculiar to the Jewes; yet, as [k] it agrees with common equity, and serves directly to establish the precepts of the Morall Law, it is perpetuall. If it bee said, that Christ changed the Morall law, in changing the Sabbath day, from the seventh day to the eighth: I answer, Christ did so indeed by his Apostles, but that is no change of the substance, but of the ceremonie of the Sabbath: for the substance of that Law, is the injoyning of a seventh daies rest unto the Lord. Now though the seventh day from the creation be not kept, yet a seventh day is kept still. If it be further said, that the Law it selfe is abrogated; for that every one that breaketh the Law is not accused, according to the sentence thereof, Deut. 27. 26. *Answer.* We must know, that the Law is but one part of Gods Word, and the Gospell another, revealing another part of Gods will, besides that which the Law made knowne; for it addes a qualification to the Law, moderating the rigour thereof, after this manner; *He is accursed* (saith the Law) *that falleth in any commandement, except* (saith the Gospel) *he be reconciled againe in Christ, and in him have the pardon of his trawsgressions.* And yet the Morall law remaines for ever a rule of obedience to everie childe of God, though he bee not bound to bring the same obedience for his justification before God.

Againe, this propertie of the Law, in being unchangeable, and for ever to be kept, sheweth *that no creature may dispense with the Law of God.* Mens lawes may be abrogated and changed, but Gods law even in the least parts thereof, must stand for ever, till it be accomplished to the full: but if it might be dispensed with, then not *jots* and *titles* thereof, but whole lawes might be abrogated. This shewes the blasphemous impietie of the Popes of Rome, who in their [l] Canons be authorized to dispense with the lawes of God: yea, in the last [m] Councell of Trent, hee is privileged to dispense with some of the lawes of Consanguinitie, against nature, flatly forbidden in the [n] Word of God; which is most horrible rebellion, and a great disgrace unto God.

Thirdly, from the propertie of the Law, we may observe, that it is not likely that any whole booke of Canonicall Scripture is lost; for not one sentence of the Law shall passe till all bee fulfilled; much lesse then can whole books perish. Sundry men doe thinke that whole books be lost; but that opinion cals into question the fidelitie of the Church, and Gods owne providence, in preserving his Word: neither can it stand well with this text, that saith *no title thereof shall faile.* Those that seeme to be lost, were either humane writings, as books of lawes and Chronicles, such as our books of statutes or Chronicles be, or books of Philosophie, such as *Salomon* writ: or else some of them are in the Canonicall Scripture; for the books of *Samuel* and the *Kings* were written by divers Prophets: and therefore we may more safely hold, that no part of holy Scripture is lost, neither shall ever faile. For howsoever after the last judgement the use of the Word written shall cease, yet the substance thereof shall remaine in mens hearts, and be kept for ever.

Fourthly, this immutability of the Law, containes a matter of great terrour and woe unto all impenitent sinners; for howsoever they may flatter themselves with a presumption of Gods mercie, yet the curse of the Law which is against them, shall stand for ever: and therefore while they goe on in sin, they have just cause to howle and crie; for Gods justice in that his Law is inviolable: neither will [o] *gold or silver pacifie Gods wrath:* for though a man by his power and wealth were able to overturne heaven and earth, yet that would not helpe him: though heaven and earth be brought to nothing, yet every part of Gods Law must stand for ever, and be fulfilled. And therefore whosoever doe lie in any sin, must in time repent, humble themselves, forsake their sinnes, and betake themselves unto Christ, that he may fulfill the Law for them; or else the curse thereof shall certainly be fulfilled in them, and they shall lie howling under it eternally, where is nothing but weeping and gnashing of teeth.

Fifthly, this immutability of the Law, and so proportionally of every part of Gods Word, as it proveth the Scriptures to be the Word of God, so it is a most excellent ground of comfort for all Gods servants to stablish their hearts in the assurance of all his promises. A Christian heart is subject to receive many doubtings of the truth of Gods promises, especially in the time of triall and temptation: but this must be remembred for ever, that the whole Word of God is immutable; though mans promises may faile and their wayes bee abrogated, yet no jot or part of Gods Word shall passe unfulfilled: and therefore they must constantly wait for the accomplishment thereof, for in due time it shall be fulfilled.

Sixthly,

[i] Heb. 7. 12.

[k] See the epistle of Iunius, cap. 2. sect. 5

[l] See Gregorius de concell. prohib. inter papistas. Conf. Papa dispensat contra jus & verus Tetius.

[m] Sess. 24. Can. 3.

[n] Levit. 18.

No booke of Scripture is lost.

A terrour to the wicked moving to repentance.

[o] Prov. 11. 4.

A comfort to the godly.

Sixthly, we are hereby taught to put on patience in afflictions: for they come by the speciall appointment of our God, who saith in his Word, [p] *That through many afflictions we must enter into the kingdome of heaven:* now every part of Gods Word must be accomplished; and therefore Christ bade *Peter to put up his sword,* when he would have rescued his apprehension: for (saith he) *I could pray to my Father, and he would send more than twelve legions of Angels to helpe me: but how should the Scriptures be fulfilled, which say, It must so be?* Matth. 26. 52, 53, 54.

A ground of patience.

[p] Act. 14. 22.

Seventhly, our Saviour Christ in this propertie of immutabilitie, giveth unto the whole Law, and unto every syllable and letter thereof, his proper force, vertue, and sense; so as there is nothing in it, not so much as one letter vaine or idle: for every commandement reveales the perfect justice of God, and every letter serves to expresse the same Commandement. And herein the Law of God differeth from mens lawes: for in them be many vaine and idle words, yea, oftentimes whole sentences; but in the Law of God it is not so: Prov. 8. 8. *All the words of my mouth are righteous, there is no lewdnesse nor frowardnesse in them:* yea, *the Law of the Lord* [q] *is perfect, his statutes are right, and his judgements true and righteous altogether.* Now the consideration of this integritie and perfection of the law, and Word of God, must move us to study the Scriptures with great diligence: so saith our Saviour Christ, [r] *Search the Scriptures:* that is, shake and sift them, (as the word signifieth) search narrowly, till the true force and meaning of every sentence, yea, of every word and syllable; nay, of every letter and jot therein, be knowne and understood: conferre place with place, the scope of one place with another, things going before with things that come after; yea, compare word with word, letter with letter, and search it thoroughly. This manner of studying the Scripture is most necessarie, as being the thing indeed which preserveth and upholdeth the Church of God, and the puritie of religion: for about foure or five hundred yeares agone, men left off to study the Bible, after this sort, and betooke themselves to the writings of men, occupying their wits wholly in vaine quiddities in Philosophie, and in hid mysteries of Divinitie: by which meanes it came to passe, that Poperie and Apostacie from the truth, spread it selfe over the world, for many hundred yeares together. Afterward, God of his meere mercie, put into the hearts of some men, to be carefull searchers in the Word of God, by which meanes the truth appeared, as light out of darknesse. Thus God stirred up *Luther,* about the yeare of our Lord, 1517. who by diligent search in the Scripture, and especially by serious meditation, with prayer, upon these words of the Apostle, Rom. 3. 21. *That now by the Gospell, without the Law, the Justice of God is made manifest:* did finde that by the perfect obedience of Christ, our justification was wrought; and thereupon began to maintaine and professe Justification before God to bee free, through and by faith in Christ onely, without helpe from the workes of the Law, against the Doctrine of the Church of Rome: and so by further diligence and industrie in the Scripture, the truth of God shone forth more and more. Let all men, but especially students in Divinitie, consider this effect, of searching out the Scripture, as a spurre to diligence, in this behalfe. By this meanes also errours and heresies are avoided and suppressed, and the will of God is plainely revealed. And here by the way, we may see how profitable and necessarie the gift of interpretation is; it is a most excellent gift of the spirit, pertaining to the ministerie; and therefore most commendable and necessarie is the vse thereof in Schooles of Learning.

The integritie of the Law.

[q] Psal. 19. 7, 8.

Diligent studie of the Scripture.

[r] Joh. 5. 39.

Eighthly, this immutability ascribed to Gods Law, that every part thereof shall be accomplished to the full, teacheth all Princes and Magistrates, not onely to bee keepers of *Moses* law in their owne persons; but also within their rule and dominions, to doe their best endevour, that the same bee fulfilled and kept by others. For this cause did the Lord command, that the *Prince of his people should have the Law written before him in a booke, to read upon continually, that he may learn to feare God, and to keepe all the words of the Law to doe, them:* and that which is there injoyned unto Princes, belongeth also unto all Magistrates, Masters and Parents, within their places and charges; they must be carefull to see the whole Law of God practised, and obeyed, both in their owne persons, and of those that are under them.

Magistrates must be keepers of the Law.

[r] Deut. 17. 18, 19.

Lastly, by this immutabilitie ascribed to the Law, we may learne, what is to fulfill the Law; namely, to keepe and observe to the full, every particular thing which the Law commands us: and upon this we may ground two conclusions against the Papists: First, that no man can come to life everlasting by his owne righteousnesse and obedience; for he that would come to heaven by his owne righteousnesse, must be able to fulfill the whole Law perfectly in every respect: but since *Adams* fall no man could keepe the Law in all things, saving our Saviour Christ, both God and man. Secondly, that our fulfilling of the Law, must be in the obedience of Christ, for he onely was answerable to the whole law in all things; and therefore if wee would come to heaven, wee must not come in our owne righteousnesse, but in his; as *Paul* wisheth to be found of God, Phil. 3. 8, 9.

What it is to keepe the law.

The meanes of Luthers conversion.

v. 19 *Whosoever therefore shall breake one of these least*

com-

Commandements, and teach men so, he shall be called least in the kingdome of heaven: but whosoever shall observe and teach them, the same shall be called great in the kingdome of heaven.

Our Saviour Christ having plainely propounded in his Apologie for himselfe, the stabilitie and eternitie of the whole Law; doth here lay downe two notable conclusions, for the upholding thereof: 1. *Because the Law is immutable and eternall, therefore hee that breaketh one of the least of the Commandements, and teacheth men so, shall be called least in the kingdome of heaven.* 2. *Because the Law is eternall, therefore he that keepes the Commandements, and teacheth men so, shall be called great in the kingdome of heaven.*

For the first; by *least Commandement*, he meaneth the precepts of the Morall law, though in the former verse, [by Law] he understood the whole law in three parts; Judiciall, Morall, and Ceremoniall. And he calleth them *little*, not simply in regard of themselves, as though they were so indeed; for in it selfe every Commandement of God is great and weightie, but he speaketh according to the opinion of the Iewes, for the Scribes and Pharises had ordained certaine rites and ceremonies, according to the tradition of their Fathers; the observation whereof, they made a greater matter of conscience, than the keeping of some of Gods Commandements: and so esteemed them little. Againe, saying *these least commandements*, he appointeth out what particular commandements of the Morall Law, the Jewes esteemed lesse than the traditions of men; namely, those which afterward he expoundeth in this Chapter, touching *Murther, Adulterie, Swearing*, and the rest: for they esteemed not all the commandements of the Law lesser than their traditions. *Shall be called least in the kingdome of heaven:* Here Christ sets downe the punishment of a false Prophet, which breakes Gods commandements and teach men so; to wit, his base esteeme in the Church of God: for the kingdome of God is twofold, the kingdome of grace, and the kingdome of glorie. The kingdome of grace is the societie and companie of Gods faithfull servants here on earth: The kingdome of glorie is the blessed estate of all the Saints in heaven. Now here by the kingdome of heaven he meaneth the kingdome of grace, which is the militant Church on earth: and so *Iohn Baptist* calleth it, Matth. 3. 2. *Repent and amend, for the kingdome of heaven is at hand:* that is, the Church of the old Testament is now abolished, and the Church of the new Testament is readie to take place by Christs comming; and therefore repent and amend: and Matth. 11. 12. *From the time of Iohn hitherto, the kingdome of heaven suffereth violence.* So then the meaning of this first conclusion is this, Whosoever breaketh one of these least commandements of the Morall Law (which afterward I shall expound) and teacheth men so to doe, he shall be contemned, and not counted worthy to be a member of the Church of God in the new Testament.

Matth. 5. ver. 19.

The meaning.

In this *conclusion*, in the practice of the Jewes, Christ setteth forth two notable corruptions of an hollow heart towards God: The first, to set little by the commandements of God, esteeming no more of them, nay lesse, than of mens lawes and traditions: but Saint *Iames*[t] saith, *He that breaketh one commandement*, be it never so little, *is guiltie of all*, though he make shew of keeping all: so likewise he that maketh light and base account of one Commandement, contemneth all; though he seeme to honour the rest never so much. Though *Herod* heard *Iohn* gladly, and obeyed his doctrine in many things, and so seemed to make some account of some commandements; yet because he would needs live in incest, against the seventh commandement, he did in effect contemne and breake them all: so at this day, there are many who professe religion, and give testimonie thereof, by hearing the Word, and receiving the Sacraments; and hereupon they would be counted lovers of Gods law: yet in the course of their lives, and in their particular callings, they will not sticke to oppresse the poore, and to deale unjustly for their advantage; to prophane the Sabbath for a little profit or pleasure, and to sweare, and curse, when they are a little provoked. Now howsoever such persons may make a glorious shew of profession outwardly, yet by these and such like particular actions, they shew plainely that they have but Pharisaicall hearts, which indeed make little or no account of Gods commandements. Let us therefore every one looke into our wayes, and search in our hearts, whether this corruption be in us, or no: and if it be, let us repent and forsake it, and labour to become like [u] *David, who had respect unto all Gods commandements*: and so shall we not be despised in the Church of God.

The corruptions of hypocrites respecting Gods Word.

t Iam. 2. 10.

u Psal. 119. 6.

The second corruption of an hollow heart, noted likewise of Christ, in these Jewes is, to place the ceremonies, rites, and traditions of men, above the Commandements of the Morall law: Herewith he doth expressely charge the Jewish teachers, Matth. 15. 3. *Why doe ye transgresse the commandements of God, by your traditions?* And this is also the practice of the Church of Rome at this day, they account [x] *eating of flesh in Lent, and on their fasting daies, a deadly sinne*: and yet they will [y] dispense with treasons and murthers of Christian Princes: they [z] allow of Stues, they permit and pardon Sodomie;

a Corruption.

x Tolfer. Summa. cas. conc. l. 16. cap. 3

y Lib. de justa abdican. Henr.

z Pope Sixtus 4.

Sodomie; and yet [a] utterly forbid marriage in some estate, which the holy Ghost [b] *calleth honourable among all men.* In these and many moe, they preferre their owne traditions before the most holy Commandements of God: yea, many ignorant persons among us, are tainted with this corruption: for bee not some feastdayes appointed by the Church, as Christs nativitie, all Saints, and such like, observed by them with greater conscience and reverence, than the Lords owne Sabbath? Though the memorie of Christs nativitie may be celebrated; yet the Lords day should have the speciall honour. Now for the reforming of this corruption, we must labour to have the same minde that was in *David*, who grew into admiration with Gods Commandements, and thereupon inured himselfe to the observation of them. We must therefore labour to have an high estimation of the Lawes of God, and this will be a notable meanes, to draw us to a reverend feare and obedience towards the same: one cause why men doe not so highly advance the Law of God, as they ought, is because they doe not sufficiently weigh the dignitie thereof. In every Commandement therefore, we must first deeply consider the weight thereof; then labour to understand it aright: thirdly, learne to admire the wisdome and justice of God therein: and lastly, endevour to yeeld loyaltie and obedience thereunto.

a Calixt. 1. apud grat. dist. 27. Can. Presbyt. Rhem. 1. Tim. 3. 5 & 1. b Heb. 13. 4.

Pfal. 119.

A ground of obedience.

Secondly, in this Rule our Saviour Christ puts a difference betweene a false Prophet, and a true: The false Prophet breakes the commandements of God in his owne person, and also by his doctrine teacheth others to doe the like: But the true Prophet and servant of God, in the Ministerie, endevoureth the advancement of Gods glorie, as well by integritie of life, as by soundnesse of doctrine.

Difference betweene a false prophet and a true.

Thirdly, in the punishment of a false Prophet here set downe, we have good direction for our judgement, touching the present Church of Rome; namely, that she is not worthy to be esteemed a part of Christs Church on earth, by the sentence of our Saviour Christ; because she *breakes Gods Commandements, and teacheth men so*: for whereas the second Commandement forbiddeth the worshipping of Images, yea, and the making of Images to resemble God; the Church of Rome doth not onely allow the contrarie, against this Commandement; but teacheth others so to doe: saying, that it is lawfull [c] to resemble the Father, the Sonne, and the holy Ghost in Images, either painted or carved, and to worship them therein; yea, and to worship [d] the very Images of Christ, and of Saints, as also the [e] Saints themselves, with religious worship.

Romane part of Christs Church: and why.

c Sanders treatise of the worship of images. Bellar. de Imag. sanct. l. 2. c. 8. d Bellar. lib. cap. 21. e Idem de sanct. beat. l. 1. c. 13.

Againe, they plainely breake the tenth commandement, which forbiddeth the first motions unto sinne with delight, though without consent of will, by teaching [f] that concupiscence after Baptisme is no sinne. And as they deale with the Commandements, so deale they with the Prophets, who give testimonie unto Christ: for first, they destroy his manhood, by their forged transubstantiation: secondly, they overturne his kingly office, by making the Pope the [g] *head of the Church*, and giving him power [h] *to make lawes to binde the conscience.* Thirdly, they overturne the *priesthood*, by their massing Priesthood, wherein [i] *they daily offer up an unbloudie sacrifice*, for the sinnes of the quicke and dead. Fourthly, they rob him of his propheticall office; in giving libertie to the [k] Pope, to make new lawes, and [l] to expound the Scriptures, as supreme Judge: these things they teach, and therefore that Church is not worthy to bee counted a member of Christs Church. But seeing God in great mercie hath vouchsafed us this favour, in this land that we should receive and embrace his holy Word, to publish and teach the same; and so esteemeth us worthy to bee accounted a member of his Church: we are therefore to rejoyce in this mercie, and to praise God unfainedly for this unspeakeable blessing; and to shew forth our thankfulnesse, not onely by teaching and receiving the truth of his Word, but also by yeelding obedience in all things thereunto: yea, our earnest and daily prayer must be, because it is so great a blessing, to be counted worthy of his kingdome, that God would continue the truth of his will to us, and to our posteritie for ever.

f De Rom. pontif. lib. 4. c. 13. 16. g Rhe. 13. 1. pisch. 19. Concil. Trid. l. 13. c. 1. 7, &c. h See the Popes robberie of Christ's large, Fox Acts and Monuments. p. 784. edit. 1583. i Hard. answ. to 3. welcart. 4. divis. 19.

The second Conclusion: *Whosoever shall keepe them, and teach men so, the same shall be called great in the kingdome of heaven*; that is, he shall be honoured in the Church of God, and esteemed a worthy member thereof, because by this meanes, he endevoureth to keepe the Law unchangeable for ever. In this conclusion two points are to be considered; the *office* of a faithfull Teacher, and his *reward*: his *office* is two-fold; First, in his owne person he must be a doer of Gods Commandements: Secondly in his publike Ministerie he must teach men so to doe.

The office of a faithfull Teacher.

Doe, and teach.

Here first observe the order of these duties; *Doing* must goe before *Teaching*: This order Christ propounds, and that doubtlesse on speciall grounds; First, because a man cannot with joy and comfort fitly teach others, before himselfe be a doer of the thing he teacheth; for if a man teach others, from the instruction of the spirit, he shall finde his owne heart inclined by the same spirit, to the obedience of the Word he teacheth.

k Bellar. de Concil. author. l. 2. c. 15. l De Rom. pontif. lib. 4. c. 13. 16. g Rhe. 13. 1. pisch. 19. Concil. Trid. l. 13. c. 1. 7, &c. h See the Popes robberie of Christ's large, Fox Acts and Monuments. p. 784. edit. 1583. i Hard. answ. to 3. welcart. 4. divis. 19.

Againe, the experience of the fruit and efficacie of the Word, in his owne person, is the best Commentarie a man can have, for the opening of it unto others: The writings of men with the knowledge of arts and tongues, are excellent helpes; yet if a man want the spirit of God, framing his heart to beleeve, and obey the Word he teacheth, whereby he should become a doer of it: doubtlesse the Word will seeme

Shewes some Commandements as little.

Punishment of a false Prophet.

seeme but a dreame or riddle unto him, neither can he fitly apply the same unto others, having never had experience of it in his owne soule. This then should move all Ministers, and such as set themselves to this calling, first and chiefely, to labour to become doers of the Word themselves; other helpes of learning are to be sought for with all diligence, to make them fit and able Ministers of so great mysteries; but especially they must labour for the spirit of grace, to frame their hearts to embrace, and their lives to obey the Word which they teach, that so they may be fitted, according to our Saviour Christs direction. Now this spirit is attained, *by knocking at heaven gates by prayer*, Luk. 11. 13. and by *opening the doore of our hearts*, when our Saviour Christ knocketh thereat by his Word, Revel. 3. 20.

A consolation to godly Ministers, against peoples rudenesse.

Secondly, in laying downe this duty, our Saviour Christ propoundeth a singular comfort to such faithfull Ministers, as be grieved with the untowardnesse of their people; hee propoundeth not the conversion of the people, as a properties of a faithfull Teacher, but the *doing and teaching* of the will and Word of God. And doubtlesse a man may bee a faithfull Teacher, and yet not convert many unto God: hence the Prophet complaines that hee had [k] *Laboured in vaine, and spent his strength in vaine*: nay, the same Prophet is sent [l] *to blinde the eyes of his people, to make them dull of hearing, and to harden their hearts by his Ministerie*, which was an heavie case: but yet that saying of the Apostle *Paul*, must be remembred; that howsoever unto some, *his Ministerie was the savour of death*; yet [m] *unto God it was always the sweet savour of Christ*. So that a Minister mourning truly for his people, to see their hardnesse of heart, may comfort himselfe with this; that in a good conscience hee endevoureth to obey the Word of God, and to teach men so.

k Isa. 49. 4.
l Isa. 6. 9, 10.
m 2 Cor. 2. 15, 16.

The reward of a faithfull Minister.

I I. Point. The reward of a faithfull Teacher is this; *he shall be counted great in the kingdome of heaven*: that is, he shall be honoured, and counted worthie to be a member of Christs church, both in this life, and in the life to come. This must be remembred, to incite all Ministers to become faithfull Teachers, both in life and doctrine. To get respect in Princes courts, is much sought after on earth: O then, how should this high respect with God prevaile in our hearts to incite us to be faithfull in this calling?

v. 20 *For I say unto you, except your righteousnesse exceed the righteousnesse of the Scribes and Pharises, you cannot enter into the kingdome of heaven.*

These words are commonly taken to be a Reason of the former verse, by way of answer to a secret objection which the Jewes might frame there-from, to this effect; *Thou sayest, whosoever breaketh one of these least commandements, and teach men so, shall be called the least in the kingdome of heaven: But our Teachers, the Scribes and Pharises, looke to have chiefe place in the kingdome of heaven: and yet* (if thy doctrine be true) *they breake Gods commandements, and teach others so to doe.* Now hereto Christ should answer thus; *I say unto you, except your righteousnesse exceeds theirs, ye cannot enter into the kingdome of heaven.* But if we marke well, the words may more fitly be referred to the 17. verse, as a third reason to prove that Christ came not to destroy the Law, or the Prophets, but to fulfill them; because he exacts at every mans hands, a more perfect and exact righteousnesse, than that which the Scribes and Pharises either have in themselves, or require in others; without which, no man can enter into the kingdome of heaven.

Scope.

In this verse are three points to be handled: First, what these *Scribes* and *Pharises* were: Secondly, what was their *Righteousnesse*: and thirdly, what is that *true Righteousnesse*, whereby a man may enter into the kingdome of heaven, and stand just before God.

A Scribe.

For the first, a *Scribe* is a name of office, whereof there were two sorts among the Jewes: *Civill*, who as Publike Notaries, did register the affaires of Princes; and such a one was *Shimshai*, Ezra 4. 8. And *Ecclesiasticall*, who were imployed in the exponding of the Scripture: such an one was *Ezra*, Ezra, 7. 1, 5, 6. And those of whom our Saviour Christ saith, Matth. 13. 52. *Every Scribe taught unto the kingdome of heaven, is like an housholder*: and Matth. 23. 2. *The Scribes and Pharises sit in Moses chaire*: that is, they are expounders of the Law of *Moses*. And such Scribes are meant in this place: to wit, men in Ecclesiasticall office, descending from the tribe of *Levi*, who expounded the Law unto the people; and these were all one with the Priests and Levites, under the Law: and therefore *Ezra* is called both a *Scribe* and *Priest*, Nehem. 8. 1, 2.

1 Civill.
2 Ecclesiasticall.

Pharisie.

The name *Pharisie* betokeneth a sect, not an office; for there were three speciall sects among the Jewes: The *Essenes*, the *Sadducees*, and the *Pharises*. The *Essenes* were like Popish Monkes and Friers, which did separate themselves from the people, vowing and dedicating themselves to live in perpetual sanctity. The *Sadducees* were a sect that did expound the law, according to the letter and syllable, and withall denied the resurrection and the immortalitie of the soule, as is plaine, Acts 23. 8. The *Pharises* were such as did forsake the common exposition of the Scribes, and taught & framed a more exact and strict exposition of the Law, according to the traditions of the Fathers; and they were most holy outwardly, and of chiefe account among the Jewes: and therefore the Apostle *Paul* saith,

3 Sects.
1 Essenes.
2 Sadducees.
3 Pharises.

faith, *what after the most strict sect of their religion he lived a Pharisie*; and that he was [o] *a Pharisie, the sonne of a Pharisie*. Yet besides these three were another sect, called *Herodians*, who (as some thinke) were courtiers, which held and taught that *Herod was the Messias*. And thus we see what the Scribes and Pharises were, whom Christ here joyneth together for amplification sake: understanding thereby such teachers among the Jewes, *Priests and Levites*, as lived after the most strait custome of the Pharises: for the Pharises were by office Scribes, as we may plainely see by comparing together Ioh. 1. 19. with v. 24. where the Priests and Levites (who were Scribes as we have shewed) are called Pharises.

o Act. 26. 5.
o Act. 23. 6.

Herodians.

I I. Point. What was the righteousnesse of the Scribes and Pharises, which is here to debased, as being unable to bring a man to heaven? By the tenour of Scripture it wil appeare, that it was [p] an *externall righteousnesse onely*, standing in the outward observation of the law: for they were carefull to abstaine from actuall grosse sinne, as whoredome, theft, murther, idolatry, and such like, and they were very forward in [q] *fasting, praying, and giving almes openly*, and in [r] keeping *the traditions and ceremonies of the Elders*, and in all things to carrie themselves in shew [s] *conformable to the law*: but the inward righteousnesse of the heart they nothing regarded, thinking that perfect righteousnesse consisted in outward obedience, and by that they looked to be saved; as it is said, Rom. 10. 2. *Neglecting utterly the righteousnesse of God.*

p Luk. 11. 39. Matth. 23. 25.
q Luk. 18. 11, 12. Matth. 6. 2. 5. 16.
r Mar. 7. 3, 4.
s Philip. 3. 6.

Mans naturall conceit of righteousnesse.

In these Scribes and Pharises wee may observe, what is the naturall perswasion of man, touching righteousnes: to wit, that an outward righteousnesse will serve the turne: and therefore every man naturally contents himselfe therewith: and hence it is that men will bring their bodies actually to the place of Gods worship to pray, to heare the Word, and receive the Sacraments: but few have care to bring their hearts with them, that they may inwardly worship God in spirit and truth: so likewise, many are content to rest from their ordinarie labours on the Sabbath day, but few are carefull to consecrate their rest unto God: men be carefull to abstaine from actuall murther, but few make conscience of malice, hatred, reviling, and quarrelling: many hate theft, that yet will not sticke to robbe their neighbours of their good name, by vile reports: many are asshamed to robbe openly, that make no bones to deceive by false weights and measures, by glosses, and such like: and yet all these will blesse themselves with their outward righteousnesse, and thinke all is well, not doubting but they shall be saved by it, though they have no more: but this is Phariſaicall pride and folly: for all such outward righteousnesse is here condemned, as unable to save the soule.

Againe, here we may see the palpable and grosse opinion of all worldly men, even of those who commonly are called honest men: if they be told of their sinnes, and of the danger of damnation, except they repent: their answer is, they are no theeves, no murtherers, no grosse sinners, and therefore they hope God will save them; for they live orderly, and doe no man wrong: but let all such take heed, lest they deceive their owne soules, for this *carnall honestie* was the righteousnesse of the Scribes and Pharises, which could neither bring them, nor any other into the kingdome of heaven, as Christ the God of truth saith expressely in this place. To give almes, to fast, to pray, and to deale uprightly with men, be very good things; but yet we must labour for more than these, if ever we meane to come to heaven: we must get another righteousnesse of the heart, renouncing utterly our owne righteousnesse, in the matter of Justification, and condemne our selves for our best actions, that so we may be fit to receive that true righteousnesse, which will commend us unto God.

Civill honestie is insufficient for the soule.

True righteousnesse.

I I I. Point. What is that true righteousnesse which will bring a man to heaven? *Answ.* It is the righteousnesse of Christ, 1 Cor. 1. 30. for *Christ is made unto us of God, wisdome, righteousnesse*; yea, *he was made sin for us, that we might be made the righteousnes of God in him.* This is that righteousnesse, which exceeds the righteousnesse of the Scribes and Pharises, and whereby a sinner doth stand just before God: for when as by *Adams* fall we all became guiltie of sinne, and thereby subject to the curse of God, and to eternall condemnation, from which we could never have delivered our selves; then it pleased Christ to come from the bosome of his Father, and to become our Saviour, who in his life became obedient to the law for us, and in and by death upon the crosse, suffered whatsoever was due unto our sinnes: which obedience and satisfaction being made by him that was both God and man, was alone al-sufficient, both to free us from the curse of the Law, and also to justifie us before God: and this righteousnesse of Christ, is that which exceeds the righteousnesse of the Scribes and Pharises, and is able to bring a man to heaven. Yet further for our Justification, Christs righteousnesse hath three parts; the spiritie of his humane nature, the integritie and obedience of his life, and the merit of his sufferings upon the crosse; and all these must be ours, to answer for our corrupt nature, and sinfull life, deserving a curssed death.

1 Cor. 5. 21.

Parts of Christs righteousnesse.

Here some make question, how Christs righteousnesse can bee ours? and how one mans righteousnesse can save so many thousands? *Answ.* Christs righteousnesse is not the righteousnesse of a meere man (for then it could save but one at the most,) but it is the righteousnesse of that person, who is both God and man; and therefore is an infinite righteousnesse, of merit sufficient to

Object. 1. Bellarm. de Iustificat. l. 2. c. 7.
Answ.

Matt. 5. ver. 20.

Object. 2.

Answ.

Object. 3.

Answ.

Object. 4.

Answ.

to save a thousand worlds. But some here say, If Christs righteousnesse be ours, then we are as righteous as Christ. *Answ.* The same righteousnesse that is in Christ, is ours, but not in the same manner or measure: for Christ hath it by merit and action of himselfe, we have it onely by mercie and imputation: it is in Christ as a root and fountaine, in us by reception and application; like the light in the Moone and in the Starres, which is not in them originally, but received from the Sunne, the fountaine thereof. Thirdly, it is said, If we by Christs righteousnesse be justified, and made the Sonnes of God; then is Christ by our sinnes made unjust, and so the childe of the Devill. *Answ.* We may safely say, that Christ was made a sinner by our sinnes, not actually, but by imputation: now hence it will not follow, that he should be the child of the Devill, for that commeth by the act and habit of sinning, after sinnefull conception; all which our Saviour Christ was free from: for at the very time when he bare our sinnes, he was in himselfe more holy than all men, and all Angels. Fourthly, it is said, that if Christs righteousnesse be made ours, then we are made Saviours. *Anſ.* It followeth not: for Christs merits and righteousnesse are conveyed and applied unto men, not as they are in Christs person, in whom they are sufficient to save ten thousand worlds, but as they serve to save and justifie that particular person onely, to whom they are imputed: so that this remaines an undoubted truth, that righteousnesse which bringeth salvation, is Christs righteousnesse onely.

A

B

C

Here some may say, How is Christs righteousnesse made ours, and we assured of it? *Anſ.* It is made ours by saving faith, which the holy Ghost creates in the heart and soule, as an hand whereby we may lay hold on Christ, and apply his righteousnesse unto our selves, as he is offered unto us in the promises of the Gospel. Some object, that if Christs righteousnesse be made ours, by our believing it to be ours, then if a man believe his neighbours house to be his, it is his also: and so for any other thing. *Anſw.* There is not the like reason in these things: for it is a meere fancie and imaginatiō, for a man to believe his neighbours house to be his, having no ground for it, besides his own conceit: but when a man believeth Christs righteousnesse to be his, he hath Gods commandement and promise, for his warrant and assurance, that it shall be imputed unto him; and withall that faith so grounded, maketh Christs righteousnesse as truly his, as any thing a man hath is his owne, being given him of another. Now this saving faith, laying hold on Christs righteousnesse, for mans justification, is never severed from sanctification by the spirit, with the fruits thereof, whereby the old man being mortified, and the new man in Christ renewed, according to his image, in knowledge, righteousnesse, and true holinesse, the whole person is turned unto God, and made carefull to please him, both in thought, word, and deed: and hereby doe we receive assurance of our justification; for true sanctification is the earnest of the spirit of adoption in our hearts, whereby we are sealed unto the day of our redemption.

D

Doth that righteousnesse, whereby we must be justified and saved in the day of our Lord, come from Christ onely, and not from our selves? then we see what just cause we have to humble our selves, and to acknowledge our great unrighteousnesse, and want of all goodnesse in our selves: and when we can doe this unfainedly, we have gone one step in the way to true happinesse. Secondly, we also must hereby learne, to esteeme all things *as drosse and dongue*, with the [2] Apostle, in respect of Christ Jesus, and his righteousnesse: for he it is that brings us to heaven, and therefore we must honour him above all, and value his righteousnesse, as that most precious jewell, which when a man hath found, he will sell all that he hath to get and keepe it, Matth. 13.46. Thirdly, we must hunger and thirst after Christ, and his righteousnesse, for it is the fountaine of all blessednesse, and without it we are most miserable: yea, though we had all the world beside, yet without it we lose our salvation. Now what will it profit a man to winne all the world, if he lose his soule? Fourthly, seeing Christs righteousnesse is made ours by faith, and we made assured of it, by sanctification of heart, and life; we must labour for true faith, whereby our hearts may be inwardly renewed: we must not content our selves with an outward holinesse, for that will never bring a man to heaven; but our endevour must be for inward holinesse, whereby we shal be preferred with God, above all the Pharises in the world, and get assurance of eternall happinesse. And this faith we must shew forth in all holy exercises; as when we heare the Word, we must lend the inward eare of the heart, with the bodily eare; and when we fall downe to prayer, we must bow the knees of our hearts; and in fasting from meat, we must abstaine from sinne: yea, in all things we must be carefull to serve God, in spirit and truth: for which cause, we must pray with *David, Lord renew a right spirit within me*, that so feeling Christ to live in us by grace, we may be assured that Christs righteousnesse shall bring vs unto glorie.

The use. 1

2 Phil 3.8,9.

2

3

Matth. 16.26.

4

Psal. 51.10.

V. 21 *Ye have heard that it was said of old, Thou shalt not kill, for whosoever killeth, shall be culpable of judgement.*

Our Saviour Christ having laid downe his Preface, doth here begin his interpretation of the Law, being indeed the onely true Doctor of his Church; and herein especially he doth meddle with the second Table, beginning first

Object. 1. Christs righteousnesse is made ours by faith.

Sanctification goeth with Justification.

first of all with the *sixt Commandement*, touching Murther. In the handling whereof, he observeth this order: First, hee setteth downe the false interpretation of this Law, by the Scribes and Pharises, in this verse: Secondly, he shewes the true meaning of it, v. 22. And lastly, he propoundeth rules of concord and agreement between those that be at variance, v. 23, 24, 25, 26.

For the first: The Exposition. *Ye have heard:* that is, you Jewes which now heare me, whether Scribes, Pharises, or others: *you have heard that it hath beene said of old:* that is, by your ancient Teachers, the old Scribes and Pharises, who have expounded this Law unto you: and that this phrase must be understood of the ancient Jewish Teachers, may plainly appeare, because in the next verse hee opposeth his owne teaching thereunto, and would have these his hearers, that before had learned a false interpretation of this Law, from their old Teachers, now to learne of him the true exposition thereof. The Law is this, *Thou shalt not kill*: The exposition of the ancient Jewish Teachers was this, *For whosoever killeth shall bee culpable of judgement*: that is, whosoever layeth violent hands on another, to take away his life (for they knew no other murther, neither did they extend this Commandement to forbid any sin, but actuall murther) *shall be culpable of judgement*: that is, shall be held guiltie of murther, both in the Courts of men, and also before the Judgement seat of God, where he shall receive the deserved punishment thereof. This was the interpretation of the Jewes.

A

B

C

Here first observe, that antiquitie is no infallible marke of true doctrine: for this exposition of this Commandement was ancient, received from ancient Teachers; and yet Christ, the Doctor of truth, rejecteth it, as false and corrupt: and therefore the argument which the Papists use, for the stablishing of their religion, drawen from antiquitie, is of no effect.

Secondly, by these words of Christ, *ye have heard, it hath beene said of old*, we may easily gather, after what manner the Scribes and Pharises expounded the Law; namely, they left the Scriptures, and followed the interpretation of their ancient Teachers. But here Christ checketh and reproveth this manner of teaching: and therefore the like cannot bee warrantable among us at this day: whereby we see that kind of teaching reproved, wherein everie point is stuffed out with the testimonies of Fathers, Schoolemen, and humane writers. And here also is discovered a wicked and dangerous practice of the [3] Papists, who referre all deciding of controversies, and interpretation of hard places of Scripture, to the Church and to the Fathers. If we say that Fathers oft dissent, and the Church may erre, then they send us to [4] the Popes breast. But if this course were safe, then the Jewish teachers might have had a good defence against this charge of Christ: for they had both Church and Fathers on their side, and the high Priest that was then in place. Indeed the Fathers must bee reverenced, as lights of the Church in their time, and their testimonies duly regarded, wherein they agree with the written word: but for the confirmation of the truth in mans conscience, and for the edifying of the soule in the graces of the spirit, the word of God hath the only stroke: by it alone Gods children are begotten, and borne anew to a lively hope, and by it alone they are fed and nourished in the faith: yea, by it alone they are confirmed and stablished in the truth.

Antiquitie no infallible marke of truth.

How the Pharises expounded the Law.

3 Rhem. Test. pref. sect. 19.

4 Illyr. conf. with Rainold. ch. 4. p. 2. div. 1.

Thirdly, in these Jewish Teachers, forbidding nothing as a breach of this Law, but the outward sinne of murther; and on the contrarie, approving of those as keepers of this Law, that kept their hands from this Actuall crime of bloud, and by consequent worthy of life everlasting; behold a plaine picture of everie naturall man: for is not this the common opinion, that unlesse a man kill another, hee breakes not this Commandement? and so for the rest, if he abstaine from the outward actuall grosse sinnes of stealing, adulterie, and false witnes bearing, then he keepes those Commandements though his heart bee never so full fraught with envi malice, lust, covetousnesse, falsehood, &c. Let us observe Christs reproofe of such erroneous interpretations of Gods Law, as a meanes to schoole our hearts from such vaine conceits.

Man is naturally prone to self-justification.

V. 22 *But I say unto you, Whosoever shall be angrie with his brother unadvisedly, shall bee culpable of judgement: & whosoever saith unto his brother, Raca, shal be worthy to be punished by the Councel: & whosoever shall say, foole, shall be worthy to be punished by hell fire.*

Here our Saviour Christ propounds the true interpretation of this Commandement: *But I say unto you* that is, whatsoever you have heard the Scribes or Pharises teach you from themselves, or from their fathers, it is nothing, let them not deceive you: for I that am the Lawgiver and Doctor of my Church, and therefore best know the meaning of my owne Law, I say otherwise unto you: *whosoever is angrie with his brother, &c.* Here Christ layes downe three kindes of murther, and three degrees of punishments for the same. The first degree of murther is *Anger*, not anger simply: but *rash* and *undiscreet anger* towards a brother: and by *Brother* he meaneth, first, one Jew with another, to whom Christ spake; secondly, one neighbour with another, whether Jew or Gentile: for by creation wee are all brethren, having

Expos.

1 Third degree of murther.

Matth. 5. verse. 22.

ving one father which is God, as *Adam* is called the sonne of God, *Luk.* 3. 38. The second degree of murther, is *calling his brother Raca.* Some expound this word *Raca*, an idle or emptie braine: others, an evill man: others take it to signifie a loathsome man, one to be spit at, as we by spitting use to shew our contempt: but these interpretations cannot so fitly stand: for then the third degree of murther and this second, should be one and the same: for to call a man emptie braine, evill, or loathsome, and to call him foole, are equall in degree. Now Christs intent is to set downe distinct degrees of murther, as is evident by the distinct degrees of punishment adjoyned thereunto. A more fit exposition is this, that *Raca* hath no perfect signification, but is only an interjection of indignation, whereby a man doth not slander or revile his brother, but only in gesture shew the contempt and anger of his heart against him; as when in English we say, *fie, tush,* or such like: which words are not open railings, but only outward signes of the inward anger and contempt concealed in the heart; so that the meaning is this; He that is angrie with his brother, and expresseth this his anger either in gesture or countenance, by frowning looks, gnashing of teeth, or by imperfect speech, as tush, fie, pish, or such like, he is guiltie of murther. The third degree of murther is, when a man doth shew his anger against his brother by open railings, and reprochfull names; expressed in these words, *Whosoever shall call his brother foole.* And all these three degrees are beyond the interpretation of the Jewish Teachers, who only condemned actuall killing by this Commandement.

Now to these severall kindes of murther, Christ addeth distinct degrees of punishment, The first is, *to be culpable of judgement* for unadvised anger. The second, *to be worthy to bee punished with a Councell,* for outward signes of this anger. The third is *to be worthy of hell fire,* for reprochfull names or railings. And here we must understand, that Christ speaketh not properly, in setting downe these degrees of punishment, but figuratively alluding to the custome of punishing offendors used among the Jewes: for they had three Courts: The first was held by *three men* for meane matters, and other cases of small importance. The second was held by *three and twenty men,* wherein were determined matters of great importance, that could not be decided in the first Court; as matters of life and death: and it was kept in the chiefe cities of the Land. The third Court was held at Jerusalem only, called the Court of the *Seventie-two,* from which none might appeale to any other. In it were all weightie and great causes determined, and this Court is here called *a Councell.* Now Christ alluding hereto, saith to this effect: *Looke as among you Iewes there are different Courts, and some matters are adjudged in your Courts of judgement, and others in the Councell at Ierusalem; so God also he hath his Judgement, and his Councell: those that are rashly angrie, shall undergoe Gods judgement: and he that makes known his anger by speech or countenance, shall be punished more grievously, and undergoe a deeper judgement, as it were by the Lords Councell: but he that shall by open revilings and railings, shew forth his malice against his brother; as by calling him foole, or such like, he shall bee worthy the most grievous judgement and torment of hell fire:* alluding to the highest degree of torment among the Jewes, which was *burning:* for before their Government was taken from them by *Herod,* the Jewes used these foure kindes of punishments; hanging, beheading, stoning, and burning. Further, the words translated *hell fire,* are properly the fire of *Gehenna*; for there was a place neere to the suburbs of Jerusalem called *Gehenna,* which is a compound Hebrew word, signifying the *valley of Hinnon,* wherein was a place called *Tophet,* Jer. 7. 31. where the idolatrous Jewes, following the horrible superstition of the Nations about them, used to burne their children unto *Molech:* for which fact the place became so odious to the godly, that to aggravate the heinousnesse of this crime, they used this name to signifie and betoken the place of torment appointed for the reprobate: whereupon in Christs time, *Gehenna,* and *the fire of hell,* were in signification all one. Now in this valley the Jewes used to burne their malefactors; and unto this kinde of judgement Christ alludeth, meaning not simply hell fire, the torments of the damned, but a more grievous and greater kinde of punishment than the former, because it was an higher degree of sinne: so that Christs meaning is this; *Howsoever your Scribes and Pharises teach you, that there is no murther but actuall killing, and that it only deserves condemnation: yet I which am the Law-giver, say unto you, that as you have diverse punishments in severall Courts for diverse offences, as hanging, stoning, and burning: so God hee hath diverse degrees of punishments for the severall breaches of this Commandement: he that is rashly angrie, is worthy of judgement: and he that gives out any shew of his anger in gesture, shall be punished more grievously: but he that shewes forth his anger by railing and reviling, shall endure the most grievous punishment of all.*

Celsus among the Iewes, three. P. Fagius in Deut. 16.

Celsus.

Rhem. on this place.

First, whereas Christ here maketh degrees of punishments for diverse sinnes, the Papists hereon would build their distinction of sinnes into *veniall* and *mortall. Veniall sins* (say they) are light sinnes, as bad thoughts, vaine speeches, and such like, which doe not deserve damnation, but some temporall punishment onely, such as were allotted to civill courts among the Jewes: for here (say they) Christ onely makes open railing and reviling of our brother, such an heinous sinne as deserves hell fire. But this distinction cannot here bee grounded: for Christ doth not appropriate condemnation to this terme of *hell fire:* but he hath reference thereto

Matth. 5. verse. 22.

thereto in everie phrase that here imports a punishment; as, to be *culpable of judgement for unadvised anger,* is to deserve condemnation in hell fire; and *to be punished by a Councell,* for testifying anger by outward signes, *is to deserve condemnation.* but yet in deeper degree: And *to be worthy to be punished with the fire of Gehenna, for open railing,* is to deserve condemnation also, but yet in a deeper measure than the former: for as among the Jewes by the sentence of their Courts, some offences were punished by beheading or hanging; greater offences by stoning, and the greatest by burning; all which punishments differed in degree, and yet everie one was death: so before God, lesser sinnes deserve lesser condemnation in hell fire, and greater sinnes deeper damnation; and yet everie sin deserves damnation: for the *wages of sinne,* be it never so little, *is death,* Rom. 6. 23. so that Christ here makes degrees of punishment according to the degrees of sinne; and yet so, as everie sinne is mortall, deserving damnation, and none veniall in it selfe.

2. Rules for the expounding of the Law.

Secondly, wee may here observe two excellent Rules for the expounding of the Morall Law: First, *that under one sin named in a Commandement, are forbidden all sinnes of the same kinde, with all the causes thereof:* For Christ in expounding this sixth Commandement, doth not only condemne Actuall murther, but even Rash anger in the heart, and all signes thereof in countenance and gesture, with all railing and reviling speeches, as breaches of this Commandement: and the like he observeth in these which follow. *II. Rule. To the breach of everie Commandement, there is annexed a curse, albeit it be not expressed:* For Christ here setting downe the breaches of this sixth Commandement threateth condemnation to the least breach thereof, saying, *He that is unadvisedly angrie with his brother, shall bee culpable of judgement.* Is it not then a wonder to see, how ignorant people doe use the Commandements for prayers, when as indeed (if they could perceive it) they are Gods thunderbolts, to throw their soules to hell for everie sin they commit?

Thirdly, Christ condemning unadvised anger as a breach of this Law, giveth us to understand, that advised anger is not unlawfull: and true it is, that all anger is not sinnefull: for [a] *Christ* was oftimes angrie with the Jewes, and the Apostle bids us [b] *to be angrie, but sinne not.* If any here aske, how wee may discerne godly anger, from that which is evill and unadvised: *I answer,* two wayes: First, by the beginning of it: for good anger proceedeth from the love of him with whom wee are angrie; now love is the fulfilling of the Law, and therefore anger proceeding from love and guided thereby, cannot be a breach thereof: but evill anger proceedeth from self-love, from dislike or hatred of the partie with whom we are angrie. Secondly, we may discerne it by the end. Good anger is for Gods glorie against sinne, because God thereby is unhonoured: and for our brothers good: but evill anger wants these ends, and intendeth private respects. It is quickly moved, it continueth long, and also carrieth with it a desire of revenge.

Advised anger not unlawfull.

a Mark. 3. 5.
b Ephes. 4. 26.

How lawfull anger may be discerned.

Fourthly, seeing unadvised anger, with the signe thereof, is a breach of this Law, deserving death; hereby wee are admonished to beware of this headstrong affection of anger, and betime to restraine and bridle the same: it hath a bad beginning, and an evill end, and thereby we become murtherers. Now that we may overrule it, so as it prevaile not against us: first, we must lay to our hearts this Commandement of God, forbidding rash anger, as a barre to stop it. Secondly, we must remember, how lovingly and mercifully God deales with us everie day, in forbearing and forgiving us: and therefore wee ought to be like minded towards our brethren, Ephes. 4. 31, 32.

Anger must be bridled.

How.

3

2

The second branch of sinne here condemned is, *to say unto our brother, Raca:* whereby wee may see that everie gesture expressing rash anger, and despite of heart towards another, is n uther before God; as *casting downe the countenance towards him:* this God reproved in *Cain,* Gen. 4. 6. *frowning or nodding the head,* or *shaking* it in contempt, as the Jewes did to Christ, Mat. 27. 29. also *contemptuous laughter and deriding:* hence [c] *Ismaels jeering at Isaac, is called persecution,* Gal. 5. 29. and the like may be said of all signes of contempt in words: as *fie, pish, tush,* and to *thou* a man in disdaine, for otherwise a superiour may *thou* his inferiour: so also when a man *contemptuously takes a thing in snuffe,* though hee say nothing, but *flings away* with an heart rising against his brother. All these and such like tokens of contempt and disdaine, are here condemned for murther of heart: and therefore it standeth us in hand, to make conscience of everie gesture of our body, of the casting of our eyes, of our laughter, and of all passionate words, lest thereby wee shew any contempt or anger towards our brethren.

Signes of despite are degrees of murther.

c Gen. 21. 9.

1

2

3

4

5

Make conscience of gesture.

If it be said, how can everie gesture expressing rash anger or contempt be murther, seeing the Law permits a widdow to [d] *spit in the face of her husbands brother, or next kinsman,* even *before the Elders of the citie if he refused to raise up seed unto his brother. Answ.* First, the Lord might command her so to doe, thereby to manifest his great dislike of want of love in him towards his dead brother. Secondly, I answer, the words may as fitly be translated thus, *and spit in his sight,* that is, spit on the ground before his face, that hee might see her: and that seemeth to bee the true meaning of that place: for it was verie unseemely for any one, much more for a woman, so publikely to spit in a mans face. And in that sense is the word used, in the same booke, Deut. 4. 37. where God is said to bring Israel out of Ægypt *in his face,* that is, *in his sight.*

d Deut. 25. 7, 8, 9.

Secondly, under this branch of *murther by*

signe of contempt, are many abuses of the tongue most justly condemned: as first, *bitternesse of speech*; when men that be at variance, give out hard and grievous words one against another: these are as *pricks and swords*, as the wise man saith: and therefore the Holy Ghost chargeth us, that [f] *all bitternesse, anger, and wrath be put away from us*. Secondly, all *wrangling*, and *contentious speech* betweene parties disagreeing, when as neither will yeeld, but each one will thinke to have the last word: Philip.2.14. *Doe all things without murmuring and reasoning*: for that springeth of choller and stout stomack, cleane contrarie to meeknesse and patience, a fruit of the spirit. Thirdly, [g] *crying* also is here forbidden, whereby men or women being at variance in private speeches, doe through choller and malice lift up their voices, that they may bee heard afarre off. This is a fruit of raging anger, and furie. Fourthly, *threatning speeches* are also here condemned, when as men from an inward dislike and rage in their owne private cause, do give out menacing words against others: Ephel.6.9. *Masters are forbidden thus to deale with their servants*: much lesse then may one brother thus threaten another. Fifthly, all kinde of *girding* and *taunting* others by privie and close nips, is here condemned, although there be no open railing: for thereby men seeke to disgrace their brethren, and to glad their owne hearts by grieving others; which is more than to say, *Raca*.

The third degree of murther is, in *Reviling termes*, calling our brother *foole*, or such like: this also is a sin against the ninth Commandement, by robbing him of his good name: for one sinne in divers respects may be against many Commandements. It is a breach of this sixth Commandement, in that hereby we grieve and trouble our neighbour, and so far as a reproach can goe, make him wearie of his life.

Upon the ground of this degree of murther, bee all grievous practices of men against their brethren, justly condemned for bloudie practices. As first, *Usurie*, whereby men binde their brethren to returne gaine, for the bare lone of money or other goods, which naturally yeeld no increase; without all respect to their necessitie, or to the successe of the imploying of it. Hereby many are brought to great povertie: reviling termes doe nothing so much pinch the poore, as this oppression. Secondly, the *hoarding up of corne till times of dearth, that thereby they may gaine the more*: these men make a private gaine of Gods common judgements upon the poore. Indeed it is not unlawfull in time of plentie, to lay up store against a time of dearth: but to doe it with the hurt of the poore, is to sucke their bloud, and to eat up Gods people: as when men keepe their garners full, and suffer the poore to starve; the peoples curse lies on such, Prov. 11. 26. Thirdly, *fighting and striking by private persons, or by others in private causes*: for they wound or weaken the bodie of their neighbours, which is more than to grieve him by reviling speeches. Fourthly, the *detaining the food of the soule*, by those that cannot, or will not preach, is a dammage against eternall life: and therefore *Paul* to cleare himselfe from bloud in this behalfe, said, *He kept nothing backe*, Act.20.26,27. Fifthly, to *give offence* by word or deed, whereby others are occasioned to fall: this is *uncharitable walking*, Rom.14.15. whereby we doe as much as in us lieth, *destroy him for whom Christ died*. As this is cruell in all, so especially in publike persons, as Magistrates, Ministers, Parents, Masters, and such like, because their practices are Rules to their inferiours. They are like lights in an haven, which guides the ships that saile by night, which standing amisse, lead the ships upon rocks and sands, and so cause shipwracke.

Having seene the true meaning of this Law expounded by Christ, let us here further observe, how hee restoreth the true use thereof. We must not thinke, that hee did only here intend the rectifying of our judgements for understanding, and not also strike at the reformation of our hearts and lives for practice. Touching the use of this law therefore, Christ here teacheth us two things: First, to descend into our owne hearts, and there to search how wee have broken this Commandement: as whether we have borne in our hearts any malice against our brother, and whether we have expressed the rash anger of our hearts by speech or gesture, or have any way wronged him by reviling termes, or other injuries against his life: if wee have, Christ tells us we are murtherers.

Secondly, Christ setting downe the curse to everie degree of murther; teacheth us, upon due examination of our hearts, finding our selves guiltie in any degree, to cast downe our selves before the Lord, to accuse and condemne our selves, crying out that all shame and confusion belongs unto us: this wee must doe, that by the view of our miseries, wee may bee moved more earnestly to sue for mercie. And indeed, if wee examine our hearts, and our behaviours thorowly, we shall finde, that we are all murtherers. For though we may bee free from actuall killing, yet our consciences will tell us, that the motions of wrath and malice, and the signes of unadvised anger have broken forth, both in our words and gesture: for who can say, he never *snuffed* at another by way of contempt or dislike? who can cleare himselfe from *deriding* and *disgracing* others? Now these things and such like, make us guiltie of sinne against the Law, and so subject to the wrath and curse of God: which needs must be fulfilled, though heaven and earth should passe away. This undoubtedly is our miserable and wofull case in our selves. And there is no way to escape this curse, but only this: wee must humble our selves before God, and confesse against our selves the murther of our hearts,

Matth.5. vers.22.
4 Soule-starving.
5 Offending.
The true use of this Law.
1. Search our hearts.
2. Iudge our selves.

out hearts, declared in our gesture, speech, and behaviour, then we must labour to be grieved for these sinnes; for which end we must apply unto our selves, Gods fearefull judgements due unto us for them. Thirdly, we must earnestly sue unto God for mercie and pardon, as for life and death, like as poore prisoners do, when the sentence of death is to bee pronounced against them: yea, wee must cry with sighs and groanes that cannot be expressed, and give the Lord no rest, till hee send into our consciences the comfortable message of mercie and pardon by his good spirit. This done, we must labour in our callings for the time to come, to procure and further the welfare and safetie of our brethren, as well as our owne: we must not seek our selves, but the common good, eschewing those things that may grieve our brethren, and doing those that may bee good and comfortable unto them, that so by new obedience wee may shew forth thankfulnesse for Gods mercie and favour towards us.

Hitherto we have handled the three degrees of murther, which Christ condemneth by this Law, beyond the doctrine of the Jewish teachers. Besides these, there is a fourth degree here condemned, which is *actuall killing*. This Christ doth not here name, because hee taketh it for granted, even by the doctrine of the Scribes and Pharisies. Now because it is the maine sin of this Commandement, therefore here it is to be handled; which we will doe thus: first, we will shew when killing is murther, and when it is not, and then handle the kindes thereof.

For the first: *Killing* is not alwaies murther, for sometime a man hath power given of God to kill, and it is no sinne: now God gives a man power to kil three waies: I. by the *written word*: thus Princes and Governours, and under them Executioners, are allowed to kill malefactours that deserve death: and thus Souldiers are warranted to kill their enemies in a lawfull war: II. by an *extraordinarie Commandement*: and so *Abraham* might lawfully have killed his son, if the [a] Angell of the Lord had not stayed his hand: III. by an extraordinarie instinct, which is answerable to a speciall Commandement: and so [b] *Phinees* slew *Zimri* and *Cosbi*, without guilt of murther. But killing is murther, when men of their owne wils, without warrant from God, slay others: and this sinne is plainely and directly forbidden in this Commandement.

II. Point. The kinds of killing be two; either *voluntarie*, or *casuall*. *Voluntarie* killing is, when a man killeth of *purpose* and *intent*: and this sin is so heinous, that it [c] *defileth the land* where the bloud is shed, till it be purged by the bloud of him that shed it. And this *purpose to kill* is twofold: either *with deliberation* and fore-desire of revenge, as when a man hath carried a grudge in his heart long before: or *without deliberation*, when a man without all former malice is suddenly carried by furie and anger to slay his brother: and this second kinde of killing is distinguished from that which is more heinous, as by the name of *man-slaughter*, and also favoured by the lawes of some Countries, because it is not done of set purpose, but through sudden anger before the bloud be cold: but Gods Law maketh both of them murther, and adiudgeth [d] no *recompence for the life of the murtherer*: nay, he doth adjudgeth the murtherer to eternall death, both in soule and body. To this voluntarie murther, we must referre those that give commandement, counsell, or helpe unto the murtherer: for hee that commandeth is the principall Agent, and the murtherer is his Instrument. Againe, it is voluntarie murther to strike another, though with purpose only to wound, if death follow thereon. And that also which is committed by a drunken man: for his will is free, though sense and reason bee blinded.

Casuall killing, commonly called *chancemedly*, is when a man killeth another, having no purpose to do him hurt. The presumptions of casuall killing be these: *First*, if a man kill another, having no ill will or anger towards him, nor to any other for his sake; neither is moved thereto by covetousnes, or any affection. *Secondly*, if he bee doing the lawfull duties of his particular calling. *Thirdly*, if he be well occupied, doing some lawful work bef de his calling. And *Lastly*, if he be doing a thing which he ordinarily practiseth, keeping his stiall place and time. And albeit this kind of killing, if t be meerly casual, is no sinne, yet the partie committing it, in old time was bound to come to his answer, thereby to purge and cleare himselfe from suspition of murther, as also to avoid the hatred and danger of the friends of the partie killed; and lastly to keep & maintaine the hatred of murther among Gods people. Now this sixt Commandement is not to be understood of casuall, but of voluntarie killing. And this also must be observed, that Christ giveth the name of murther, to all the occasions thereof, that he might breed in our hearts an hatred of them all, as of murther it selfe.

Actuall killing.
When killing is allowed.
1
2
a Gen.22.2. 20,12.
3
b Psal.106.30,31.
The kindes of killing. 1. Voluntarie.
c Numb.35.33.
Man-slaughter is murther.
d Numb.35.31.
2
3
Casuall killing.
The signes thereof.
1
2
3
4

v. 23 *If then thou bring thy gift to the Altar, and remembrest that thy brother hath ought against thee,*

24. *Leave there thy gift before the Altar, goe thy waies, first bee reconciled to thy brother, then come and offer thy gift.*

Here Christ propounds a Rule of concord, by seeking reconciliation with them whom we have wronged: and it depends upon the former verse, as a consequent and conclusion

Coherence.

drawen therefrom, as may appeare by the first words, *If then*, or *therefore*: as if he had said, If rash anger and the testification thereof, either in gesture, or reviling speech, be murther, and deserve condemnation, then we are with all diligence to seeke to bee reconciled to our brethren, whensoever any breach of love is made betweene them and us.

The *Exposition*. *If thou bring thy gift to the Altar*] Here Christ alludeth to the Jewes manner of worship under the Law; which was, to offer in the Temple sacrifices unto God both of propitiation, and thanksgiving. And though Christ here only name this one kinde of ceremoniall worship, yet under this hee comprehendeth all manner of true outward worship, whether Legall or Evangelicall; as if he should say, *If thou come to worship God any way*, either by offering sacrifices, or by praying unto God, by hearing his Word, or receiving the Sacraments; *and remembrest that thy brother hath ought against thee*, that is, that thou hast any way wronged and offended thy brother: this appeareth to be the true meaning by the like words of [a] *Marke*, *If thou hast ought against thy brother*, (meaning for injurie done unto thee by him) *forgive him*: and therefore our brother hath something against us, when we have wronged or offended him in word or deed, and he hath knowledge thereof, and just cause thereupon to complaine.

a Mar.11.25.

Leave there thy gift before the Altar] Still he alludeth to the manner of the Jewes worship; who when they went to sacrifice to the Lord, brought their sheepe or bullocke unto the utter Court: or as some thinke, tied it to the hornes of the Altar, in token that they presented it unto the Lord: now if at that verie instant, they did remember that they had any way offended their brother, then were they to leave their gift there, (not quite omitting this dutie, but only suspending or deferring it for a while) and goe seeke to be reconciled to their brother whom they had wronged.

b Ezek.46.20.

Question. How could this departure bee warrantable, seeing the Jewes had a law [b] that when the service of God was once begun, *none might depart, no not the Prince himselfe, till it was ended? Answ.* This Rule must bee understood of departure out of the utter Court of the Temple, whither the people brought their sacrifice soone after they had presented it, before it was begun to be offered: for till the Priests had begun this service, it was lawfull for the people to depart, especially upon this occasion.

Question. II. But what if the partie offending, cannot possibly come to his brother whom hee hath wronged, by reason of his absence in some farre countrey, his close imprisonment, or such like? *Answ.* He must testifie his endevour to be reconciled unto him: and if the act it selfe be necessarily hindred by Gods providence, God will accept the will for the deed, if there bee a willing minde: for this is Christs meaning, that we should doe our utmost endevour to bee reconciled unto our brethren whom wee have wronged, shewing such care thereof, that wee preferre the same before the outward actions of Gods worship, not presuming to worship God, till we be reconciled to our brethren.

A

Here wee have a notable Rule for the maintaining of love and charitie among men; namely, *brotherly reconciliation*. In the giving whereof Christ still continues his exposition of the sixth Commandement: for having condemned murther, and the provocations thereunto, in the former verse; here hee commandeth the contrarie vertue of brotherly love, and the meanes to uphold the same; to wit, Reconciliation for offences given.

B

A third rule for expounding Gods Commandement.

Out of this Rule in generall we may observe: first, a Third direction to the right expounding and understanding of Gods Commandements; namely, *where any vice is forbidden, there the contrarie vertue is commanded*: and on the contrarie, *where any vertue is commanded, there the contrarie vice is forbidden*. This Rule must be observed as a privilege of the Law of God, above all humane lawes: for mens lawes are satisfied, by abstaining from the vice forbidden, though the contrarie vertue bee not practised: as he satisfies mans law, forbidding murther, that abstaines from the actuall crime, though he love not his brother: But hee transgresseth the Law of God, that performeth not the contrarie vertue, though he abstaine from the vice forbidden: for though a man abstaine from killing, yet if he doe not love his brother, he is guiltie of the breach of this sixth Commandement; which serves to confute the errour of our ignorant people, who because they abstaine from Murther, Adulterie, and other outward sinnes, doe perswade themselves that they keepe the Law, and that God will therefore be mercifull unto them. But they must know, that though they should abstaine from the vices forbidden, yet they stand culpable of Judgement, for want of doing the contrarie vertues: for it is not sufficient to abstaine from evill, but we must doe good, and therefore *John Baptist* saith, [a] *Everie tree that bringeth not forth fruit, is hewen downe, and cast into the fire*: and the sentence of damnation shall bee denounced against the Reprobates, for their omission of doing good: [b] *I was hungrie, and ye gave me no meat, &c.*

C

D

a Matth.3.10.

b Matth.25.42.

God rejects sacrifice without mercie.

Secondly, by this Rule of Reconciliation, it appeareth that the performance of any outward service unto God, is displeasing unto him, if it be separated from the love of our brethren: Isa.1.11,12. *What have I to doe with the multitude of your sacrifices, saith the Lord*: and so he proceedeth, rejecting in particular, all the service of the Jewes, because they lived in envie, debate, and oppression: *Their hands were full of blood*, Isa. 58. 5, 6. The Lord doth there reprehend the Jewes fasting from meats, because

cause they did not withall abstaine from strife, and oppression; adding withall, that *refraining from cruelties, and doing works of mercie, is the fast which he requires*: which serves to overthrow the naturall conceit of men, who thinke that the whole worship of God, standeth in the duties of the first Table. This was indeed the conceit and practice of the Pharises, whereupon they taught the people, *That if they gave oblations to the Church, though they releeved not their poore parents, yet God was pleased with them*. And the like is the practice of the Church of Rome, who in cases of transgression, through want of brotherly love, doe not appoint this Reconciliation, but Auricular confession, and Canonicall satisfaction, as matters well pleasing unto Almightie God: yea, such is the conceit of our common people, that if they be present at Divine Service, if they heare the Word preached, and receive the Sacraments at ordinarie times, then they have done God good service, and he will respect them, though in their civill conversation they bee at enmitie with their brethren, or live in such like sins. But we must learne, that God is served, not only in the duties of the first Table, but of the second also; and that God abhors the duties of pietie in such persons as make no conscience of the practice of love and mercie: Ier.7.9,10. *Will you steale, murther, commit adulterie, &c. and yet come and stand before me in this house, wherein my name is called, and say, Wee are delivered though we have done all these abhominations?* as if he should say, *Never thinke it*: and therefore if we desire true comfort in our serving of God, let us make conscience to joyne therewith the practice of mercie towards our brethren.

e Matth.23.5.

A

B

A dutie of Communicants.

C

Thirdly, here also wee may learne, how to behave our selves before we come to the Lords Table: if we call to minde, even when we be in the Church, that we have any way offended our brother, wee must first goe and reconcile our selves unto him, and then come to the Lords Table: we must not abstaine upon the remembrance of our wrong doing, for so wee adde sinne unto sinne, refusing spirituall societie with God, because we will retaine enmitie towards our brother; but seeking speedily reconciliation, we must returne to receive the Lords Sacrament. Which flatly condemnes the common practice of many, who abstaine from the Lords Supper, because they will not seeke to bee reconciled to their brethren. This argues an heart full stuft with pride and malice, which prefers it owne lust before the will of God: for God commands that the Sunne gee not downe upon our wrath; and it is his ordinance we should receive the Sacrament to shew forth Christs death, when it is administred by the Church, against both which hee offendeth that abstaineth, because he is at variance with his brother: for Christ will not have the gift that is brought to be taken away, but there left a while, till reconciliation be made.

Fourthly, in this Rule of Reconciliation, we may see, *there be degrees in the duties of Gods worship*; all are not equall, but some more, and some lesse necessarie. The first and highest degree of holy worship, is prescribed in the first Commandement, as *to love, feare and rejoyce in God above all*, and to believe in him, and all his promises. The second degree of holy duties, is to *love our neighbour as our selves, to seeke peace and reconciliation with them whom wee have wronged or offended*. Thus much doth Christ here import, in preferring the practice hereof before the offering of sacrifice. The third degree consists, *in the outward ceremoniall duties of Gods worship*, commanded in the first Table: as the outward actions of Gods worship, and the outward solemnitie of the Sabbath: for these give place to the works of love and charitie commanded in the second Table, and therefore Christ saith, *First bee reconciled, and then offer thy gift*.

Degrees of duties in Gods worship.

1

2

Now by this distinction of holy duties, wee have a good direction for our behaviour: that seeing the love of God and of our brethren, are the two highest degrees of good workes, therefore we are above all things to seeke after them, and to preferre the doing of them before the outward worship of God; for that we see commeth in the last place. But the practice of men is otherwise; generally they are more forward in outward ceremonies, than in the maine duties of the love of God, and of their brethren; like to the Pharises, [d] who passed over judgement and the feare of God, and were verie strict in tything mint and rue: but this is a preposterous course, and cleane contrarie to this precept of our Saviour Christ.

A motive to the practice of love to God and man.

d Luk.11.42.

Thus much of this Rule in generall. Now I come to more particular observations out of the words: *Leave thy gift at the Altar*] Here Christ approveth of this worship of God among the Jewes by offering sacrifices; from whence it followeth, that sacrificing at the Altar, and by proportion other ceremoniall worship, was not abrogated either at Christs birth, or Baptisme, for here Christ alloweth of them; and therefore they ceased only at his death, when upon the crosse hee said, [e] *It is finished*, then [f] *he put out the hand-writing of ordinances that was against us*.

Ceremoniall worship not abrogated till Christs death.

e Joh.19.30.

f Col.2.4.

D

Thy gift; that is, thy sacrifice; whereof the Jewes had two kindes: *Propitiatorie*, and *Gratulatorie*, or of thanksgiving: and they are here called *gifts*, because in sacrificing the people gave some thing unto God: in which respect a sacrifice differeth from a Sacrament, wherein God gives something unto us. Now the sacrifices of the Law, wherein men gave something unto God, signified two things; first, that Christ should give himselfe unto his Father for our sinnes: secondly, that we should wholly give our selves unto God, both in soule and bodie, to serve him: and therefore God saith, Prov. 23. 26. *My sonne, give mee thy heart*: Rom.

Whatthe gifts of a sacrifice signified.

1

2

6.13. *Give your members as weapons of righteousnesse unto God, as they that are alive from dead works:* Rom.12.1. *I beseech you brethren, by the mercies of God, that you give up your bodies a living sacrifice, holy, and acceptable unto God:* this we ought to doe in token of thankfulnesse for Gods endlesse mercies: and this we then doe, First, when we acknowledge our selves not to be our owne, but Gods in Christ: Secondly, when we consecrate and dedicate our selves to the service of God, that both in heart and life we may shew our selves thankfull for our creation, preservation, and Redemption especially. But lamentable is the case with men in this behalfe: in stead of giving themselves to God, men bequeath themselves to the Devill, and become his slaves and vassals; they make their hearts his dwelling place, by malicious, wicked, and lustfull thoughts; they consecrate the faculties of their soules, with all the parts of their bodies unto him in the practice of sinne: this ought not to be, seeing Christ gave himselfe for us, let us give our selves wholly unto him.

Examination of ourselves before we doe service to God.

And there remembrest; that is, dost call to minde, *that thy brother hath ought against thee, &c.* By this Christ teacheth us, that whensoever we come to doe any service unto God, wee ought first of all to enter into our owne hearts, and there to search and try our owne estate, in respect of offences given to God or man, whereof we have not repented, that so before we come to Gods solemne worship, we may be reconciled both to God, and to our brethren. The want of this, brings many a curse upon mens soules, even in the meanes wherein they thinke to receive Gods blessing: and therefore we must looke to the practice of this durie, that we doe it speedily, and from our hearts. This wee had need to looke unto in respect of God whom we daily offend: for if hee have ought against us, and yet wee stand out against him by impenitencie, who can save us from his wrath? Let us thinke on *Elies* speech, 1 Sam.2.25. *If one man sinne against another, the Iudge shall judge it: but if a man sinne against the Lord, who will plead for him?*

1 Sam.2.25.

v. 25 *Agree with thine Adversarie quickly, whiles thou art in the way with him, lest thine Adversarie deliver thee to the Iudge, & the Iudge deliver thee to the Serjeant, and thou be cast into prison.*

26 *Verily, I say unto thee, thou shalt not come out thence, till thou hast payed*

A

the uttermost farthing.

Our Saviour still goeth on with his former Rule of concord and Reconciliation. Now because the meaning of the words are controversall, it shall not be amisse somewhat to discusse the divers expositions that are made hereof. The Papists say, that by *Adversarie* is meant *God*, commanding men in his Law; and *by way*, is meant the space of time in this life: by *Iudge*, they understand Christ: by *Serjeant*, Gods Angels: by *prison*, hell: and because in hell there be many places, therefore here by *prison*, they understand Purgatorie: and by *the uttermost farthing*, veniall sinnes: as if this were the meaning; Agree with God while thou art in this life betweene this and the day of Judgement, lest thou come before Christ, and he cause his Angels to cast thee into Purgatorie, and there thou remaine till thou have satisfied for thy least veniall sinnes. This exposition they stand upon the more, because hereupon they would build their doctrine of Purgatorie.

Bellarm. de purgat. lib.1. cap.4.

B

The confutation.

But this cannot bee the true meaning of this place, for the reasons following: First, these words depend upon the former, and are a continuance of the rule of Reconciliation between man and man, and not betweene God and man. Secondly, their exposition overthroweth the mediation and satisfaction of Christ for man to God: for if (as they say) man may and must satisfie for his veniall sins, even to the uttermost, then Christ did not make a perfect satisfaction for man to God: for if he did, why should man satisfie for himselfe? Thirdly, by this exposition they confound the Adversarie and the Judge (for the Father and the Sonne are one) which in the Text are made diverse and distinct. Fourthly, they make a Redemption and deliverie from hell, from which indeed there is no redemption. And lastly, in making a parable of this place, they set their Purgatorie on a sandy foundation: for from the words of a parable can no sound collection be made, but only from the maine scope thereof.

C

Others there bee, that understand these two verses of the partie offended: for (say they) Christ had shewed before the duty of the party offending, *to seeke reconciliation*: now therefore hee layeth downe the dutie of the partie offended and wronged, namely, that when the partie offending comes unto him, and desires reconciliation, he must agree and bee reconciled with him quickly. This exposition, howsoever it is plausible and fit in reason, yet it cannot well stand with the words of the Text, which threaten to the partie that agrees not with his adversarie bettimes, *to bee carried before the Iudge, and cast into prison, there to lye till hee have payed the uttermost farthing*: but there is no reason why the partie offended should thus be cast into prison, and therefore it cannot be understood of him.

D

Thirdly, others expound these words, to be

The true exposition.

a parable, borrowed from the Courts of the Jewes; and hard it is to say, whether they bee the words of a parable or not.

A

But to leave all these, A fourth Exposition, which I take most fit and proper to expresse the true meaning of the place, is this: The words containe no parable, but are literally and properly to be understood: for Christ had before exhorted the partie doing wrong, to seek to be reconciled with his brother, by acknowledging of his offence, and making recompence according to the injurie offered. But because men are obstinate and stiffe-necked, and will not yeeld and submit themselves to this dutie; therefore hee further urgeth the partie offending, to the speedy performance of this dutie; by the danger ensuing upon the neglect hereof; saying, *Agree with thine adversarie, &c.*] that is, use meanes to become friends with him, with whom thou art at variance, (for an *adversarie* doth not here signifie an open enemie, but any one, with whom we are at difference, who hath an action against us in any matter by reason of our injurie done unto him.) *Quickly*] that is, without delay, stand not upon thy supposed right, but rather yeeld from thine owne right, than over-long to deferre to be reconciled. *Whiles thou art in the way*] that is, (as wee may plainly see, Luk. 12. 58.) while thou art going with thine Adversarie to have the matter tried before the Magistrate. *Lest thine Adversarie deliver thee to the Iudge*] That is, lest thine adversarie having a good action against thee, doe convince and cast thee, before the Magistrate. *And the Iudge deliver thee to the Serjeant, and thou be cast into prison.*] That is, lest after thou art convinced of wrong doing, the Judge command the Serjeant to cast thee into prison. And because it might be thought a small thing, to be cast into prison, for that he might quickly come out againe, therefore our Saviour Christ addeth in the last place, *Verily, thou shalt not come out, till thou hast payed the uttermost farthing*: this *farthing*, was the least coyne used among the Jewes, called a *quadrin*, which containes two mites; as wee may see, [a] *by the widdowes gift cast into the Treasurie*; and it is the fourth part of a penny in English: so that this last phrase is proverbiall, as if he had said, Looke for no compounding or agreement with thine adversarie, when thou art once cast into prison, for he will shew thee no favour, but use thee as hardly as may be, remitting nothing; but causing thee to make full restitution and satisfaction, even to the uttermost farthing. And this I take to be the true and proper meaning of the words.

B

The speciall points to bee observed in the words are two; a Precept, and a Reason thereof: The *Precept* in these words, *Agree with thine adversarie quickly, whiles thou art in the way with him*: that is, use all good meanes to become friends with whomsoever thou hast any wayes offended, before the matter come

C

to be tried before the Magistrate. The Reason is in the words following, drawen from the danger that will ensue deferring of agreement, *lest thine Adversarie deliver thee to the Iudge, and the Iudge to the Serjeant, &c.* The Precept is a rehearsall of the Rule of Reconciliation given in the former verse, touching agreement with those whom wee have offended: which point, Christ stands the more upon, because of the stubbornesse of mens hearts, that cannot abide to submit themselves, either in yeelding a little of their owne right, or making satisfaction for wrong done to others. Now this precept is further set out, by these two circumstances; First, of the *time*, it must be done quickly, and not deferred upon any pretence or shew of our owne right: Secondly, of the *place*, in the way, as we goe to the Court.

D

How to preserve peace.

In this Precept, our Saviour Christ gives unto us a notable Rule of equanimitie, for the maintenance of peace and love, with those with whom wee are to deale in the private affaires of our speciall callings: namely, *to deale moderately*, if the matter concerne our selves, without all rigour or extremitie; unlesse our place bee such, wherein our silence may impeach the glorie of God, or the good of his Church, Phil.4.5. *Let your patient minde be known unto all men.*

Rules.

1

To the practice of this Rule, many duties are required: First, we must construe all mens sayings and doings in the best part; herein they failed, that base false witnesse against our Saviour Christ, by applying his speech to the [b] *materiall Temple in Ierusalem*, which he spake of the Temple of his body. This mistaking and misconstruing of mens sayings and doings, is the cause of much debate continually. Secondly, we must learne to beare with, and to winke at our brothers wants, Prov.9.11. *It is the glorie of a man to passe by an offence*: if the same only concerne us, and bee not derogatorie to Gods glorie; as if he be froward, hastie, angrie, reproachfull, and so forth; we must in Christian patience passe by the same, as though we tooke no notice of it, till by our reproofe we may doe him good. Thirdly, though direct injurie bee done unto us, yet if the same bee private, and doe not impeach the glorie of God, our life, or good name, wee must bee content to beare it: 1 Cor. 6. 7. *Paul* doth sharply rebuke the Corinthians, for going to law about trifles; *Why rather* (saith he) *suffer you not wrong? why sustaine you not harmes?* And this by Gods grace a man shall doe, if first, hee duly and equally consider his owne desarts, both of like injuries from men, and of eternall damnation from God himselfe, whom he continually offendeth. Secondly, if hee have an eye to the providence of God, in that thing wherein hee is wronged, which disposeth all things for the good of his children. Fourthly, for the maintenance of peace we must yeeld of our owne right: so did [c] *Abraham* unto *Lot* though hee were above him both in yeares and authoritie, bidding him

b Matth.26. 60,61.

2

3

4

c Gen.13.9.

chuse

a Mark.12.42.

christe where hee would dwell, whether on the right hand, or on the left: and our Saviour Christ, though he were free, being of the Kings stocke, yet *for the* [d] *avoiding of offence, paid tribute for himselfe and Peter.* And observing these things with good conscience, we shall by Gods grace maintaine Christian concord.

[d] Matth. 17. 26.

Secondly, Christ commanding speedy agreement, condemneth that wilfulnesse and stubbornesse of men, whereby, rather than they will submit themselves, and yeeld a little of their right, they will carrie everie trifling matter before the Magistrate. This is a common fault among us in these dayes of peace, for everie trifle is made a Law-matter, which ought not to be among Christians; it plainly argueth great want of love, and small regard of this Commandement of our Saviour Christ. I speak not this, to condemne the lawfull use of the Law, but to reprove the bad practice of carnall men, who make lawing the meanes of their private revenge, and sometime of flat injustice against their brethren, whom they doe not affect.

Wrangling fur-ther.

Men naturall craftie.

Thirdly, Christ here also noteth out the hardnesse and cruelnie of mens hearts, who will never let a man goe, if once they get him in the lurch: such cruell wretches are they that take the forfeitures of leases, bonds, and obligations: and such, for the most part, are our common usurers: but all these must know, that they are void of love and grace, whereby they should maintaine this concord, which Christ requires.

Heart-burning in suits unlawfull.

Fourthly, by this circumstance of time, [*Agree quickly*] Christ would teach us to keepe our hearts cleare from grudging and heart-burning, even then, when we have occasion of suit or controversie with others; for this rancor of heart will cause further debate and contention, like to an angrie humour in the veines, which sets the whole body in burning fits.

Reconciliation with God must be sought hasten.

Fiftly, if we must use speed in seeking agreement with men whom wee have offended, before we come to the triall of a mortall Judge; then much more must wee give all diligence to bee reconciled unto God, for our daily sinnes, whereby wee offend him; and that with all speed, even in this life, before wee come to his Tribunall seat: for how soever in the courts of men we may goe upon sureties, yet at the barre of Gods judgement, none can answer for us. If wee bee not before-hand reconciled to God in Christ, this undoubtedly will be the issue; we shall be cast into utter darknesse, and there remaine till we have fully satisfied the Justice of God, which will never bee. Let all estates and degrees thinke on this, and especially the younger sort, who deceive themselves by deferring repentance, when as indeed, they as well as others, are everie day going forward to the bar of Gods judgement.

Use speedily in well-doing.

Sixthly, as in seeking Reconciliation, so in doing everie good worke that concernes Gods glorie in the good of others, wee must use all convenient speed; [e] *while we have time we must doe what good we can unto all,* for death and the last judgement come suddenly: *Say not to thy neighbour,* saith [f] *Salomon, goe, and come againe to morrow, if thou hast it now.* And againe, Eccles. 9. 10. *Whatsoever thy hand shall finde to doe, doe it with all thy power.* This is *Iobs* defence, [g] *that hee restrained not the poore of their desire, nor caused the widdowes eyes to faile:* and his practice must bee our president, for the more good we doe, the more grace we have, and the liker we be to our [h] *heavenly father.*

[e] Gal. 6. 10.

[f] Prov. 3. 28.

[g] Iob 31. 16.

[h] Matth. 5. 44, 45.

Thus much of the Precept: The Reason followeth, *Least thine adversarie deliver thee to the Judge, &c.* which is thus much in effect, If thou shew extremitie, thou shalt finde extremitie shewed unto thee againe, even by the Magistrate. They that deale stiffely and rigorously, shall bee rewarded in their kinde: God in his just judgement will have men measured unto, as they measure unto others, Matth. 7. 2, 6. Mark. 4. 24.

Here then wee are taught to deale in equitie and moderation with all men, in the private affaires of our callings, even as we would have them to deale with us; and then God will cause others to deale well with us: but if we deale ill with others, God will reward us in the same kind. This point all Usurers, Ingrossers, Tradesmen, &c. should well observe, who thinke they may doe with their owne, what they will; but we must know, we are but Stewards, and our account will be exact.

Magistrates approved.

Secondly, here wee see Christ alloweth of the Magistrate, and his Judgement seat: 2. Of his proceeding against the guiltie, in delivering him to the Officer: 3. Of the office of the Serjeant: 4. Of casting guiltie persons into prison: 5. Of suing at the Law, when right cannot be gotten by any other lawfull meanes; but Law must not be the first course we take in seeking our right, wee must rather suffer some wrong, and seeke to end the matter by friends: and if Law, as Physitians use poysons, when gentle physicke will not serve the turne, then in case of extremitie they doe minister stronger physicke; yea, sometime poyson it selfe: so when we cannot otherwise procure our peace and right, then we may lawfully take the benefit of the Law.

V. 27 *Yee have heard that it hath beene said of old time, Thou shalt not commit adulterie.*

Here our Saviour Christ goeth about to restore the seventh Commandement, touching *Adulterie*, to his true sense and meaning, and so to his proper and right use, by purging it from the false and erroneous interpretation of the Jewes: for which end, he first layes downe the false interpretation of the Scribes and Phari-

sies, verse 27. and then adjoyneth the true sense thereof, verse 28. especially; yet so, as he continueth the same in the verses following.

For the first; before the interpretation of the Jewes Teachers, hee prefixeth this Preface; *Yee have heard that it hath beene said of old time*; or, *of the ancient Teachers*: the meaning and use whereof, wee have before shewed, verse 21. Then after follow the words of the seventh Commandement, *Thou shalt not commit adulterie*; which are the proper words of the Holy Ghost: yet here must not they bee taken in that sense which the Scribes and Pharises gave unto them: for the better conceiving whereof, this one thing especially must be opened; namely, what is Adulterie here forbidden. *Adulterie* properly, is the breach of wedlocke by such parties, some one whereof, at the least, is either married, or espoused: I call it *the breach of wedlocke*, to note the propertie of this sinne, which is not in any other sinne, unlesse it be of this kinde, though the sinne be far more grievous. Idolatrie is a more heinous sin than Adulterie, being a breach both of the first and second Commandement of the first Table; and yet it comes short of Adulterie, in this qualitie of breaking wedlocke: for wedlocke may bee kept of those which are Idolaters. Secondly, I say, *betweene any parties, if one bee married*; meaning the husband as well as the wife, to confute the opinion of some Jewes, and by some lawes also maintained, that the man hath a privilege above the woman, so as he breaketh not wedlocke, when hee goeth in to another woman, besides his wife; which is false: for though he have a prerogative over his wife, in being her head, yet he hath no privilege to free him from matrimoniall fidelitie, but is as much bound to keepe himselfe unto his wife, as she is to keepe her selfe to him. The preheminence of superioritie cannot free the husband from the bond of marriage, the husband is bound to the wife, as much as the wife is to the husband, and she hath power over his body, as much as he hath over hers, 1 Cor. 7. 4. Thirdly, I say, *or espoused*, because adulterie is not only committed by such parties, whereof one or both bee fully married; but also by them, whereof one is single, and the other contracted only; and therefore is the same [a] punishment allotted to both; for contract in right is marriage. Thus we see the sinne here directly forbidden, according to the letter of the Law. Now, though the Lord under this one includes all the sinnes of the same kinde, as wee shall anon perceive; yet the Pharises tooke this literall signification for the whole meaning, and taught that the sinne here forbidden, was bodily adulterie only; and so made the adulterie of the heart to be no adulterie; which exposition Christ here confutes.

Adulterie.

[a] Deut. 22. 23, 23, 24.

The Vse. Fraud in expounding Scripture.

First, here observe the fraud and cunning of these Pharises; they would seeme faithfull Interpreters of the Law, in that they keepe themselves so close to the words, that they will not passe one jot beyond the literall sense: but yet in the meane time they omit the full meaning and true use of the Law. The like hath been the practice of hereticks in all ages; as the Arrians who denied that Christ was God, stucke fast to these words of Scripture, *the Father is greater than I*, and to such like. And the Papists to uphold their breaden-God, by transubstantiation, will needs keepe the literall sense of these words of Christ, *This is my body*, whereby they overturne the nature of that Sacrament. And the like might be shewed by sundrie examples in all ages; whereby wee are taught, not to stand upon the proprietie of the words of Scripture only, but to labour to have the true spirituall sense joyned with them.

[b] Ioh. 14. 21.

Rhem. Mat. 26. fol. 8. 9.

Secondly, here observe how grievous a sinne Adulterie is, in that Christ by name doth expresly forbid it, among all the sinnes of this kinde; yea, the verie Pharises doe everie where condemne it: for though they would easily dispense with [c] *disobedience to Parents*; yet the woman taken in adulterie must be put to death, Joh. 8. 4. 5. The greatnesse of this sin might be shewed by many arguments; for if he be [d] *worse than an Infidell, that careth not for his family*, then farre worse is the Adulterer, for hee destroyeth his family. *Salomon* [e] (we know) *maketh Adulterie worse than theft*, and yet theft is a notorious sinne, greatly hated, and severely punished of all nations. Againe, Adulterie destroyeth the Seminarie of the Adulterie destroyeth the Seminarie of the Church, which is [f] *a godly seed* in the family, and it breaketh the covenant betweene the parties and God, it robs another of the precious ornament of chastitie, which is a gift of the Holy Ghost, it dishonoureth their bodies, and maketh them the temples of the Devill, and the Adulterer maketh his family a Stewes: for as *David* dealt with *Vrias*, so his owne sonne *Absalon* dealt with him: and lastly, it bringeth Gods vengeance upon the posteritie: and therefore *Iob* calleth it [g] *a fire which shall devoure unto destruction*: yea, the greatnesse of Gods punishment upon adulterers, partly in this life, and principally after death, may plainly shew the greatnesse of this sinne: for this and other sinnes, God overthrew [h] *Admah and Zeboim, Sodome and Gomorrah, with fire and brimstone from heaven*: and the place where they stood, is made a poole of poisoning water unto this day. And although the Lord doe not shew such extraordinarie revenge against sinne, yet his wrath is a consuming fire against whole families, townes, and kingdomes for this sinne: though *David* repented of his Adulterie, yet for that verie sinne, *the sword* [i] *must not depart from his house for ever.* And for the life to come, [k] *Adulterers, and whoremongers God will judge.* Againe, [l] *Neither fornicators, nor adulterers, &c. shall inherit the kingdome of God:* they may repent, and so bee saved, but then they cease to be Adulterers.

[c] Matth. 15. 4, 5, 6.

[d] 1 Tim. 5. 8.

[e] Prov. 7. 30, 32.

[f] Mal. 2. 15.

[g] Iob 31. 12.

[h] Deut. 29. 23.

[i] 2 Sam. 12.

[k] Heb. 13. 4.

[l] 1 Cor. 6. 9.

Now if Adulterie bee so grievous a sinne, worser

wonder than theft, &c. then wee must wish that in all places, it were as severely punished as theft is; so would families be reformed, and become good Seminaries, both for Church and Common-wealth. Secondly, the grievousnesse of Gods wrath against this sinne, must admonish every one to beware thereof, for it brings the besome of destruction to sweepe all away, both in Church and Common-wealth.

A

v. 28 *But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adulterie with her already in his heart.*

Here our Saviour Christ layes downe the true sense of this Commandement, and as wee see, he speaketh as the Law-giver and Prophet of his Church, who hath absolute power to give lawes, and expound the same. *But I say unto you:* The Pharises said there was no adulterie, but that which was outward and bodily; but Christ plainly confuteth that, and saith, *he that looketh on a woman to lust after her:* that is, either in looking on her, lusteth, or by looking, lusteth after her; that is, desireth to increase his lust: *hee hath committed adulterie with her already in his heart.* Here then our Saviour Christ setteth downe two things touching the interpretation of this Law: First, the *occasion* of adulterie, which is *looking to lust.* Secondly, that the lust of the heart, that is, the motion and inward inclination of the heart unto this sinne, is *adulterie before God,* though it never come into action.

B

C

For the occasion: To looke upon a woman, is not sinne, but may bee done lawfully; yea, thereby a man or woman may glorifie God, as the *Queene of Sheba,* by beholding [a] *Salomons* person, and hearing his wisdome, did take occasion to glorifie God: but here is meant the abuse of the sight; that is the idle looking, or curious looking of men upon women, or women upon men. Now idle looking is when one looketh without just cause; as when a man looketh with intent to lust: Thus did *the sonnes of God behold the daughters of men,* Genes. 6. 2. by whose looking came lust, and for lust came the floud: so *Potiphers* wife [b] first, *lift up her eyes upon Joseph,* and *then lusted after him:* and *Dina* [c] *Iacobs* daughter, went out to see the daughters of the country, and to bee seene againe, and so when *Sheechem* saw her, he lusted after her, and ravished her: so the Prophet *David* [d] living in peace and security, cast his eye idly and curiously upon *Bathsheba,* as she was washing her selfe, whereupon he lusted after her and so committed both adulterie and murther. This idle and curious looking, Saint *Peter* calleth [e] *an adulterous eye,* both because it is the beginner of lust, and the increaser thereof. But this sinne is little regarded, and made a small matter with many, who can bee content to come with Christian eares into the assemblies, and yet will bring with them idle and curious, yea adulterous eyes: but such persons which so abuse their sight, to the dishonour of God, must know that they are adulterers before God: and howsoever they may perswade themselves, that grace enters into their hearts by hearing, yet undoubtedly by their idle curious eyes, Satan enters into their soule, and keepes out Gods Word, whereby the soule should bee renued. Wee therefore must here be admonished, to take heed how we use the sight of our eyes, especially when wee are in the assemblies of the Saints, and holy exercises: and to prevent this evill, it were to bee wished, that men and women would sort themselves, and not be mingled in the congregation, unlesse it were the husband with his owne wife. Againe, if the idle and curious eye be the beginning of adulterie, then wee must learne, with care to governe our eyes, as the servants of God have done. *David* prayed the Lord to [f] *keepe his eyes from regarding vanity.* And *Iob,* because hee would avoid unchaste thoughts, [g] *made a covenant with his eyes, not to looke on a maid.*

D

Now as looking to lust is here forbidden; so by proportion are all other like occasions unto adulterie: as first, reading of unchaste and wanton bookes of love matters, using light and wanton talke. Many are given to these kinds of delights, but they must know, that therein they sinne grievously, for they have not onely a wanton eye, but a lascivious tongue also. Secondly, the acting of all such Plaies and Comedies, the matter whereof, is the representation of the light behaviour of men and women; for therein are idle and curious lookes set forth to the eye, which ought not to bee, being here condemned. Thirdly, the wearing of vaine and light attire, whereby others are provoked to cast their eyes upon them unto lust; for if the light and wanton eye bee condemned, then that which causeth it, is much more condemned. This ought to be regarded; for light and forren attire is a secret profession of an unchaste heart. Fourthly, mixt dancing of men and women in time and measure: for therein is more occasion and provocation unto lust, than by the bare beholding of each other with the eye. Fifthly, evill company: so are the words of the Apostle *Paul* out of an Heathen Poet, [h] *Evill conversings, corrupt good manners:* which may well include that unseemely conversing of men with women, not warranted either by the generall or particular calling. Sixthly, the pampering of the bodie with dainty meats, or strong drinkes; that was the sinne [i] of Sodome: and it is much more an occasion of lust, than the bare sight of the eye. Seventhly, Idlenesse and lazines, in not imploying the body in some honest calling, for thereby also is lust incited. And

- a 1 King. 10. 8.
- Idle looking on man or woman.
- b Gen. 39. 7.
- c Gen. 34. 1, 2.
- d 2 Sam. 11. 2, 3.
- e 2 Pet. 2. 14.
- f Psal. 119. 37.
- g Iob 31. 1.
- Occasions of adulteries here forbidden.
- 1
- 2
- 3
- 4
- 5
- h 1 Cor. 15. 33. Menander in Thaide.
- 6
- i Ezek. 16. 49.
- 7

And thus much of the meaning of this commandement, forbidding all occasions to adulterie under a lustfull eye.

Now considering that a man is guilty of adulterie, that useth occasions thereof; hereby wee may see that wee cannot excuse our selves from the breach of this Law: for though we be cleane from the bodily outward fact, yet who can say, *My heart is cleane?* who is free from the occasions thereof? as from a wanton eye, vaine apparell, wanton speech, intemperance, and the rest: all which makes us culpable of this sinne: and therefore we must lay our hands upon our mouthes, and condemne our selves of guilt before God: wee must humble our selves, acknowledging our sinnes, and breaches of this commandement: and lastly, wee must take heed of all occasions, that may move or incite us unto lust or wantonnesse.

A

The second point which our Saviour Christ propoundeth, in the interpretation of this law, is this; that the lust of the heart, though it never come into act, is Adulterie: now that wee may know what our Saviour Christ meaneth by *lust,* sundry points are to be handled: first, how lust can be a sinne, considering it is onely a hidden desire of the heart: secondly, how *lust* can be a sinne of the seventh Commandement, seeing it is forbidden in the tenth: and thirdly, how great a sinne lust is.

B

Lust is a sinne.

For the first, that lust is a sinne, is thus proved: Gods Law requireth obedience of the whole man, both in soule and body, and in everie part, facultie, and power thereof: *Thou* [k] *shalt love the Lord thy God, with all thy heart, with all thy soule, and with all thy strength:* and that obedience which commeth not from the whole man is sinfull. Now when a man conceiveth unchaste thoughts in his heart, then his soule and minde, & his affections, have not done their duty unto God, and so he sinneth in lusting.

C

k Matth. 22. 37.

Yet this doctrine was never received of all, but some have still excepted against it, and their principall reasons are two: 1. They say, lust is a naturall inclination, desire, and appetite, which was in *Adam* before his fall, and so cannot be a sin. *Ans.* Lust or appetite in the heart, is not simply a sinne: for so it is a naturall desire, which was in our first parents in their integritie: but to lust after that which God forbiddeth, that is the sinne; as for a man to lust after a woman, or a woman after a man, not being man and wife, which wee see here Christ condemneth. 2. They say, God blesseth adulterers and fornicatours in their lust, with the issue of seed in child-bearing, as well as man and wife in lawfull marriage: and therefore it cannot be a sinne. *Ans.* In adultery two things may bee considered: the unlawfull lust of the heart, and the act of generation: now when God gives issue to adulterers and fornicators, it is no approbation of their sinfull lust, but onely a common blessing of naturall generation, which is his owne ordinance by creation: for howsoever God approves not of our sinne, yet hee preserves nature in sinfull works. And thus we see that lust is sinne.

Pelagians.

II. Point. How can lust be a sinne of the seventh Commandement, seeing it is directly forbidden in the tenth: for in this briefe decalogue there is no needlesse repetition of any thing? *Ans.* Lust is twofold, either without consent of will; as when unchaste desires come into the minde and heart, and are not entertained of the will, but be speedily checked so soone as they arise; and such lust is forbidden in the tenth commandement: or with consent of will, when a man is willing to entertaine and cherish the unchaste thoughts that come into his minde, though hee never put them into practice: and these are forbidden in the seventh commandement.

D

III. Point. The greatnesse of this sinne of lust: This is here expressed by Christ, calling it Adultery before God; as if he should say, Look how great a sinne bodily adulterie is before men, who punish the same with death; even so great and heinous a sinne before God, is the inward unchaste lusting of the heart, whereto a man gives consent of will, though hee never bring it into action; for this hee stands culpable of adultery before God, and shall therefore be condemned, unlesse he repent.

Lust of the heart a grievous sinne.

The use of this *Third point is manifold:* First, hereby wee may learne how to examine our selves by this seventh commandement: for our Saviour Christ here teacheth us, that they which willingly retaine unchaste desires with delight, though they never give their bodies to the outward act, are Adulterers before God: and therefore when wee would examine our selves by this commandement, wee must search our hearts, whether we have willingly retained therein any lustfull thoughts: and if we have, wee must know that wee are guilty of Adulterie before God. And because none of us are free from this sinne, it must humble and cast us downe before God as breakers of this Commandement.

How to examine our hearts by the seventh commandement.

Secondly, if the lust of the heart be Adulterie before God, then we must with care and diligence learne the Apostle *Pauls* lesson, 2 Cor. 7. 1. *To purge our selves from all uncleanesse both of flesh and spirit:* that is, wee must labour to keep our hearts and minds pure and chaste, as well as our bodies. And to induce us hereunto, consider the reasons following: First, wee all desire to see God, and to know his love in Christ, for our comfort in this life, and salvation for ever: but without *holinesse and* [l] *purity of heart, we can never see God,* nor know the comfort of his love: for when a man desiles his minde with unchaste thoughts, hee deprives himself of the taste of Gods favour, and of the experience of his love. Secondly, consider the state and condition of mans heart, by effectuall calling; it is the dwelling place and Temple of the holy Ghost, (for when a man is in Christ, he liveth in Christ by faith, and Christ in him

Motives against lust.

l Heb. 12. 14.

by his Spirit:) now then looke as men uſe to trimme up their dwelling houſes, for the receiving of ſome noble gueſt, ſo ought we to keepe our hearts pure and cleane from unchaſte luſts, that they may be fit habitations for the bleſſed Spirit of God; but by unchaſte luſts, we make the heart a ſtable for the devill, and a cage of all uncleane ſpirits. Thirdly, if we ſuffer our hearts now to burne with fleſhly luſt, we make an entrance in them for the burning of hell fire for ever: for theſe two alwaies goe together, burning luſt and hell fire, (unleſſe repentance come betweene.) And therefore if we would eſcape hell fire, wee muſt quench the fire of luſt, and cleanſe our hearts from this uncleannes. Fourthly, by profeſſion we ſeeme to bee the members of Chriſt; and if we would be ſo indeed, then we muſt take heed of unchaſte luſts, for thereby we pull our hearts from Chriſt, and knit them to an harlot. Theſe and ſuch like reaſons muſt move us to avoid all unchaſte deſires: and for the preſervation of chaſtity in our hearts, theſe Rules muſt be obſerved.

1 Rules for the preſervation of chaſtity.

First, the minde muſt bee filled with godly meditations, and the Word of God muſt dwell in our hearts plenteouſly: for unchaſte luſts do therefore ariſe in our hearts, becauſe we are idle minded, and empty of Gods Word: if that were truly ingrafted in us, theſe wicked deſires could not enter, or at leaſt take no place in us. Secondly, wee muſt often give our ſelves to the ſpirituall exerciſes of faith, repentance, and new obedience; as to the uſuall hearing, reading, and meditating in Gods Word, to the often receiving of the Lords Supper, and to continuall prayers, not only publickely, but privately eſpecially: for theſe confirme Gods graces in the heart, and doe even nip in the head all ungodly motions whatſoever. Thirdly, we muſt uſe ſobriety in meat, drinke, and appatell: for ungodly luſts are kindled, fed, and nouriſhed with too much pampering of the body: Sodom and Gomorrah, Admah and Zeboim ſinned moſt grievouſly in this kind through fulneſſe of bread: and therefore wee muſt uſe moderation in theſe things, that grace may bee ſtrengthened, and all evill luſts weakned in us. Fourthly, we muſt alwaies be doing ſome good thing, either in our generall calling of a Chriſtian, or in our particular calling: yea, in our lawfull recreation wee muſt intend and practiſe good: for when men are idle, Satan fills their hearts with evill thoughts, and ſo defiles the ſame. Fifthly, men and women muſt not privatly converſe together, without warrant ſo to doe, either from their generall, or particular calling, ſo as with good conſcience they can ſay, the Lord doth call them ſo to converſe: for the mutuall converſing of men and women, is the cauſe of many noyſome luſts: and therefore neither men nor women without good warrant, ſhould thruſt themſelves into ſuch occaſion of temptations. Remember what the Apoſtle ſaith, [a] *Evill converſings corrupt good*

[a] 1 Cor. 15. 33.

manners. The Apoſtle *Peter* felt the ſmart of this boldnes, though in another caſe: for comming to warme himſelfe in *Caiphas* hall, without good warrant ſo to doe, when a lilly maid demanded of him, Whether he was not one of Chriſts company, he denied him flatly, and that with curſing: and ſo many men and women converſing without warrant where they ſhould not, doe fall into many noyſome ſinnes; and when they thinke themſelves moſt ſtrong, then with *Peter* have they greateſt falls.

A

B

C

D

v. 29 Wherefore if thy right eye cauſe thee to offend, plucke it out, and caſt it from thee: for better it is for thee, that one of thy members periſh, than that thy whole body ſhould be caſt into hell:

v. 30 Alſo if thy right hand make thee to offend, cut it off, and caſt it from thee: for better it is for thee, that one of thy members periſh, than that thy whole bodie ſhould bee caſt into hell.

Scope.

In theſe two verſes, our Saviour Chriſt laieth downe a moſt heavenly inſtruction, for the avoiding of offences: propounding it by way of anſwer to a ſecret objection, which might be framed, by occaſion of his former expoſition of this ſeventh Commandement: for having condemned the Adulterie of the heart, declared by the eye, ſome man might ſay, What ſhall we do with our eyes, if an unchaſte looke be ſo dangerous? Our Saviour Chriſt anſwers, *If thy right eye cauſe thee to offend, plucke it out:* Which words muſt not be taken literally, in their proper ſenſe: for this is a Rule in the expounding of Scripture, *That when the literall ſenſe is againſt any Commandement of the Law, then the words muſt not be taken properly.* Now theſe words in their proper ſenſe, do command a breach of the ſixth Commandement, which bindeth every man to preſerve his owne, and his neighbours life; and ſo no man can without ſinne *pul out his eye, or cut off his hand.*

Rules of expounding Scripture.

Expoſition.

By eye then, we are to underſtand: Firſt, the *eye of the bodie*: yet not that onely, but *any other thing that is deare and precious unto us*; as our eye, even our right eye is. *If it cauſe thee to offend,* that is, cauſe thee to ſinne, and to faile in the way of obedience unto Gods Commandements. *Plucke it out, and caſt it from thee:* Theſe words

Paraphraſe.

words are a lofty kind of ſpeech, called *Hyperbole*, whereby thus much is ſignified: Refraine and governe it moſt carefully; though it bee to ſome owne great paine, loſſe, and hinderance; *For better it is for thee, that one of thy members periſh, than that thy whole body ſhould bee caſt into hell:* These words containe a Reaſon of the former exhortation, to this effect; It is better for thee, to want the benefit and uſe of things moſt precious and deare unto thee in this life, and ſo to be ſaved; than by having and uſing them, to periſh for ever: So that the true meaning of this place, is this; as if our Saviour Chriſt had ſaid, *Goe thorow the whole courſe of thy life, and take a view of all thy wayes, and therein ſee what thing is an occaſion of ſinne unto thee; that take heed of, and avoid, though the uſe ther of be moſt deare unto thee: for it is better that thou ſhouldeſt want the uſe thereof, and ſo be ſaved, than by it to periſh eternally in hell.*

Alſo if thy right hand make thee to offend, cut it off: for it is better for thee, &c. Here the ſame exhortation and reaſon is againe repeated, which wee muſt not thinke to be a thing needleſſe & frivolous: for ſuch Repetitions in Scripture have ſpeciall uſe, to ſignifie that the things ſo delivered, be of ſpeciall importance worthy all carefull obſervation and obedience. *Now by right hand,* here is meant, any thing that is moſt profitable unto us, what ever it be, if it cauſe us to ſinne againſt God, it muſt bee avoided, and left off moſt carefully.

Vſe. Guard the ſenſes.

By this Exhortation of our Saviour Chriſt, wee are taught to carry a ſtrict watch over all our ſelves, and over all the parts of our bodies, eſpecially the eye and hands, that they become not unto us occaſions of ſinning againſt God: and for the government of the eyes, there bee two ſpeciall Rules: Firſt, *wee muſt uſe our ſight,* that is, open and ſhut our eyes, *in obedience unto God. Salomon* giving Rules for the well ordering of the tongue, ſight, and foot, ſaith thus of the eye, [a] *Let thine eie behold the right, & thy eye-lids direct the way before thee:* which words ſeeme to carry this ſenſe, That wee ſhould order our ſight according to the ſtraight Rule of Gods word, for that is the way wherein wee ought to walke. Now the neceſſity of obſerving this Rule, may appeare by ſundry examples: *Eves* [b] *looking upon the forbidden fruit,* with deſire to eat thereof, againſt Gods Commandement, was the doore and entrance of that ſinne into her heart: was not [c] *Cham* accurſed for looking upon his Fathers nakednes? was not *Lots* wife turned into a pillar of ſalt for [d] *looking backe towards Sodome? Fifty thouſand threeſcore and ten men of Bethſhemeſh were ſtaine* [e] *for looking into the Arke of the Lord, againſt his revealed will:* by all which it is plaine that wee ought to uſe our ſight in obedience to God: for which end, it will be good before we looke on any thing, to conſider whether the ſame will be for Gods glory, the good of our ſelves, and of our brethren: if it be we may uſe our ſight; if not, we may not uſe it.

Vſe. Leade to Gods glory.

Secondly, *We muſt make our eyes not the weapons of any ſinne, but the inſtruments of God, worſhip and ſervice.* This we ſhall doe, if we imploy them thus: 1. In beholding Gods creatures in heaven and earth, that in them we may ſee Gods glory, wiſdome, mercy, power, and providence, and thereby take occaſion to magnifie the Name of God. 2. In beholding Gods judgements very wiſhly and narrowly, that therin we may ſee his juſtice and wrath againſt ſinne, and ſo bee humbled in our ſelves, and tertified from ſinne. 3. In beholding of the Elements of Gods Sacraments, eſpecially the bread and wine in the Lords Supper, which be viſible words, wherein we may ſee our Saviour Christ, as it were crucified before our eyes. 4. In uſing them as inſtruments of Invocation, by *lifting them up to* [f] *heaven,* to teſtifie the lifting up of our hearts unto God. This uſe of the eyes nature teacheth us; for whereas other creatures have but foure muſcles in their eyes, whereby their eyes are turned round about, man onely above them all hath a fifth muſcle, whereby his eye is turned upward towards heaven. And this which is ſaid for the well ordering of our eyes, muſt bee obſerved in the reſt of the ſenſes, and in all other parts of the body; they muſt all be imployed and ſet a work in obedience to God: and continually obſerved, that they become not the weapons of ſinne, but the inſtruments of his glory.

1

2

3

4

[f] Pſal. 123. 1, 2.

Columb. l. 5. cap. 9.

Secondly, this Exhortation of Chriſt, muſt teach us to avoid all the occaſions of every ſinne, though it bee with great loſſe unto our ſelves, in the things of this life. This is the chiefe point that our Saviour Chriſt aymeth at in this place, and therfore it ought with ſpecial regard to be learned, and remembred. Mans nature is like to dry wood, or rowe, which will burne ſo ſoone as fire is put unto it, give a man the leaſt occaſion of any ſin, and he is as ready to commit it, as drie wood is to burne, though thereby he doe as much as in him lyeth, to caſt away his owne ſoule for ever. Looke therefore as Mariners on the Seas, have conſtant and continuall care to avoid both rockes and ſands, whereby they may ſuffer ſhipwracke; ſo muſt wee muſt warily avoid the occaſions of every ſinne. Almoſt worthy example hereof we have in *Moſes*, who was brought up in *Pharaohs* Court, till he was fourty yeares old, where he enjoyed all earthly pleaſures and honours that his heart could wiſh; and ſo might have continued if he would, for hee was the adopted Son of *Pharaohs* daughter, but yet *Moſes* [g] left them all, and [h] *choſe rather to ſuffer affliction with the people of God in Goſhen, than to enjoy all the pleaſures of Egypt.* And this he did, *becauſe they were but the pleaſures of ſinne,* which he could not enjoy, unleſſe hee would forſake the true feare and worſhip of God, and all good conſcience: and his example we ought to follow.

Avoid all occaſions of ſinne.

[g] Heb. 11. 25, 26.

Now that wee may avoid all the occaſions

of sinne, and so put in practice this wholesome precept of our Saviour Christ, I will here intreat of the occasions of sinne, and shew withall, how they may be avoided.

By *occasion of sin*, I meane *any thing that either of it selfe, or by mans abuse, becomes offensive, and provoketh unto sin*. In this large acceptance, *an occasion of sinne* extendeth it selfe, not onely to such things as are evill, but even to things good and commendable in themselves, which by mans abuse, cause transgression against God. *Occasions of sinne* are two-fold: either *given*, or *taken*. An *occasion given* is that thing, either word or action, that is evill in it selfe, the speaking or doing whereof, stirres a man effectually to sinne. *Occasions given* are two fold: either of one man unto another, or of man unto himselfe. The occasions whereby one man may provoke another to sinne, are many: I will reduce them unto six heads. The first, is *bad counsell*, whereby one man perswadeth another unto sin. This is a great cause of much evill in the world: thus came the fall of our first parents: for [h] *Satan* perswaded *Eve*, and *Eve* her husband: thus came the crucifying of the Lord of life, for the *high Priests and Rulers perswaded the people to aske Barrabas, and to destroy Iesus*. Hence commeth seeking to wizards: one friend perswades another, for their outward good, as they thinke: yea, from this bad counsell comes the common neglect of all good duties in Gods worship.

The second is, *consent or approbation of sinne*; and it is two-fold, *secret*, or *open*. *Secret approbation* and consent is, when men see sinne committed, and are not grieved thereat: for this cause the Apostle *Paul* checketh the [k] *Corinthians, that they were not sorrowfull, but rather puffed up at the fact of the incestuous man*: whereby they did in some sort hearten him in his sinnes: this is a great occasion of sinne in our dayes. The Prophet *David* was of another minde, *Huh! eyes gushed out rivers of teares, because men brake Gods Lawes*. *Open approbation of sinne* is, when men doe openly countenance sinners, and lewd persons, which make profession of bad practices: this is a great occasion of horrible impieties: hereby the hands of the wicked are strengthened in their wickednesse, as [m] *the Lord complaineth*: and this is the sinne of this age: for who is so bad, that hath not some patron of his evill, and some backe friend to sooth him in his sinne, which makes sinne shamelesse, and sinners impudent? But all Gods children must follow *Elisha*, who in great fervency of spirit told *Iehoram* to his face though he were a King, that [n] *If it had not beene for the presence of good King Iehoshaphat, he would not have looked towards him, nor scene him*: the *Lord* himselfe will not [o] *take the wicked by the hand*, neither can hee indure that his children should [p] *helpe the wicked, or love them that hate the Lord*.

The third occasion given is, *provocation unto sinne*, when either by word or deed, men excite or draw on others to some evill; as unto anger, revenge, hatred, to drunkennesse, or such like; and this is a common fault of those that delight in drunken fellowship.

The fourth occasion is, *neglect of good duties unto our brethren*; as of exhortation, admonition, instruction, or rebuke: Iosh. 7. *Achan* stole the execrable thing for himselfe alone, and yet all the people are charged with that fault, and punished for it: the cause was, their neglect to keepe one another from that sinne, according as God commanded them, chap. 6. 18. This is a great occasion of impiety among us; if neighbour would admonish neighbour, and one brother another, sinne would not be so rife as it is. But this duty is not onely neglected of private men one to another, but of publike persons, who are more bound unto it. The Magistrate is negligent in punishing, and the Minister in reproving sinne: and the master of the family careleese in reforming those that are under him, which causeth sinne to abound.

The fifth occasion given, is *evill example in the practice of any sinne whatsoever, which may bee knowne*: this is most dangerous, like unto wild fire, that inflameth all places whereon it lighteth. The truth hereof appeares among us: for let any one man or woman take up a new fashion in attire, and presently the same is generally received: let a man invent or sing a lewd song, and presently it is learned of all, even of little children that can scarce speake: whence also comes it, that crawling infants should sweare roundly, and frame themselves to all impietie, when they cannot speake readily, but from the bad example of their Elders, with whom they are brought up? Now among all men, their bad example is most dangerous, who make the greater profession of Religion. They are like false lights upon the shore, which lead the shippes upon the sands. And therefore such as shew any care or frowardnesse in holy practices of religion, must have speciall watch over all their wayes, that (if it be possible) they may bee blamelesse both in word and deed: for all men have an eye at them, and the wicked would gladly spie holes in their coat.

The last occasion given is, *the private slandering of Gods Ministers, & the disgracing of their Ministery*: this is an offence as generall as the rest, and it causeth many to contemne the means of their salvation. When men meet together, their common talke is of the Ministers, and of their doctrine, not to be edified by mutuall conference, but onely to disgrace their persons, and to make their ministery contemptible; but they little know what great mischiefe this causeth, and therefore it ought to be avoided.

These are occasions of sinning given by one man to another: for the avoiding whereof, which is *the plucking out of the eie, & cutting off the hand* here commanded, this Rule must bee observed; *We must hate and eschew the occasion of*

Provocation to sinne. 4 Neglect of good duties. 5 Bad example. 6 Slandering Gods Ministers. How to avoid occasions given. A Rule.

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[a] Occasion of sinne distributed.

[b] Kinds of occasions: taken.

[c] Men give offence to others sweares. 1 Bad counsell.

[d] Gen. 3. 4, 6.

[e] Act. 27. 20.

2 Consent.

[f] 2 Cor. 5. 1, 2.

[g] Psal. 119. 136.

[h] Ier. 23. 11. 15.

[i] 2 King. 3. 14.

[k] Iob. 1. 2.

[l] 2 Chr. 19. 2.

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of sin as deadly poison: and esteeme those persons that give them unto us, in that regard, as ill as the devill. Thus Christ dealt with *Peter* his owne Disciple, when hee went about to hinder him from doing his Fathers will in suffering for our sins; saying, [q] *Come behind me Satan*; considering him in that action, as if he had bin the devill himselfe: for we must know, that the devill comes not openly unto men, but cunningly conveyes himselfe in these occasions of sinne given by others, that thereby he may enter into them for the destruction of their soules: we therefore must endevour as *Paul* did, [r] *To keepe a good conscience in all things*: that is, to keepe our selves pure and uncorrupt from all the occasions of sinne in the world: with a watchfull eye against offences must we walke on, in that way that leadeth unto life, eschewing these stumbling blocks which the Devill casts in our way by other men: and so shall wee obey this good counsell of our Saviour Christ.

The *second kinde of occasions of sinne given*, are those which a man gives unto himselfe: and they arise either from his affections, or from his imaginations: from mans affections arise so many occasions of sin, as there be corrupt affections in him; as from corrupt desire ariseth *covetousnesse*, which is so great an occasion of sinne, that the Apostle calls it [t] *The root of all evill*. This drawes mans heart so much to the world, that he can spare no time for the meanes of his salvation; herewith he is so choaked, that hee never thinketh of repentance, till the last gaspe. Such another occasion of sinne, is *pride of heart*, whereby many give themselves so much to the garnishing of their bodies, that they neglect their soules altogether. The like is *selfe-love*, whereby men overweening their gifts, thinke not themselves honoured according to their desert, and so through discontent give themselves to plot and practise much mischiefe, for the advancing of their estate. Of this sort are the Romish Priests and Jesuits, as their manifold dangerous attempts against our Church and State doe evidently declare. And thus wee might runne thorow all the affections of mans heart, shewing that the corrupt motions thereof are the cause of much sinne unto him, and a most dangerous meanes for the ruine of his soule.

In regard whereof here also we must shew, how *this eye may be plucked out, and this hand cut off*: that is, by what meanes may we reforme our hearts, and stay the rage of our affections, that they cause us not to sin. The way is this, *We must mortifie and crucifie our unruly affections and corrupt desires*. And for this end wee must put in practice three duties: *First*, we must believe that we are crucified with Christ; that is, as we conceive our selves to bee in Christ by faith, whereby we have communion with him; so we must conceive that this communion with Christ is in his death and buriall, so as our sinfull nature, with all our corrupt affections, were nayled to his crosse and buried in his grave, as the Apostle shewes at large, Rom. 6. 3, 4, &c. Now when this perswasion shall take place in our hearts, it will by Gods grace keepe us from yeelding to corrupt motions and desires, and move us to labour to subdue them daily: for herein stands our assurance that wee have fellowship with Christ, when we have fellowship in his death. And therefore as we see malefactours to cease from stealth and robberie, when they are once hanged; so wee being crucified with Christ in respect of the old man, must not suffer the same to rule in our affections, or to have force in our members: knowing (as the Apostle saith) *that our old man is crucified with Christ, that the body of sinne might be destroied, that henceforth we should not serve sinne*: and, [b] *they that are Christs have crucified the flesh, with the affections and lusts thereof*: wherupon he bids us, [c] *thinke that we are dead to sinne*, meaning with Christ, and so cannot live therein: Saint *John* saith, [d] *Hee that is borne of God, sinneth not, because the seed remaineth in him*: that is, true faith assuring the heart that all the benefits of Christs death and passion belong unto him; whereof this is one, that in our nature hee suffered death upon the crosse, that wee by the power of his sufferings might have sinne crucified in us, so as it should not reigne in us, to bring forth fruits unto death. *Secondly*, we must remember Gods commandement forbidding every sinne, and every wicked lust and affection; and withall we must apply the threatning of his wrath against the same, that thereby our flesh may bee subdued. *Thirdly*, we must strive against our corrupt motions and affections, not giving them liberty to beare sway in us, but ruling them by meditating in the Word of God, and by prayer for strength of grace to overcome them all; dealing with them, as Parents doe with knives, turning the edges of them before they leave them in the hands of their children, lest they be hurt therewith: as if our love bee set upon the world, we must labour to set it upon Christ and his righteousnesse; and if our hatred be against our brethren, we must labour to set it upon sinne, and so for every affection, as joy, feare, &c. wee must so keepe them to their right objects, that they may rather further us in well doing, than become in us the occasions of any sinne against God.

The second kind of occasions of sinne which a man giveth to himselfe, arise from his *minde and imagination*: And they are many, I will onely note three: The *first* is an inward conceit of perfect knowledge, touching mans duty to God, and the way of his salvation: that this is a common conceit in the hearts of the ignorant especially, may appeare by this common speech of theirs; that they *know as much as any Preacher can teach them*: for the summe of all (say they) *is, to love God above all, and my neighbour as my selfe, and to beleeve to be saved &c.*

Offences arising from mans minde. 1

[q] Matth. 16. 23.

[r] Act. 24. 16.

The second kinde of offences given.

Offences arising from a mans corrupt affections.

[t] 1 Tim. 6. 10.

How to avoid offences arising from a mans heart.

The Rule.

Meanes. 1

[a] Rom. 6. 6.

[b] Gal. 5. 24.

[c] Rom. 6. 11.

[d] 1 Iohn 3. 9.

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by Christ: now this they know as well as the best; and hereupon they become contemners of the preaching of the Word, the ordinarie meanes of their salvation, as of a thing needlesse and superfluous. This conceit is common among us, and doth much hurt to many a mans soule.

Remedie. The way to cut it off is this; the vaine man that is puffed up with this conceit, must *examine himselfe touching his knowledge, whether it be sufficient to salvation.* And for this end hee must make inquiry in himselfe for these two things: *First*, whether he see his owne naturall blindnesse, and whether he be moved thereby to labour for the knowledge of God and of his will: where this is wanting, there is nothing but a vaine conceit of knowledge. *Secondly*, whether his knowledge bee joyned with conversion of heart from sinne vnto God; and with reformation of life from evill to good. This change of heart and life goeth with all saving knowledge. Now if these be wanting, (as undoubtedly they are in all vaine persons) then is their knowledge so farre from being saving knowledge, profitable to salvation, that it rather turneth to their deeper condemnation.

The second Imagination in man, occasioning him to sinne, is *The perswasion of his strong faith.* The more ignorant sort that want both faith and repentance, will thus bragge of their strong faith; that no evill companie can hurt them, and hereupon they take occasion to live as they list. But that this is a vaine presumption, may hereby appeare; because a *true faith purifieth the heart,* and b *strengtheneth a man in life to avoid sinne,* yea, *it ministreth sweet comfort towards the time of death.* But usually these men that brag and boast so much of their faith, are corrupt in heart, sinfull in life, and fearefull in their death; many times despairing of Gods mercie: as lamentable experience oft times teacheth.

Remedie. Trie thy faith. Two waies. The way to cut off this occasion of offence is this; *to make triall in our selves whether our faith be true and sound or not.* This will appeare two waies: First, by the beginnings and degrees of the workes of the Spirit, which goe before a true and lively faith, which be three: first, a true sight of our sinnes, with an apprehention of the wrath of God due for the same: secondly, a true sorrow and griefe of heart for offending God by these our sinnes: and lastly, an hungering and thirsting after the mercie and grace of God in Christ, above all worldly things: where these things are, there is grace; but where these are wanting, there is no true faith, but a vaine presumption. Secondly, faith will appeare by the worke of love: for in love will faith bring forth all the duties of the morall Law, both to God and man: c *faith worketh by love,* and *love is the fulfilling of the Law,* Rom. 13. 10. Now all such persons as stand so much upon the strength of their faith, shall soone finde, if they examine themselves by these two Rules, that they have nothing in them but a vaine presumption, which will turne to their deeper condemnation, unlesse they repent, and get true faith.

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The third Imagination causing a man to sinne, is a *thought of security,* whereby he puts farre away the evill day; perswading himselfe that though God will come in judgement against sinne, yet it is farre off. This was the wicked thought of the Jewes, who said, *The d visions shewed to the Prophets, were of times a farre off, and for many dayes to come.* This conceit is naturally bred in every man, and is the occasion of many foule sinnes: Mat. 24. 48. *The evill servant said in his heart, my master doth deferre his comming, and thereupon he takes occasion to smite his fellowes,* and to live lewdly, Ha. 28. 15. *The wicked say, they have made a covenant with hell and death, and though a scourge run over, and passe through, yet it shall not come at them.* And the ungodly that walke after their owne lusts, say, *Where is the promise of his comming?* And is not this wicked thought rife among us? for God hath now a long time called us to repentance by the preaching of the Gospell, and because it takes no place in our hearts, hee sends upon us his heavy judgements, as plague, famine, rumours of warres; but yet all this hath not caused us to meet the Lord: generally that complaint of the Prophet may be applied unto us, f *No man saith, what have I done?* now the cause hereof, is this wicked conceit, whereby we thinke g *the evill shall not come nor hasten for us.* In this regard we are like the men of the old world, who would not beleeve *Noah* though hee preached unto them both by word and deed; *and so they knew nothing till the flood came and tooke them all away:* so fearefull is it to put away from us the threatnings of Gods judgements. And yet this sinne takes place not onely in the ignorant, but many times in the hearts of Gods children.

Remedie. The way to remove this wicked conceit is, *to esteeme of every present day, as the day of our death, or of the last judgement; and so accordingly, to prepare our selves to dye, and to meet God in judgement every day.* This thing *Moses* aimed at, when he prayed God h *to teach him and his people so to number their dayes, that they might apply their hearts unto wisdome:* for this perswasion of long life, moves many to give themselves to the sinnes and vanities of this world excessively: wee must therefore shake off this vaine perswasion, and every day prepare our selves for death, and for the day of judgement; so shall wee number our dayes aright, and apply our hearts unto wisdome: for this is true wisdome in man, *rightly to consider his latter end.* And the more neere doth this duty concerne us, because of the continued intercourse of Gods judgements upon us, in famine, plague and pestilence, &c. which plainely argues, that more heavy judgements are to ensue, unlesse wee prevent the time by speedie

a Acts 15. 9. b 1 Iohn 3. 9.

c Gal. 5. 5.

d 2 Pet. 3. 3, 4.

e Ier. 8. 6.

f Amos 9. 10.

g Psal. 90. 12.

speedie and true repentance.

Offences taken. Having thus shewed, what be the occasions given whereby men are drawen to sinne, I come to *occasions taken.* An *occasion of sinne, or an offence taken is, when a man of a good thing frames that unto himselfe which causeth him to sinne against God: and so much as in him lieth, to cast away his owne soule.* These occasions taken, arise especially from foure heads: First, from the Scripture: secondly, from the doctrine of the Church drawen out of Scripture: thirdly, from the state of the Church: and fourthly, from the state of the wicked. For the first: though the word of God be most perfect even in every point, both for matter and style, yet hence doe many take offence, and that two wayes principally; partly from the plainnesse and simplicitie of the Scripture, and partly from the contents thereof. For the first, it is most true, that the Scripture style and phrase in many things, is plain and familiar, even to the capacitie of the simple; yet this is no disgrace to Scripture, but rather an honour, which more setteth out the Majestie of Gods word. And yet hereby many take occasion to contemne it, esteeming the studie of Scripture too base and shallow, and the knowledge thereof too plaine and familiar for their fine wits; whereupon some give themselves to other studies and courses, which might glorifie God in this calling. Others also, though they addict themselves unto Divinitie, yet they more imploy themselves in the writings of men for their private studies, than in the word of God; and in their publike Ministerie, they more affect the ostentation of humane wit, eloquence, and learning, in multiplicitie of reading, and set words and phrases, in divers languages, than that plaine evidence of the Spirit, which the Apostle a *Paul* so much commends. This also is a great fault in many hearers, that they are more delighted with the vaine conceits of men in preaching, than with the pure and plaine word of God, counting basely of that Sermon wherein the Prophets and Apostles are only quoted, but highly advancing that Sermon for deepe learning which is stuffed with Fathers, Schoolemen, Poets, and such like.

To cut off this offence: First, the will of God must bee considered, for the penning and preaching of his Word, in plaine and simple manner: for herein is that true, b *that God hath chosen such things, as to the world are foolish, weake, vile, and despised, to confound and bring to nought the wise and mightie things of the world:* and hereby also it is made evident, that c *the faith of Gods elect, doth not consist in the wisdome of men, but in the power of God:* againe, the preaching of th: Gospell, d *was with the wisdome of words, makes the crosse of Christ of none effect:* let no man therefore deceive himselfe, for e *the foolishnesse of God is wiser than men, and the weaknesse of God stronger than men.* Againe, hee that doth exercise himselfe in the word of God either privately or publikly, must

Foure heads from whence offences are taken: 1 From Scripture.

2 From the plainnesse of it.

a 2 Cor. 2. 4.

b 1 Cor. 1. 27, 28.

c 1 Cor. 2. 5.

d 1 Cor. 1. 17.

e vers. 25.

must labour thereby to see his owne sins, and Gods heavy judgement due unto him for them: and so will he begin to reverence Gods Word, as the onely meanes of true comfort. The woman of f *Samaria* at the first began to cavill with Christ, when shee heard him talke of *the water of life*: but so soone as shee discovered her sinne to her conditence, telling her g *shee had had five husbands, and hee whom shee now had, was not her husband*: then shee left off to cavill, and h *honoured him* by beleeving his Word, and *causing others to come and to beleeve in him.* The Jewes made i *light of the giving of the holy Ghost* unto the Apostles at the first; but when *Peter* had k *pricked their hearts,* they sought unto the Word, and received it with gladnesse: so the *Iailer,* though over night he dealt unkindely with the Apostles l *putting their feet in the stocks in the dungeon;* yet being stricken with a feare, by the opening of the prison doores, *he then fell downe before them trembling, and asked what hee might doe to be saved.*

f Ioh. 4. 11, 12.

g vers. 18.

h 19. &c. 29.

i Act. 2. 12, 13.

k vers. 36, 37, 41.

l Act. 16. 26 vers. 27.

2 Offence taken from the contents of Scripture.

Secondly, others take occasion of offence from the *contents of the Bible*; as when they reade of the Miracles wrought by the Prophets, by Christ and his Apostles; they say, the like may be done by Magicke, and so blasphemously doe father upon the Scripture that most wicked practice of sorcery; like to the malicious Jewes, who said of Christ, that hee cast *out devils by the power of Beelzebub.* Luke 11. 15. Others deny the History of *Moses* to be true, by reason of *Noahs* Arke, which (they say) as it is described for quantity could not containe a couple of every kinde of creatures, with provision and fodder for them, for a whole yeares space: of this opinion was *Apelles* an ancient hereticke in the primitive Church: and many upon this occasion have become Atheists, denying the truth of Gods Word to their damnation. To these I answer; first, for the Miracles, that no creature, men, or Angels, is able to doe such workes, as are recorded in Scripture, to be done by the power of God: Joh. 9. *Christ opened the eyes of one that was borne blind.* The devill by his skill, and man by Art can doe much in curing blindnesse, cal'ed by wounds and diseases, but no power of Nature, nor of magicke, no not all the power of all Angels, is sufficient to procure sight to one that was borne blind; that must be done by a power creating, which is in no creature. Againe, as Histories record, the devill is able to enter into a dead body, and cause it to move, and can speake in it; but to raise up one to life that had beene dead foure dayes, as m *Christ did Lazarus,* is a worke that all the devils in hell, nay all the Angels in heaven, are not able to doe. And for *Apelles* the hereticke, who tooke occasion from *Noahs* Arke to condemne the bookes of *Moses*: the answer made to him in the Primitive Church may serve the turne: to wit, that it was in quantity sufficient to containe

m Ioh. 11. 43, 44.

Origen. hom. 2. in Gen. de fabrica arcæ.

Matth. 5. verse 29,30.

taine couples of all kinds of creatures, and provision for them for a whole yeares space: for to omit the heighth and breadth of it: was a [a] *three hundred cubits long*, and every cubit (according to the ancient measure) contained nine foot, which in all came to the length of halfe a mile and more. Againe, others say that though every cubit had bin but one foot and an halfe long (as our cubits are) yet having [b] *three lofts*, it was of sufficient bignesse to containe all kinds of creatures by couples, and provision for them for a yeares space. But yet put the case that we could not tell, how an Arke should be made great enough, to containe couples of all kinds of creatures, and provision for them: should wee thereupon take occasion to condemne the books of God that record the same, and the thing it selfe? God forbid: nay rather, wee must hereby learne to acknowledge and confesse our owne blindnesse, and the shallow reach of our understanding, and so admire the wonderfull worke of God.

The way to cut off this occasion of offence, taken from the Scripture, is, first to observe, *that (howsoever nothing is more repugnant to our nature than the word of God) yet the same word of God hath more prevailed with many mens hearts, to win the same unto it, than any thing in the world besides could ever doe.* Humane writings are far more plausible to naturall men, than the holy Scriptures of God: for the wisdome of God in Scripture, is esteemed *foolishnesse* to mans naturall reason: and yet who did ever cleave so fast to the writings of men, as Gods children have done to the Word of God, for the testimonie whereof they have beene and are content to live and die? This thing argueth plainly, that there is in Scripture a divine power: for if it had beene from man, and against his nature, as it is, man would have condemned it.

Secondly, this must be considered, that the pen-men *of holy Scriptures, both the Prophets and Apostles, have recorded their owne faults in penning of it*, which plainly argueth that they were penned by holy men of God, according to the direction of the holy Ghost, and are not the inventions of politike heads to keepe men in awe; for then the Authors and pen-men thereof, would rather have concealed their owne faults, than have published the same in their owne workes to their discredit. Lastly, consider the subject and matter of the whole Bible, to wit, *Jesus Christ*, who therein hath professed himselfe to bee the Sonne of God: now if Christ had not beene very God, and yet should have taken that honour unto him, then the like judgements would have befallen him that befell others for the like offence: for none ever tooke that honour unto them, who were not grievously punished. As was [a] *Adam* in Paradise, for seeking to bee like unto God: and *Herod*, for receiving and applying to himselfe, the blasphemous praise of the people, crying, [b] *The voice of God and not of man*: but howsoever most fearefull judgements befell Gods enemies that thus sought to rob him of his honour; yet Christs end was glorious and blessed: which may move us to thinke highly of Scripture, as of the Word of God.

The second head from whence offences are taken, is *the doctrine of the Church grounded on the Word of God.* The offences hence taken are manifold: first, from a supposed newnesse of our doctrine: this is taken of the Papists, and especially of our owne Recusants: for they say our doctrine is but of fourescore yeares continuance, since the daies of *Martin Luther*: avouching also that for the space of fourteene hundred yeares, wee cannot bring record of any Church that held and professed the doctrine, which we now teach and hold.

Now for the avoiding of this offence, two points must be remembred: I. that the doctrine of our Church for the substance thereof, is the doctrine of the Prophets and Apostles, Act. 2. 42. the doctrine taught by the Apostles concerning Christ, is made the foundation of the Church, and looke where this doctrine is rightly held and confessed, there it is an infallible note of a true Church. Againe, the Apostles to justifie their doctrine, had recourse to *Moses* and the Prophets, as we may see in the Acts of the Apostles in sundry [c] places: now the doctrine touching Christ held and received in our Churches, is confirmed by the testimonies of the Prophets and Apostles, and therefore for substance and doctrine is theirs. Secondly, wee must know, that for the ground and foundation of Religion, our Churches agree with the Churches after Christ, which continued for the space of six hundred yeares: for wee doe not onely allow of the Apostles Creed, but of the foure generall Councels, and of their confessions and Creeds, and that in the same manner and sense which they did; so as the religion of our Church is unjustly slandered to be new.

The second offence taken from the doctrine of our Church, is from the supposed strictnesse and rigour thereof: wee teach indeed, that a Christian man must wholly deny himselfe, his owne will and desires, and resigne himselfe wholly unto Christ, to be guided by his Spirit, according to the direction of his Word. Now hence some would gather, that our doctrine permits not a man to laugh, or be merry, or to doe any thing for his owne delight; and hereupon they grow to contempt of Religion, counting the profession and practice thereof precisenesse; and therefore will not bee bound unto it, but live as they list: and this is common among us.

The way to cut off this occasion of offence is twofold: 1. wee must know, that by the doctrine of our Church, *it is lawfull for a man to be merry, so it be in the Lord*: Phil. 4.4. *Rejoyce in the Lord alway* (saith the Apostle,) *againe I say rejoyce.* Psal. 104. 15. *God causeth wine*

[a] Gen. 6.15.
[b] Verse 16.
[a] Gen. 3.17,23.
[b] Act. 12.22,23.
2 Head of offences taken: The doctrine of the Church.
I From supposed newnesse.
Remedy. I
[c] Act. 26.22.
C 2
2 From supposed strictnesse.
Remedy. II
Rule.
3 Rule.
Remedy. 1 Rule.

wine that maketh glad the heart of man, and oyle to make his face to shine, & bread to strengthen his heart. Againe, God doth put most glorious colours, and delightsome smels into the flowers of the field, no doubt for this end that man might take his delight therein: yea, besides the skill of musicke, God hath given to many a man, a voyce more sweet and pleasant than is the sound of any musicall instrument, which were to no end, if a man might not therewith cheare up his heart in a moderate delight: nay, laughter it selfe is the gift of nature, which was in Adam before his fall, and therefore is lawfull. But yet I say, *mans rejoycing must be in the Lord*, to cut off many abuses of delight: for first, there be many that cannot be merrie, but in the practice of some sinne; if there be a thought of God, or of his word, all their mirth is quasht. But wee must endevour our selves to to rejoyce, that God may approve thereof. Againe, I say, *in the Lord*; because sinne will soonest prevaile with a man; when he gives himselfe to delight and pleasures. This *Iob* knew well, and therefore while his sonnes feasted each other [d] *he offered sacrifices for them particularly every day: for (saith hee) it may bee my sons have sinned and blasphemed God in their hearts.*

The second way to prevent the taking of this offence, *is to resigne our selves holy unto God, that hee may doe his whole will in us and upon us*; so Christ said to his Disciples; [e] *If any man will come after mee, let him deny himselfe, take up his crosse, and follow me*: this is, wholly resigne himselfe to bee guided by mee: and Matth. 13.46. hee that would get the precious pearle, *must sell all that hee hath, and buy it.* Rom. 12. 1. Wee are desired *by the mercies of God, to give up our selves, both soules and bodies unto God*: whereby we may see, that wee have just cause to bewaile the case and condition of all such, as count religion precisenesse: for they are like unto *Ananias*, and *Saphyra*, who brought part of the sale of their possession unto the Apostles, and said it was all: so these men looke to bee saved by Christ, they heare his Word, and receive his Sacraments, and therein make as high a profession as any can do: namely, that they will give themselves wholly to Christ: but when they are out of the assemblies, they shew themselves to have dissembled with God: for they practise no such thing as they made shew of: and therefore they may justly feare lest that befall them in their soules, which befell [f] *Ananias* and *Saphyra* in their bodies, even *sudden death*: for they are *liers unto God himselfe.*

Thirdly, others take offence at the crosse, which accompanies the sincere profession of true Religion: many like well of the doctrine of our Religion, but yet they are loth to embrace and to professe the same, lest they should bee reproached for it in the world.

The way to cut off this occasion of offence is

[d] Iob 1.5.
II. Rule. Resignation of our selves unto God.
[e] Luke 9.23.
[f] Act 5.5.10.
III. Offence taken from the crosse accompanying the truth.
Remedy.
A this, we must remember that *the crosse ordained for the Gospel sake, especially if we profit by it, is an infallible marke of a child of God.* Heb. 12.7. *If yee endure chastening, God offereth himselfe unto you, as unto sons: for what sonne is it, whom the father chasteneth not?* In reason wee finde this to bee true: for say that two children bee fighting in the street, and there comes a man who taketh one of them and beateth him, but the other he lets alone: will not all men say, that the man is father to the child whom he beateth? even so the Lord for our nurturing, will send crosses upon us, when we embrace his Gospel: now if wee shall profit by his corrections, and learne whereby to humble our selves under his mighty hand, then we begin to receive assurance of his fatherly dealing towards us: his sons and daughters: and therefore wee must bee so farre from being hindered in the course of our holy profession by reproaches and crosses, that they must bee the meanes to incourage us therein. Iam. 1. 2, 3.

B As from the doctrine of the Church in generall, so from the parts thereof, doe many both learned and ignorant take occasion of offence; as first, *from the doctrine of Gods predestination*, whereby we teach that God hath decreed the condemnation of some. This doctrine many doe renounce as a doctrine of cruelty, and thereupon frame unto themselves private opinions, which will not stand with the Word of God.

C The way to avoid this occasion of offence, is this; First, to grant unto God himselfe so much in this case, as wee will yeeld to mortall man in the like. Among our selves we allow of this liberty one to another that a man may kill a fly or a worm; and for his lawfull use & pleasure, kill sheepe, oxen, and other creatures, and yet be a mercifull man; shall we not then allow unto God, that he may glorifie his name in the just and deserved condemnation and destruction of his creature? This is lesse than wee grant to men, for a worm is something unto man; but a man is nothing in respect of God. Againe, among our selves, in something wee give liberty one to another to doe as wee will, and yet thinke the action just and lawfull; much more then ought wee to give freedome of will unto God in all his actions, without conceit of cruelty in any one of his workes; for *all his workes are done in equity.* Secondly, it must bee remembred, that wee teach not, that God doth simply ordaine some men to hell fire: but touching reprobation, our doctrine is this; that God hath decreed and purposed to glorifie his name, in the due and deserved condemnation of some: for in mans reprobation God hath two actions: First, he decrees to passe by some men without shewing his eternall mercy unto them, and only to declare his justice upon them; then after he decrees, when they are by themselves fallen into sinne, to inflict upon them deserved condemnation for the same.

D

The

Offences taken in the parts: 1. Of doctrine. 1. Of predestination.
1 Rule.
Doctrine of Reprobation.

The unlearned also, from this doctrine of Predestination, take occasion of most fearefull falling; for thus they reason: If I be predestinate to salvation, I am sure to be saved, let mee doe what I will: and if I bee predestinated to condemnation, I am sure to be condemned, though I live never so godly; for Gods decree changeth not, and therefore I will live as I list. Thus doe desperate persons imbolden themselves to sin, and to cast away their soules.

The way to cut off this offence is this, they must remember, that *in Gods decree, the end, and the meanes that bring men to that end, go alwaies together*: and therfore, that such as are ordained to salvation, are ordained to the meanes thereof; namely to vocation, justification, and sanctification, Rom. 8. 30. The end and the meanes in Gods decree must never be severed: Now righteousnesse and holinesse in Christ, is the meanes whereby God hath decreed to bring men to salvation: and therefore they sinne grievously, that upon the immutability of Gods decree, take occasion to live prophanely. [2] *Hezekias sicknesse unto death, yet God promiseth to adde unto his dayes fifteene yeares*: now if Hezekias had consulted with these men, they would have told him thus: Be of good cheare O King, neither eat nor drinke, nor use any thing to cure his sore, or to preserve life: for thou shalt certainly live fifteene yeares: God hath said it, and it must bee done: but Hezekias taketh no such course; nay, hee useth the meanes both to cure his sore, and to preserve his life. And so did *Paul*, for his owne and others preservation, *keepe the mariners in the ship*, who were the meanes upon the sea to bring them safe to land, though *God had given unto him all that sailed with him*.

The second speciall doctrine of the Church, whereat some take occasion of offence, is *concerning the fall of Adam*: for we teach, that God in some sort decreed his fall: whereupon some object, that we make God the author of sinne considering his decree is unchangeable. Now to prevent this offence, two Rules must be remembred: I. that Gods will may bee distinguished. It is either *generall*, or *speciall*. Gods *generall will* is that, whereby he willeth that sinne shall be, by his just permission. But *Gods speciall* will is the approving will of God, whereby he taking pleasure in any thing, will have the same done and brought to passe. Now wee say not that God willed Adams fall by his approving will, but only by his permitting will; because it was good in regard of God, that man should fall. II. We must remember, that Gods decree went before Adams fall, only as an antecedent, not as a cause thereof: for the unchangeable decree and will of God takes not away the liberty of mans will, or of the serond causes, but only inclineth and ordereth the same as the first and highest cause of all.

The third speciall doctrine of the Church, whereat offence is taken, is this, *That man of himselfe can do no good, but all goodnes and grace in man comes from God*. Hence our common people take occasion of looseneſſe of life: for tell them that they must repent and beleeve, if they will be saved; their answer is, that they doe it so well as God will give them grace: all goodnesse (say they) must come from God: yea, the wiser sort amongst us will not sticke to lay the fault of their loose life on God, who gives them no more grace. But for the avoiding of this occasion of offence, wee must know; that when we are not able to doe our duties as we ought, and to pray, to repent, and beleeve as God requireth, the fault is in our selves, and not in God: for we were created righteous in Adam, and in him had power and grace to have done whatsoever God required at our hands: but Adam lost this power through his default; and wee in him lost it also: and therefore our inabilitie commeth from our selves. Againe, wee must confider that God gives grace indeed, yet not miraculously in Ale-houses and Tavernes, but then when men use the meanes to come by grace, and doe that which by nature they are able: that is, come and heare the Word attentively, endevouring to beleeve and to obey the same: for though the good usage of the gifts of nature cannot merit any grace, yet ordinarily wee may observe, that in the use of meanes is grace received: Act. 2. 41. *At one sermon there were converted three thousand soules, among the rebellious Iewes*: Act. 16. 14. *Lidia's heart was opened in hearing Paul preach*: and ordinarily men are converted in the meanes: for *Faith commeth by hearing the Gospell preached*, Rom. 10. 17.

The last point of doctrine, from whence many take occasion of offence, is *The doctrine of Justification by faith alone, without works*. Hence the Papists condemne our Church as an enemy to all good workes: and many hereby take occasion of a lewd life, because good workes must not justifie them before God. Now to cut off this offence, wee must hold and know, that good workes and faith are dis-joined in the worke of our Justification before God; but they are conjoined in the whole course of our lives and conversation, both before God and man. No worke in man but faith is required to his Justification, though in God there bee respect to his owne free mercy, and to Christs merits: but in our lives faith and workes must goe hand in hand together. Now that these may thus bee well distinguished, I shew it plainely: in the fire is both heat and light, yet in the warming of the bodie the heat hath force onely, and not light, though to many other uses it serve necessarily; even so in a child of God are required both faith and works, but to justifie him faith onely is required, though workes bee necessary thorow his whole life: for they justifie us before men, and winne unto us a testimony of our Justification before God, not onely in our owne hearts, but from the Lord,

A Remedy. B C 4 Of Justification D Remedy.

1 Formerly. 1 Rule. 2 Sa. 38.5. Act. 27. 31. with 2.4. 2 Of the fall of Adam. Remedy. 2 Rule. 3 Of mans inability of himselfe to the good.

Lord, Iam. 2. 21. and therefore wee must not A content our selves with a faith in speculation, void of workes; but within the compasse of our callings, doe what good we can for Gods glory, and the comfort of our brethren.

III. Head of offences, from the state of the Church. 1 From the wants in it. Remedie. *I. Rule.* A true note of the Church. Gods Church described.

The third head from whence offences are taken, is the state of the Church: first, in regard of *the wants that be in the Church*, and namely in this our Church. Hence sundry men take occasion to condemne our Church as no Church, our Sacraments as no Sacraments, our Ministers as no Ministers, and our people as no Christians; and therefore doe separate themselves from our Church, as being no true member of the Church of God. To prevent this occasion of sinning, three Rules must be observed: First, *that to beleeve and confesse the doctrine of salvation, taught and delivered by the Prophets and Apostles, is an infallible and inseparable note of a true Church of God*: for Gods Church is nothing else but a company of Gods people called by the doctrine of the Prophets and Apostles unto the state of salvation. This doctrine is the *seed of regeneration*, whereby men are begotten unto Christ: and it is that *sincere milke* whereby they are fed and nourished unto eternall life. Now I say, that this our Church of England (through Gods mercy) doth maintaine, beleeve, and professe this Doctrine of the Prophets and Apostles: for the proofe hereof, let him that doubteth have recourse to *our English confession*, and to a booke intituled, *The Articles of Religion established in the Church of England*; in which are set downe the foundations of Christian Religion, allowed and held by all Evangelicall Churches. And further to shew that this our profession is not in hypocrisie, but in truth; this our Church is ready to maintaine and confirme the same doctrine by the shedding of their bloud, against all foes whatsoever; and this thing indeed hath beene the only cause of all our dissentions with the Church of Rome: whereupon we see there is just cause our Church should be reputed the true Church of God, and a good member of his Catholike Church. B C

II. Rule. Christs practice towards the Church of the Iewes.

Secondly, observe the practice of Christ and his Apostles towards the Church of the Iewes, which in their time without all doubt, was exceedingly corrupt: for the office and place of the high Priest was bought and sold, and thorow ambition and covetousnesse became annuall; yea, there were two high Priests together at one time: all which were against Gods ordinance. Againe, the Scribes and Pharises which were the Doctors of that Church, erred in some fundamentall points of doctrine, teaching Justification by workes: and withall they greatly corrupted the Law of God, both by their doctrine and traditions; and the Temple became a den of theeves: and yet for all this, Christ did not separate from that Church, neither taught his Disciples so to doe: but was present at their sacrifices and assemblies, and D kept his Passeover with them: and so did his Apostles, till they saw them of obstinacy and malitiousnesse refuse the grace of God, offered unto them in the ministery of the Gospel. Now their example must teach us, that so long as our Church holdeth Christ, we must esteeme it to be the Church of God, and not for some wants thereof depart from it.

Thirdly, all the reformed Churches in Europe doe with one consent honour our Church as a true Church of Christ; now their judgement is not slightly to be regarded, but to bee preferred farre before the rash opinions of private men: for the Church hath a gift of discerning in weightie matters; shee can judge of bookes of Scripture, which bee authenticall, which not; shee can judge of Spirits, and of Doctrines; and therefore also can judge what company of men is a true Church, and what is not: and this their judgement also must confirme us in this truth, that this our Church is a true member of Gods Catholike Church. Now whereas some alleage the wants of our Church to make it no Church: *I answer*, though I will not excuse any default in it, wherein it is wanting, to that which Gods Word requireth, but rather desire, that *the rightousnes thereof may breake forth as the light, and salvation thereof as a burning lampe*; yet this may be said in behalfe of our Church, that the wants thereof are not such as doe any way raise the foundation of Religion, or of Gods holy worship, and so cannot make it to cease to bee a true Church, and therefore none ought to separate from it for such wants: and yet this hindreth not, but that Gods servants may in godly manner desire the Reformation of things that bee amisse: for a good Church may be bettered, and we ought to strive after perfection.

III. Rule. Reformed Churches, Iudgement of our Church. Isa. 62.1. 2 Offences from consequences of the Church. Remedie. 1 2 *Ier. 6. 16.

The second offence taken from the Church, is from the *diversity of opinions that be therein*: for hence many reason thus; learned men be of so many opinions, that we know not what to follow; and therefore we will be of no religion, till the truth bee established by some generall Councell, and all agree in one.

For the avoiding of this offence wee must know; that though men differ in sundry opinions in the true Church of God, yet they all agree in the Articles of faith, and in the foundation of Gods worship: their difference is in matters beside the foundation, and therefore it must hinder none from receiving and embracing true religion. Againe, it is Gods will that there should bee diversities of opinions: yea, schismes and heresies in his Church, that men might be proved, whether they hold the truth in sincerity or not; as we may see, 1 Cor. 11. 19. Deut. 13. 1, 2. Now in this case *Ieremias* direction must bee observed, * *Stand in the parting of the wates* (saith he) *and inquire for the old and ancient way*: (that is, the doctrine of the Prophets) *what God saith and commande h by them, and by his Apostles, and that we must follow*

low with all good conference. This Christ intended, when hee *bade the Iewes to* [b] *search the Scriptures which testified of him:* and this wee must sanctifie by earnest prayer, as *Cornelius* did, Act. 10. 1, 2.

The third occasion of offence taken from the Church, is *the miserie thereof:* for the state of the Church is oftentimes in affliction, because it consisteth of such as are subject to the contempt and reproach of the world. Hence sundry are discouraged from joyning themselves truly to the Church: and although this occasion of offence bee not much among us, save onely in reproaches, yet it may be more: and therefore wee must learne to prevent it, and to cut it off.

The way is this; *We must beleeve and remember, that out of the Church there is no salvation:* In this regard *Noahs* Arke was a true type of the Church: for as none were saved from drowning, that were out of the Arke, in the generall deluge; so none can bee saved ordinarily from condemnation, that are out of the Church: for in the Church is Gods covenant of grace, with the Sacraments, which be the seales thereof. In the Church is vocation, justification, sanctification, and the way to glorification: but out of the Church are none of all these, and therefore it is said, that [c] *God added to his Church daily such as should be saved.* In the Church is protection against all enemies, and from all judgements so farre forth as shall bee for the glory of God, and the good of the Church: and in a word, in the Church is life everlasting; but out of the Church, is nothing but a fearefull looking for of eternall woe and condemnation: and for this cause [d] *Moses chose rather to suffer affliction in Gods Church, than to enjoy all the pleasures in the world out of it:* whose example wee ought to follow, and so shall not the miserie of the Church be any occasion unto us to forsake the same, especially if wee consider, *that the whole world will profit a man nothing, if hee lose his soule,* Matth. 16. 26.

The fourth offence taken from the Church is, *From the Apostacie of some that live in the Church;* for ordinarily in Gods Church are many Apostates, as in this our Church, many that were in times past Protestants, are become Papists, some Arrians, Sabellians, and some open Atheists, and blasphemers. Hence many, fearing their falls (as they pretend) dare not joyne themselves to the truth, and the profession thereof. But to cut off this occasion, two rules must be remembred; First, *That the falling away of any man from the truth, is the worke of God, discovering an hidden hypocrite.* 1 Ioh. 2. 19. *They went out from us, but they were not of us, for if they had beene of us, they would have continued with us: but this is come to passe, that it might appeare, they were not all of us.* Secondly, consider that the beginning and continuance of our religion and salvation, stands on Gods free election, which is unchangeable; and hereupon

A must wee stay our selves touching our estate, when we see others fall away. 2 Tim. 2. 19. *Paul* comforteth the Church, against the feare of griefe which they might conceive, by the Apostacie of *Himeneus* and *Philetus*, which were two pillars amongst them, by this Rule; *The foundation of God remaineth sure, and hath this seale: the Lord knoweth who are his.* Now because some might say, God indeed knowes it, but we doe not: to this (I take it) the Apostle answers, when he saith, *and let every one that calls upon the name of the Lord, depart from iniquity:* as if he should say, Looke that you call upon God for grace, and make conscience of all sinne, and by this you shall know your selves to belong to God; which thing when once you know, then stay thereon, for Gods calling is unchangeable.

B Againe, as these occasions are taken from the whole Church in generall, so more especially, some take offence from severall things therein: as first, from the *wants that be in Ministers, both for judgement and doctrine.* Hence politike carnall men plead thus: Preaching is full of imperfection, therein men publish their owne errors; but the written Word containeth in it the Sermons of Christ, and of his Apostles, which are most perfect: and therefore it is best to content our selves with the Scripture read, and to heare no preaching by men.

C To cut off this offence, wee must remember, that the preaching of the Word, though it bee by sinfull men, is Gods holy ordinance, prescribed and injoyned as solemnly, as any morall precept is, either against murther, or adultery: for from the beginning, till the Jewes came to Mount Sina, God himselfe preached to his Church, which was then contained in some few families. But from that time, [e] *because the people could not abide the voyce of God himselfe,* it pleased him to ordaine the Ministery of the Word, by the hand of sinfull man. Now it being Gods owne ordinance, unlesse we will make our selves wiser than God, wee must subject our selves thereto, with all reverence, albeit it bee delivered by sinfull man. Thus *Cornelius* did, Act. 10. 33. and the Thessalonians, 1 Thess. 2. 13.

D Secondly, many are offended at the lives of Ministers, and from the wants that be in them, whether in deed, or in suspition onely, many take occasion to condemne their doctrine; thinking, as the Rulers of the Jewes said to the blind man; *Thou art altogether borne in sin, and doest thou teach us?* Now to cut off this occasion, two things must be remembred: First, we must distinguish of every Minister, and consider in him a double person: both that he is a sinfull man, subject to many infirmities, as we our selves are: and also that hee is the Lords Ambassadour, sent in Gods name to deliver his will unto us. Now looke as wee honour the Ambassador of a Prince, though his person be vile and base; so much more ought wee to reverence

[1] Eph. 5. 25.

[2] From the misery of the Church.

Remedie. Consider the priviledges of the Church.

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[3] Act. 2. 47.

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[4] Heb. 11. 26.

[5] From the Apostasy of some.

Remedie. 1 Rule.

2 Rule.

More speciall offences in the Church.

1 From want in Ministers doctrine.

Remedie.

[6] Deut. 5. 26.

2 From the lives of Ministers.

[7] John 9. 34. Remedie.

1

verence the Embassadour of God himselfe, and receive his doctrine, as from God, though for his person, he be subject to manifold infirmities. Secondly, we must consider, that it is Gods will and commandement, that though ministers be manifestly faulty and sinfull, yet their ministery must be received and obeyed carefully, Mat. 23. 2. *The Scribes and Pharises sit in Moses chaire* (saith Christ,) *all therefore that they bid you observe, that doe, but after their workes doe not.* Phil. 1. 15. *Some preach Christ of envy* (saith Paul) *and not in sincerity, but yet the Apostles rejoyced therein, because Christ was preached every manner of way,* vers. 18. And therefore, as we doe not refuse meat for our bodies when wee be hungry, though a wicked person have dressed it; so must wee not refuse or contemne the Word of God, the food of our soules, for the sinnes of the party that delivereth it.

A fors; because that from a false ground of outward things, they perswade themselves of Gods love and favour. But to cut off this offence, wee must remember that mans case is the more fearfull, when hee wants all crosses: for *God chasteneth every childe whom he receiveth,* Heb. 12. 6. and it is a marke of Gods child, to be in affliction, if hee profit thereby: the stalled oxe commeth sooner to the slaughter, than the oxe that is under the yoke; and the sheepe that goeth in fat pasture commeth sooner to the shambles, than that which goeth on the bare commons: so oftentimes God fatteth the wicked with the blessings of this life, as hee did [f] the rich glutton, that he may more justly condemne them in the world to come. Lastly, we must remember what *Salomon* saith, [g] *No man knoweth love or hatred, of all that is before him:* that is, of all outward things: *all things fall alike unto all, both good and bad:* and therefore no man must so bleese himselfe with his outward estate, that he be drawne to esteeme of religion, as a thing needlesse or superfluous.

B Thirdly, many take offence at the lenity of the Church towards offenders; and for the presence of wicked persons at the Lords table, doe refuse to communicate with the Church: now albeit men should not be admitted hand over head, to the Lords table, but scandalous persons ought to be restrained; yet the want thereof ought not to keepe the godly from this Sacrament: for another mans evill conscience cannot defile thy good conscience, another mans sinne cannot hurt thee, unlesse thou doe some way communicate with him therein. Christ was more carefull in his duty, than ever man was, and yet hee communicated with the wicked Jewes, Scribes and Pharises, in the service of God, under the Law.

C The fourth head from whence offence is taken, is *the state of the wicked, principally in regard of their prosperity.* Hence some holy ones suspect their owne estate and religion, as either not good, or not regarded of God. This befell *David*, Psal. 73. when he saw the prosperitie of the wicked, and their increase in riches, with peace, and ease, he said, [a] *Certainely I have cleansed mine heart in vain, and washed mine hands in innocency.* Hence also *Jeremy* reasons with God, [b] *why the way of the wicked should prosper, and they bee in wealth that transgresse rebelliously.* Hence undoubtedly at this day, many call into question the good providence of God. Now the way to cut off this offence is, to [i] *enter into the sanctuary of God,* as *David* did; that is, to come to the assemblies of Gods people, where the Word is preached: for there a man shall see the manifold reasons, why God will have his owne people afflicted, and also the fearefull end of the pleasures of the wicked; namely, a fitting of them to further destruction. Againe, from this same ground, doe many rich men take offence; for having the world at will, they blesse themselves with this perswasion, that God loves them, and thereupon take occasion to condemne all religion, and to goe on in the pursuit of wordly profits and delights. And this is one maine cause, why among the rich, wee have so few good and sound Profes-

Remedie.

[1] Luk. 16. 25.

[2] Eccl. 9. 1, 2.

[3] From lenity towards offenders.

[4] Generall head of offences taken. From the estate of the wicked.

[a] Vers. 13.

[b] Ier. 12. 1.

[i] Psal. 73. 17.

D

him

Matth. 5. ver. 32.

him write her a bill of divorce and put in her hand, and send her out of his house. This law was not morall but civill, or politicke, for the good ordering of the Common-wealth. Now among their particular lawes, some were *lawes of toleration and permission*, which were such as did not approve of the evill which they concerned, but did onely tolerate and permit that evill which could not be avoided, for the preventing of a greater evill, which otherwise would fall out. As when the sea hath made a breach into the land, if it cannot possibly bee stopped, the best course is to make it as narrow as may be. Such was the law concerning usury, Deut. 23.20. permitting the Jewes to exercise it upon a stranger, but not towards a brother: and the like was the law touching polygamie, Deut. 21.15. If a man had two wives, the one hated, the other loved; and they both have borne him children: if the first borne be the sonne of the hated (though she were married to him the latter) yet her seed was legitimate, and her sonne had the right of the first borne. In both which lawes were tolerated that which God condemned, onely for the preventing of a greater evill. Under this sort comes our law of usury, for taking ten in the hundred, not approving but permitting so much for the avoiding of greater usury. Unto this kinde the Papists would reduce their law of permitting Stewes, for the preventing of greater sinnes: but that law can have no title to such permission: for a law of permission, is to diminish that evill, which by man cannot possibly be cut off altogether: now that sinne, which they would prevent by their Stewes, might be cut off among them, if they would give allowance to Gods owne ordinance of lawfull marriage unto all sorts and sexes. So likewise this law of *Moses* for divorce, was a law of permission, not approving of the giving a bill of divorce for every light cause, but tolerating of it for the preventing of greater mischiefe, even of murther: for the nature of the Jewes was this; if a man once tooke dislike of his wife, he would never be at rest till he had shed her bloud, if they might not be parted asunder. Now this law of divorce was given to restraine this great evill: for hereby a man was tolerated to put away his wife when shee found no favour in his eyes, left he should kill her: yet so, as he gave her a bill of divorce, wherein he must set downe the cause why hee put her away: whereby also many were restrained from putting away their wives, because it was a great shame for a light occasion so highly to transgresse Gods holy institution, who made them by marriage one flesh. The truth of this may appeare by the Lords owne complaint against his people, to whom hee speaketh as to a wife that had forsaken her husband without a cause on his behalfe, Isa. 50.1. *Where* (saith he) *is that bill of your mothers divorcement, whereby I sent her away?* As if hee should say, I gave her no bill, but her departure and separation from me, is by her owne sinnes: which phrase sheweth what was the custome of the Jewes in this case.

Bellarm. de Amiss. grat. & stat. pecc. lib. 1. cap. 18. Harding confut. of the Apolog. part 2. cap. 1. div. 1.

II. Point. The *straitnesse of this Law* appeares in this, that the man onely was permitted to give this bill unto his wife, but the wife might not give it to her husband: for *Moses* saith, *Whosoever shall put away his wife*: neither is there any place in Scripture to prove that the wife had this liberty so to deale with her husband. If it be asked whether the wife in a just cause, as for adultery, had not the like liberty: I answer, Have respect Gods institution touching marriage, the right of divorce is equall to them both: for in regard of the bond of marriage they are equally bound one to another. Here indeed this liberty is permitted onely to the man by this politicke law, not that he had more right, but to prevent the evill of the hardnesse of his heart, who taking displeasure at his wife, would rather spill her bloud than continue with her. If it be alleaged that *a man is the womans head*: I answer, that is for regiment and direction in her place, but not in regard of breaking the bond of marriage, whereby hee is bound to his wife as well as she to him, as the Apostle teacheth, 1 Cor. 7.4.

1 Cor. 11.3.

III. Point. The *force* and *effect of this Law* was this; It made the Bill of divorcement for any cause given, to be tolerable before men; and marriage after such a divorce, lawfull and warrantable in the Courts of men, Deut. 24.4. But yet in the Court of conscience before God, the divorcement it selfe, and second marriages made thereupon, were both unlawfull; *for God hateth this separation*, Mal. 2.15. And whether party soever marrieth another upon this divorce, commits adulterie, Matth. 19.9. This must be remembred for the true understanding of this law of *Moses*; the first words whereof are a permission to this effect: If a man doe conceive such a dislike against his wife, as that he will not abide with her, but will needs put her away, then he may; but yet so that he give her a bill of divorce: which doth not acquite him before God, but before men onely.

Having thus shewed the true meaning of this law, it remaineth now to see what the Pharises taught touching divorce. Their doctrine was this, That he which gave a bill of divorcement unto his wife, for any light occasion, was thereby acquited from her before God; and thereupon might marry another without the guilt of adultery: and also that another man might lawfully marry her that was thus divorced. That this was their meaning, may appeare by the contrary answer of our Saviour Christ, wherein he crosseth and confuteth this their interpretation, in the words following:

Vers. 32. *But I say unto you, whosoever shall put away his wife, (except it be for fornication) causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery.*

Here

Matth. 5. ver. 32.

Here Christ answereth not to *Moses* law, but to the corrupt interpretation of the Scribes and Pharises, whereby they depraved that law. By *fornication*, Christ meaneth not every sinne of that kinde, but onely the sinne of *adultery*, or that which is greater in that kinde, namely, *incest*. Adultery is a sinne that is committed by two parties, one whereof is either married, or espoused, as hath beene shewed before. *Causeth her to commit adultery*:] That is, giveth her occasion to marry againe, and so to commit adultery; because their first bond remaineth still. *And hee that marrieth her that is divorced*:] That is, for any small cause, and not for adultery, he also commits adultery.

Here then two points are set downe; First, *that hee who puts away his wife for any light cause, causeth her to commit adultery*. Secondly, *he that marrieth her that is divorced, committeth adultery*. Yet unto both these Christ putteth an exception in the case of adultery. The [a] Papists and some others, would restraine the exception to the first part of the sentence, and make it a negation to this effect; *He that puts away his wife, being no fornicator, &c.* But the truth is, that the exception belongs to the whole answer of our Saviour Christ, denying divorce, save onely for adultery; and permitting no marriage after divorcement, save onely where the divorce is for adultery.

a Rhemon. this place.

First, whereas our Saviour Christ opposeth unto this politicke law of *Moses* concerning divorce, the law of Nature touching marriage, Gen. 2.24. he giveth us an excellent distinction betweene all politicke lawes, and the law of Nature, which is the morall law; for that is a law of eternall equity, commanding good, and forbidding evill simply, without respect of man: but politicke lawes are tempered according to the conditions of men, and though they doe not approve, yet sometime they permit evill, for the avoiding of greater mischiefe, yea, they tolerate that, which before God, and in conscience is condemned. This point must teach us, not to content our selves with performing obedience to the politicke lawes of men, for the lawes of men may tolerate that which Gods law doth condemne: so the law of this Land in practice tolerates usury, but usurers must not hereupon thinke that all is safe and well with them, and that they sinne not in taking ten in the hundred, because the law of the land permits it; for our law tolerates that for the preventing of greater usury, when as the law of God doth utterly condemne the same. Againe, our lawes are open for men to goe to law at the first, upon every light occasion, without seeking former meanes of agreement: but yet such men as doe so, are guilty of sinne before God, notwithstanding their liberty by our politicke lawes. Some politicke lawes also tolerate contracts of marriage, made without consent of parents; yet such children sinne against the law of God: for herein God requires childrens subjection to their parents and governours. And the like might be shewed in many other points; so that is no sufficient justification of our actions, to say the lawes of men allow us so to doe.

The use.

Secondly, hence we may learne that a man cannot lawfully and with good conscience put away his wife, except it be for adultery; the text is cleare both here, and also in Mat. 19.9. which confuteth the civill lawes of some countries, and the [a] Popish constitutions that allow other causes of [b] divorce, besides adultery. Here they object sundry things in their defence against this doctrine: As 1. the saying of Christ, *Whosoever forsaketh Father, or Mother, Wife, &c. shall receive much reward*, Mat. 19.29. Here (say they) is divorce for religion allowed. *Ans.* Christ by *forsaking*, meaneth not that separation which is made by giving a Bill of divorcement; but that which is caused by imprisonment, banishment, or by death.

a Concil. Trid. sess. 24. can. 1.
b Non repudiised divorti. Bellar. de Matrim. c. 14.

2 *Object.* 1 Cor. 7.15. *If the unbeleeving depart, let him depart; a brother or a sister is not bound in such things.* Here (say they) is another cause of divorce. *Ans.* The malicious or wilfull departing of the unbeleever, doth dissolve the marriage; but that is no cause of giving a Bill of divorce: onely adultery causeth that. Here the beleever is a meere patient, and the divorce is made by the unbeleever, who unjustly forsaketh, and so puts away the other.

3 *Object.* Titus 3.10. *Avoid an heretike after once or twice admonition.* This (say they) is spoken to all Christians; and therefore for heresie may a bill of divorce be given. *Ans.* First, that commandement is not given to every private person, but to the Ministers of the Church, who after one or two admonitions are to excommunicate and cut off all heretikes from the Church. Secondly, it hinderech not, but that the bond of marriage may remaine sure and firme, though one of the parties be cut off from the Church; *for the beleeving husband must not forsake his unbeleeving wife, if she will dwell with him:* 1 Cor. 7.12.

4 *Object.* After marriage one party may have a contagious and incurable disease, which may cause the other to give a bill of divorce. *Answer.* A contagious disease may cause a separation for a time, but no divorce; and if that disease bee incurable, and disable the party from the duty of marriage, then such persons must thinke themselves, as it were, called of God to live in single life.

5 *Object.* But married persons may seeke to spill the bloud one of another, and therefore it is good to give a bill of divorce, to prevent that evill. *Ans.* Such enmity may cause a separation for a time, till reconciliation be made, but the bond of marriage must not therefore be broken.

6 *Object.* Death maketh a divorce. *Ans.* Death indeed endeth marriage-estate, and setteth the party living free, to marry in the Lord, where he or she will: but this comes not by di-

vorce given of either partie: so that the conclusion still remaineth firme, that a man with good conscience cannot give a bill of divorce for any cause, but for adulterie: and therefore those lawes which permit divorce for other causes, are greatly faultie before God. If any shall aske, whether mens lawes may not make more causes of divorcement, than this one? I answer, no: for marriage is not a meere civill thing, but partly spirituall and divine, and therfore God only hath power to appoint the beginning, the continuance, and the end thereof. If any yet aske, why Idolatrie and Magicke, which be greater sinnes than adulterie, may not breake marriage? *Ans.* They are greater indeed, against God, but not in this ordinance of marriage: for the sinne of adulterie, breaketh only the bond of marriage, which may remaine still betweene two parties, though one be an idolater, a witch, or an Atheist. Now considering that Adulterie is so great a sinne, that it cuts off the knot of marriage, above all things, those persons that are called to this estate, must take heed of all sins, so of this especially.

Thirdly, here may be asked, whether after divorce for adulterie, the parties divorced may marrie againe, without committing adulterie? This point hath beene diversly discussed, wee will consider the reasons on both sides: First, for the lawfulnesse of it, especially to the partie innocent.

1 From *Christs doctrine* in this place: for in his answer to the false interpretation of *Moses* politicke Law, touching divorce, he first propounds a generall rule, and then puts an exception thereto: the nature of which exception is, alwaies to imply and put downe the contrary to the generall rule. As in this place; the generall rule is, *Whosoever putteth away his wife, causeth her to commit adulterie: and he that marrieth her committeth adulterie.* The exception then must be contrarie; namely, that in the case of adulterie, hee that puts away his wife lawfully convicted thereof, causeth her not to commit adulterie; neither he that marrieth her that is divorced, doth commit adulterie. If it be said, that Christ propoundeth two rules, one for the case of divorce, the other for the case of marrying after divorce; and applieth his exception for *adulterie* onely to the case of divorce, and not to the case of marriage after divorce. *Ans.* As the exception for *adulterie*, is here in this chapter joyned with the case of divorce: *he that putteth away his wife, except it be for fornication, &c.* so in the 19. chap. v. 9. the same exception for adulterie, is expressely applyed not only to the case of divorce, but also to the case of marriage after divorce; saying, *Whosoever shall put away his wife, except it be for fornication, and marrie another, committeth adulterie:* so that if in this place the exception make the divorce lawfull for adulterie, then in the 19. chap. it maketh it lawfull to marrie againe after such divorce, without the guilt of adulterie.

2. The innocent partie is not to be punished for the wilfulnesse of the offender; and therefore the party that is faultlesse may with good conscience marry againe, after lawfull divorce. 2. God hath provided marriage to bee a remedy against incontinencie for all persons, 1 Cor. 7. 2. But if parties lawfully divorced, might not marry againe, then they should want this remedie, and be deprived of this benefit. If it bee said, they may reconcile themselves each to other, and so have remedy. *Answ.* But what if the party offending live in adultery still, then the party innocent cannot in conscience joyne him or her selfe to the other, and reunite the bond of matrimony; for that were too much lenity towards so foule a crime: and a sinne against God, for want of Christian reconciliation, which requireth that this reuniting should bee in the Lord, and not in the flesh alone. 4. The phrases of Scripture used by the [a] holy Ghost, concerning marriage after divorce, restraining it to some cases, and allowing it in others, seeme to take it for granted, that after lawfull divorce, it is no sinne to marry againe.

Reasons alleaged on the other side: First, Christs generall saying, [b] *Whosoever putteth away his wife, and marrieth another, committeth adultery.* Hence some inferre, that there may be no marriage at all after any divorce. But they abuse that Scripture: for though S. *Marke* put downe no exception, yet *Matthew* hath made supply thereof in two places, Chap. 5. 32. and 19. 9. Now the Gospels were penned by severall men, that that which was not fully expressed by one, might be supplyed by another; that so by conferring writer with writer, the whole truth might be made manifest.

Secondly, Math. 19. 6. *Whom God hath coupled, let no man put asunder:* Therefore after divorce, they still remaine man and wife before God, and may not marry to others. *Ans.* The party offending breakes the bond of marriage, and so sinneth grievously against that commandement: but the party innocent marrying againe after lawfull divorce, onely taketh the benefit of that liberty, whereto God hath set him free, through the unlawfull breaking of the bond by the party offending.

Thirdly, Rom. 7. 2. *The woman is bound to the man while he liveth*, and therefore may not marry againe after divorcement. *Ans.* That place must bee understood of the state of marriage, continuing undissolved till death: but in the case of adultery, the bond of marriage is broken: and therefore that hindreth not, but marriage may be after lawfull divorce.

Fourthly, 1 Cor. 7. 10, 11. *Let not the wife depart from her husband; and if she depart, let her remaine unmarried, and be reconciled unto her husband; and let not the husband put away his wife.* Here (say they) is a plaine place against marriage after divorcement. *Answ.* The Apostle speaketh of departure, and putting away, for other causes than adulterie; as for hatred, dislike,

[a] Deut. 24. 1, 2, 3. Mat. 19. 8. Bellarmine de Matrim. Sacram. c. 16.

[b] Mar. 10. 11.

dislike, &c. which indeed are no sufficient causes of divorce, and therefore they that separate thereupon, ought not to marry.

Fiftly, the bond of marriage, is a resemblance of the conjunction that is betweene Christ and his Church, which is inseparable and eternall: and therefore marriage also is inseparable. *Ans.* That resemblance stands not in every thing, but in this, *That as in marriage two are made one flesh, so spiritually Christ, and every true member of his Church become one:* and that *as Eve was taken out of Adams side, and made flesh of his flesh, and bone of his bone; so the Church springeth as it were out of Christs blood, which issued from his side:* for else, if their reason were good, we might say that marriage should be eternall in the life to come; because the union of Christ with his Church is eternall: which we know to be false, for *in the* [c] *resurrection men marry not, but are as the Angels of God.*

Sixtly, if parties divorced might marry againe, their children should be injured, having stepfathers, or step-mothers in stead of their owne naturall parents. *Ans.* This reason is not sufficient to disallow divorce, or marriage after it: for by the same reason we might delude all the judiciall lawes of *Moses*, and of all countries, which impose death for sundry crimes, because thereby some children should lose their parents: but Justice must be justice with all men, though the posterity have hindrance by the execution thereof. *Quest.* But what if the lawes of some countries forbid marriage after divorcement? *Ans.* Yet the liberty of conscience remaineth still: for this being given of God, cannot be taken away by man; and therefore when men have freedome from the Magistrate, they may with good conscience marry againe after lawfull divorce. And yet here we must know, that divorcement, or marriage after, must not be done privately, by man and wife upon their owne heads, but by order of law, before the Magistrate, according to the custome of that Church or common-wealth whom it concerns. Againe, there be some particular causes which may justly hinder marriage after divorce: as first if the parties reunite their bond againe by reconciliation: *for the knot broken by adultery, may be reunited again by the consent of the party innocent.* Secondly, when the one party is a manifest cause of the Adultery of the other, and so becomes an accessarie to the others offence: for it seemes unequall, that he who hath put his hand to the committing of a sinne, should reape any benefit or privilege by the same. And therefore I say the party innocent hath freedome in this case.

[c] Mat. 22. 30.

Cautions: 1

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V. 33 *Againe, yee have heard that it was said to them of old time, Thou shalt not forsweare thy selfe: but shalt performe thine oathes unto the Lord.*

34 *But I say unto you, sweare not at all, &c.*

Our Saviour Christ having restored the seventh commandement to his true sense and meaning, doth here proceed to doe the like unto the *third commandement*: observing herein the same order that he did in the former: for first, he layeth downe the false interpretation of the Scribes and Pharises given to this commandement concerning swearing, v. 33. and then delivereth the true doctrine of an oath, v. 34. The corrupt sense given by the Scribes and Pharises, is propounded in the words of the holy Ghost, Levit. 19. 12. Deu. 5. 11. *Thou shalt not forsweare thy self, but shalt performe thine oathes unto the Lord*: which are not here taken in that true meaning wherein *Moses* set them downe, but in the false interpretation of the Jewish Teachers: whereof that we may the better judge, let us search out the true meaning of *Moses* law concerning an oath: for which end we must first see what *perjury* is; then propound the *kindes of perjury*; and lastly, shew the *grievousnesse* of this sinne.

Of perjury.

I. Point. In *perjury* there must be two things: *First*, a man must affirme or avouch something against his owne mind, his owne meaning, purpose, intention, or perswasion. When a man knowes a thing to be true, and saith it is true: or knoweth a thing to be false, and saith it is false, and sweares thereto, this is no perjury, because his speech is answerable to that which is in his mind: but when a man knowes a thing to be true, and avoucheth it to be false; or knowing a thing to be false, avoucheth it to be true, upon his oath; this is perjury: because in so doing, hee speakes against his minde and perswasion. *Secondly*, in perjury there must be an oath; it is not perjury to speake a thing that is false, unlesse hee also sweare to the thing hee speaketh falsly, against his mind: and yet every oath maketh not direct perjury, unlesse it be a binding oath: for a man may sweare to a thing that is unlawfull, and after alter his minde, and not performe his oath, without the guilt of perjury: as if a childe being under age, doe binde himselfe by oath to marry, without his parents consent; but comming to riper yeares, doth better consider of the matter, and subjects himselfe to his parents disposing, who marry him to another. Now though he sinned in so swearing, yet hee is not perjured, because the oath was not a binding oath; for a child under yeares hath no power to take an oath.

Kinds of perjury.

II. Point. That we may yet better judge of this sinne, we must know that there be three kindes of perjurie: First, *when a man confirmeth by oath, that which hee knowes or thinkes*

to be otherwise; as when he takes an oath that a thing is true, which he knowes to be false; that a thing was thus, which he knowes was otherwise. Secondly, *Deceitfull swearing is perjury*, when a man, either about things past, or to come, sweares contrary to the true knowledge and purpose of his owne minde. Example of this we have in the Romish Priests, who both defend in writing, and practise in action, this deceitfull swearing: for being brought before the Magistrate, and made to sweare to this demand, or such like; *whether they said Masse, or knew where Masse was said at such a time?* They answer upon their oaths, *That they did not, nor knew not*, (though indeed they did,) which is according to their doctrine, *That unto dangerous Interrogatories a man may frame a false meaning unto himselfe, and sweare to it*: as in the former instance, they sweare they knew not where Masse was said, meaning, *to reveale it to the Iudge*. But this is flat perjury: for their oath is given them to answer according to the meaning of the Magistrates demand: and if a man might lawfully frame a meaning to himselfe in sweating, hee might easily delude all truth, and to *should not an oath for confirmation be the end of strife*, but the breeder thereof, through infinite of false meaning in him that sweareth. The third kinde of perjury is, *The breaking of a binding oath*; as when a man upon his oath promiseth to doe a thing that is lawfull, and doth it not: yet this is not alwayes perjury: as First, If God after the oath taken, make the thing promised, impossible to be done: as if a man sweare to make another his heire, of such and such lands; now dwelling by the Sea side, the Sea breakes out, drownes all his land before he dieth: Is this man perjured, because hee performed not his promise bound with an oath? no verily: for God made the thing impossible. Secondly, if a man bee bound in conscience to breake his oath: Thus *David swearing rashly to slay Nabal and his family*, was yet staied from so doing by *Abigails* counsell, and brake his oath, and *gave God thanks for it*: for indeed his oath was unlawfull, being the bond of iniquity; and the doing of it had beene the doubling of his sinne.

Here it may well bee demanded, whether those that are sworne to the Statutes and lawes of societies and incorporations be perjured, if they breake the same? *Anst.* The Statutes of incorporations be of two sorts; some are of the foundation of societies, without which the incorporation cannot stand; and these (not being against the Word of God) cannot be broken without the guilt of perjury: others, are Statutes onely of outward order and decencie; as touching apparell, gesture, and such like: as in some incorporations the Statutes require, that every man therein should weare the round cap: hereunto many are sworne, who alwayes weare it not: now, though I say not that they are faultlesse altogether, yet they are not perjured; because this Statute of order, binds not a man simply, but either to obedience, or to pay the mulct; which if a man be content to pay, hee satisfies the Statute, and benefits the society, as much as if he kept the Statute.

Having shewed what perjury is, with the kindes thereof, let us see whether wee be free from it. After examination it will appeare, that mens lives are full of perjury; for where is much swearing usually, there cannot but bee much perjury: because they that sweare in their common talke, doe forget their oaths, as they doe their communication. But say wee are cleare from perjury, yet we wee in danger of Gods heavy judgements for the breach of our vow in baptisme; wherein we promise to believe in God, and to serve him, forsaking the world, the flesh, and the devill: now the breach of this vow, is as ill as perjury: for therefore may *Baptisme* be called a Sacrament, because of the oath and vow which a Christian makes to God therein; for the word Sacrament properly, betokeneth the oath which a Souldier maketh to his Captaine for his fidelity. The breaking of *Iosha* his oath unto the Gibeonites, by *Saul*, [c] *caused three yeares dearth*; and was not satisfied, but *with the blood of seven of Sauls kindred*. And [d] *Zedekias perjury to the King of Babel*, was one cause of the Lords fierce wrath against Jerusalem, and the Princes thereof. Now shall one mans perjury cause such judgements, and shall wee not thinke, that among other sinnes this our perjury unto God, in breaking our vow in Baptisme, bringeth upon us Gods heavy wrath, by plague, famine, and unseasonable weather? Wherefore let the consideration hereof perswade us to repentance, and to a more conscionable care of performing our vow unto God.

III. Point. The grievousnesse of this sinne of perjury, which the Lord here forbids, appeares by these three sinnes which are contained in it: First, the uttering, or maintaining of a lie. Secondly, the calling on God to be a witnesse unto a lie: wherein men doe, as much as in them lieth, set the devill himselfe, the father of lies, in the roome of God, and so greatly rob him of his honour and majesty. Thirdly, in perjury a man prayes for a curse upon himselfe, wishing God to be a witnesse of his speech, and a Judge to revenge, if hee sweare falsly; so as herein a man is his owne utter enemy, and as much as in him lyeth, doth cast both body and soule to hell.

Quest. Seeing this sinne of perjury is so great, whether may such a man bee put to his oath, as is certainely thought it will perjure himselfe, if hee be put to sweare? I answer, men that put others to sweare, are either private persons, or publike Magistrates: a private man for his owne private cause, may not put such a man to his oath; for he should have greater care of Gods glory, and of the other mans soule, than of

Toll. Instruct. Sacerd. cap. 18. q. 20.

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a 1 Sam. 25. 22.

b ver. 32.

Malitiosa sacrati propositi pertinacia. Ambrosius. Virginius de semble.

c 2 Sam. 21. 2.

d Ezek. 17. 13. 15. 18.

Grievousnesse of perjury.

A constrained oath of things lawfull binden.

An oath given by error.

e Iosh. 9. 15.

An oath in damnifying.

of his private gaine: and therefore ought rather depart from his temporall right, than suffer his brother so to dishonour God, and to hurt his owne soule. But if a Magistrate be to put such a man to his oath, as is verily thought will perjure himselfe, he may lawfully doe it; but yet he is first, to advertise the party of the weight of an oath, and of the fearefull sinne of perjury; and then, if the order of Law and Justice so require, he may minister an oath unto him, leaving the event to God: for the execution of justice must not stay on mans misdemeanor, nor wait till they make conscience of sinne; for if it did, no Common-wealth could stand, no warre could be made: *Moses* and the Levites executed vengeance upon the idolatrous Jewes, without waiting for their repentance.

Exod. 32. 27, 28.

But shalt performe thine oathes unto the Lord.] These words are not set downe in any of *Moses* bookes, but are a collection from the former law of *Moses*, gathered by the Jewish Teachers: which collection though it be not expresly set downe, yet is it the very sense of the Law: for if a man cannot without perjury breake a lawfull binding oath, then that Law which forbiddeth perjury, bindeth man to performe all that hee hath lawfully sworne unto God.

The first bond of an oath.

Here then in this collection of the Jewish Teachers, is set downe an excellent point, touching the *strauneese of the bond of an oath*. In every lawfull oath, there is a double bond: First, it bindes one man to another, for the performing of the thing he sweareth to doe. Secondly, it bindes a man unto God: for he that sweareth, invocates God as a witnesse, and as Judge of the truth of his affertion; and he stands bound unto God, till the thing sworne unto, bee performed, if it be lawfull and possible. And herein the Pharises are good Teachers, and from this their collection, we learne sundry points:

First, that if a man take an oath, though he were constrained thereto by feare, yet it must bee kept, if it be of things lawfull and possible; because in an oath a man stands bound unto the Lord: as if a man sweare unto a Theefe for the saving of his life, that hee will bring him some money, or other booty of his owne goods; this he is to performe, because the losse is private; but if hee were sworne further, not to detect the Theefe, that were a bond of iniquity, tending to the hurt of the Common-wealth: and therefore such an oath a man ought not to take: and if he doe so sweare, yet hee must not keepe it, but repent of his rash oath.

Secondly, if a man be brought to sweare by error, being overtaken by another, yet if it were of things lawfull, within his power, it must be kept: so did *Iosuah* to the Gibeonites, and the breach thereof by [e] *Saul was grievously punished*, as we shewed before.

Thirdly, if a man sweare unto a lawfull promise, and it fall out, that the keeping of his oath procure him great temporall losses; yet the oath must be kept, because therein *Iov* is honoured to God: This *David* noteth for a property of him that *must rest in Gods holy mountaine, to keepe his promise whereto hee is bound by an oath, though it turne to his owne hinderance*. Psal. 15. v. 4.

Of an oath in it self considered.

Fourthly, here wee may see, that the [f] doctrine and [g] practice of the Church of Rome is wicked and damnable: They teach, that the Bishop of Rome, by the power of the Keyes, may free a man in conscience from the bond of a lawfull oath. Indeed if the bond were onely betweene man and man, it were something; but being betweene God and man, hee that will dispense therewith, must be above, or at least equall to God himselfe. The Phariſes doctrine was farre better, who taught that mens oaths must be performed unto God, without dispensing therewith. And therefore our English Priests who before have sworne to the Supremacie of this State, and now are reconciled to the Pope, are flatly perjured persons, and so to be held.

f Aquinas Iustit. Instit. Mor. ca. 15. g Anas. 5. Pontif. in Bullar. Rom.

But howsoever the Phariſes make this one good collection, yet they erre grossely in their further meaning and expounding of this law: for when as God forbiddeth a man to forsweare himselfe, hence they gather; first, that it was lawfull to sweare ordinarily in common talke, even by the name of God, so that they sware truly, and did not forsweare themselves: that this was their meaning, will appeare in Christs answer. Secondly, hence they gathered, that the Law spake nothing of indirect oaths: for they made two kindes of oaths: *direct* by the name of God, and *indirect* by the creatures. And as they held that a man might sweare directly by the name of God without sinne in common talke, so they taught, that swearing indirectly by the creatures, as by heaven, by the temple, the head, altar, and such like, was nothing; neither the breaking thereof, was any perjury, as *Matth.* 23. 16. And like unto these Jewes are Popish Teachers, who hold that men may not onely sweare by the name of God, but by holy things, as by the Rood, the Masse, Saints, and Angels, if they be not abused.

Aquin. 2. 2. q. 89. art. 6.

ver. 34. *But I say unto you, sweare not at all, neither by heaven, for it is the throne of God, &c.* Here Christ confuteth the false interpretation of the Jewish Teachers. And his answer is propounded first generally; *sweare not at all*: then particularly in the words following to the 38. verse. The words of his generall answer are somewhat hard, and perverted by many; therefore that we may come to the true sense thereof, two points are to be considered: First, what it is to sweare: then, how farre forth Christ forbiddeth sweating. For the first, we shall beft obneeive of an oath by the parts thereof. In an oath be two things: *Confession*, and *Imprecation*. *Confession* is three-fold; though for outward forme the words of an oath be few. 1. A man confesseth, that that which hee sweareth is true

I Confession.

true in his conscience: 2. that God is a witnesse not onely of the outward action and speech, but also of his particular conscience: and 3. that God is an omnipotent Judge of all, and of him that sweareth, able to justifie him, if hee sweare truly, or otherwise to condemne him eternally, if he sweare fallly. *Imprecation*, the second thing in an oath, is a prayer to God for two things: First, that God would be a witnesse with him that sweareth, to testifie that he sweareth truly, and according to his conscience: so *Paul* did, Rom. 9.1. *I speake the truth in Christ, I lie not: my conscience bearing me witnesse in the holy Ghost.* Secondly, a man prayes that God would become a Judge to curse him with eternall wrath, if hee swore fallly: 2 Cor. 1. 23. *I call God for a record unto my soule:* and the forme of swearing in the old time, was the using of this imprecation; *God doe so to me and more also, if I doe not thus and thus:* 2 King. 6.31.

2 Imprecation.

How farre Christ forbids sweating.

We see what it is to sweare. Now we come to shew how far forth Christ forbiddeth swearing, in these words; *Sweare not at all.* The Anabaptists gather hence that all swearing is forbidden, and so did some [a] Heretickes in the primitive Church; yea, and [b] some of the ancient Fathers (that otherwise deserved well of the Church) thought that the Lord in the old Testament did onely permit swearing, as he did some other things that were evill, which he approved not, and that now Christ did quite take away the same. But this opinion is false and erroneous: for swearing is [c] *commanded* as a part of Gods worship: now if Christ should here forbid it, hee should be against himselfe, condemning that which himselfe approved. Againe, the Apostle *Paul* used it, as is plaine to be seene in the most of his Epistles: and Heb. 6.16. *An oath for confirmation is called the ordinance of God for the ending of all strife.* Others (as the Papists) say that Christ here sets downe a counsell of perfection, not forbidding all swearing, but rather wishing that men could so live in faith, love, and truth, that there should be no use of an oath. But this cannot be true: for Christs words are not perswasive, but prohibitory, expresly forbidding swearing. And yet we must know, that Christs meaning is not here to forbid all swearing simply, but all swearing after the Jewish manner and custome; that is, in common talke and communication, as is plaine in the last words of this answer, when he saith, *Let your communication be yea, yea.* For this is a Rule to be observed in the interpretation of Scripture, *that things generally spoken, must particularly be understood, according to the circumstances of the present matter in hand:* as when *Paul* saith, [d] *he became all things to all men*; if it should be taken generally, we might say, that with blasphemers hee became a blasphemer, &c. but that speech must bee restrained to the use of things indifferent; in all which hee yeelded to the weakneſſe of all, that hee might winne some: and so here, *Sweare not at all*, must bee restrained to the Jewish custome, which was to sweare by the Name of God in their common talke, and by other creatures, both which Christ doth utterly forbid.

a Peligian. and Waldenses.
b Hieronim. Theophyl. Chrysost. in Matth. 5.
c Deut. 10 20.
Stet. Sententiæ bibliorum, Tom. 2. l. 6. annot. 26.
d 1 Cor. 9.

Vse. Against ordinary swearing.

Here first, we learne that ordinary swearing is unlawfull, either by the Name of God, or by other creatures. This is the common sinne of our age in all sorts and degrees: some sweare by their faith; others by their troth, before God, by the crosse of the coyne, (having money in their hands) by the fire that is Gods Angell (as they use to speake,) others by bread, drinke: and looke how many occasions men have offered unto them, so many oathes have they framed unto themselves.

2 Minced oaths.

Secondly, here is condemned all minced oathes; as by my fay, maskins, and yea marry; for the ground thereof was this Popish oath, by Marie. Thirdly, here are condemned all grosse oathes by the parts of Christs body, as by his heart, bloud, sides, and such like.

Pretences for swearing
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Yet men have their excuses for common swearing; as first, that they sweare the truth, and nothing else. But the truth of their oath cannot dispense with the Commandement of God, for bidding all swearing in ordinary communication. Others that be more simple, say, they sweare by good things. But that makes their sinne the greater: for the goodnesse of a thing, doth aggravate the offence in the abuse thereof. Others say, that they cannot bee beleeved upon their bare word. *Answ.* But Christs commandement must not bee broken, to win credit to our speeches; that credit is deare bought, which is got by pawning the soule to the devill: God must be obeyed for the matter of our communication, though no man will beleeve us. Others, as Souldiers and young gallants use to sweare to testifie their courage and gentrie; these men shew that they love the praise of men, more than the praise of God. But that will be found in the end but sory reputation, which is gained by transgression; *their glory will be their shame, and their end damnation*, Phil. 3. 18. nay, their base minds and cowardlinesse are herein evident, that they glory in their slavish bondage unto sinne and Satan. These excuses will not free men from the guilt of condemnation at the day of judgement: for common swearing is a shamefull taking of Gods name in vain: now the Lord hath said, that *Hee will not hold them guiltlesse, that take his Name in vaine.* Those therefore that have this way offended, must betime repent of this impiety, and learne to feare the Name of God, making conscience of an oath, & let their communication bee *yea, yea, and nay, nay*, as Christ commanded. The wicked fact of *Iezabel* covering bloudy impietie under hypocrisie, [c] *in proclaiming a fast*, when shee would have *Naboth* slaine for blasphemy, shewes that the custome of those times was to have publike humiliation for such sinnes, left the wrath of God

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c 1 King. 21. 9, 10.

God should come upon our land. And when good king *Hezekiah* heard the grievous blasphemy which *Rabshakeh* uttered against the Lord, [a] *he fell to his prayers, and to humble himselfe before God*: shall this good King doe this for another mans blasphemy, and shall not we doe the like for our owne, but continue in swearing without all remorse. Our common swearers are devils incarnate, yea, worse than the devill himselfe, for the [c] *devils beleeve God and tremble*; but they teare God in peeces, and are never moved. If men abuse earthly Princes in their name and titles, they are imprisoned, banished, or hanged, and that justly: how shall this be done to them that impeach the dignities of mortall men; and shall not Gods wrath be hot against that people, who live in the continuall blasphemy of his name? Let us therefore feare to open our mouthes in any kind of common swearing, though it be by the basest creature that God hath made: for the least creature is better than we can be allowed to abuse by our oaths.

a 2 King. 19. 1.
c Iam. 2. 19.

Cursing our selves

Lastly, here is forbidden all *cursing* of our selves in our common talke, as when men say, *If it be not so, I would I were hanged.*; *I would this bread might be my bane, and such like*; *for every imprecation is a part of an oath*: as wee may see in the oaths specified in Scripture: 1 Sam. 25. 22. *So and more also doe God to the enemies of David, &c.* and 2 King. 6. 5. *If I doe not so and so, then God doe so and so to me*: now as we are not to sweare in our common talke, so neither ought wee to use imprecation therein: for being part of an oath, it ought not to be the matter of our common speech.

Two cases wherein an oath is lawfull.

Here two questions must be skanned: first, when a man may lawfully sweare; and when not? for Christs speech forbidding ordinary swearing, seemes to grant, that there is a time when in a man may lawfully take an oath. There be two times and cases wherein a man may lawfully take an oath: First, when the Magistrate ministreth an oath unto a man upon a just occasion: for the Magistrate hath the power of God in this case, and therefore when hee justly requires it of man, then may hee lawfully sweare. Secondly, when a mans owne calling generall or particular, necessarily requires an oath; and this is in foure cases: 1. When the taking of an oath serveth to maintaine, procure, or winne unto God any part of his glory, or to preserve the same from disgrace. In this regard, *Paul* moved with a godly zeale, useth an oath in sundry of his Epistles, for the confirmation of his doctrine, that the Churches to whom he writ might be stablished in the truth, and so glorifie God the more. 2. When his oath serveth to maintaine or further his owne or others salvation, or preservation in soule or body: in this case [a] *Paul calls God for a record unto his soule, that hee came not to Corinth to spare them.* And *David* to further himselfe in the way of salvation, [b] *bound himselfe by an oath, that hee would keepe Gods commandements*: 3. When the oath serves to confirme and stablish peace and society betweene party and party, country and country, kingdome and kingdome. Thus did *Abraham and Abimelech sweare each to other*, Gen. 21. 23. and *Iacob and Laban*, Gen. 31. 53. and by vertue hereof doe subjects binde themselves by oath in alleageance to their Princes, and souldiers to their Governours. 4. When a man by oath and not otherwise, may either free himselfe from temporall losses, or procure to himselfe temporall benefits which be of great weight and moment: for an oath for confirmation is among men the end of all strife: now wee know that much strife and controversie doth arise about worldly affaires. And in this regard a man by oath may lawfully purge himselfe of infamy and slander. In these foure cases, a man may lawfully sweare, not onely publikely before the Magistrate, but also privately, so it be with due reverence and good conscience. But in common talke, or on light occasion, a man cannot lawfully sweare, either by small or great oath, for that is to take the name of God in vaine.

a 2 Cor. 1. 23.
b Psal. 119. 106.

Three Vertues in an oath.
1

II. Quest. How must a man take an oath, when by just occasion hee is called to sweare? *Ans.* To this question the Prophet *Ieremy* answereth, chap. 4. 2. *Thou shalt sweare, The Lord liveth, in truth, in judgement, and in righteousnesse*: where three vertues are required in an holy manner of swearing: First, *truth*, and that respecteth two things, as well the *matter* whereto we sweare, for God may not be brought for a witnesse to a lie; as also the minde of him that sweareth: for his oath must be according to his minde, without fraud or deceit, and with intent to performe that truly which hee promises thereupon. Secondly, *Iustice or righteousnesse*, which also respecteth two things; first, the thing sworne to, that must be just and lawfull, and according to Gods Word: secondly, the conscience of the sweerer: for a man must not sweare for a trifle though the thing be true, but either by the authority of the Magistrate, or upon some necessary cause of his lawfull calling: and against this vertue doe those sinne, that sweare usually in their common talke, though the thing be true: for trifles and light matters are not a just cause of an oath. Thirdly, *judgement*, as well of the oath, as of his owne person: for the oath; he that sweareth rightly, ought to know the nature of an oath, and be able to judge of the matter whereabout he sweareth, and also discerne rightly of the persons before whom, of time, place, and other circumstances. And for his owne person, a man that sweareth, ought to see in his conscience that hee is fit to take an oath, and thereby to worship and glorifie God: for hee that sweareth ought to have his heart smitten with feare and awe towards God, as in all other parts of his worship: Deut. 10. 20. *the feare of God*, and *sweating by his name*, are joyned together: and a prophane man that hath no

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feare

feare of God in his heart ought not to sweare. And thus much of Christs generall answer to their false interpretation.

Neither by heaven, for it is the throne of God, v. 35. Nor yet by the earth, for it is his footstoole: neither by Ierusalem, for it is the city of the great King, &c. Here our Saviour Christ commeth particularly to forbid swearing in foure severall kindes of oaths used among the Jewes, under which he includeth all indirect oaths by the creatures: and withall observe, that hee addeth severall reasons in prohibiting these severall kindes of indirect oaths: as *that a man must not sweare by heaven, because it is the throne of God, &c.* Now as I take it, Christ doth not directly forbid swearing by the creatures in this place: for his intent is to forbid ordinary swearing in common speech, whether it be by God, or by the creatures; which here hee nameth, because the Jewes counted them but light oaths. Yet here this point must needs be skanned, *Whether it be lawfull at any time to sweare by the creatures.* Sundry Papists, and those of the best account both for learning and devotion, make two kinds of oaths, in swearing by the creatures: First, when a man sweares by the creature, and puts it in the place of God, making it a Iudge and witnesse to his conscience of the truth of the thing whereof he sweareth: and this doe all condemne as wicked and unlawfull, both Protestants and Papists. Secondly, when the creature is named, but yet the oath is directed to God in the minde of the swearer, under the name of the creature, as the creature is in relation to God a signe of his presence: and this kinde of swearing is taken for lawfull, not onely of all Papists, but of many Protestant Divines which bee of good account in our age. Yet with reverence to them all, I see no reason in the Word of God, to warrant this kinde of swearing by the creature, with direction to God in the minde of him that sweareth. Indeed a man may name the creature in his oath (as *Paul* did, *I call God to record to my conscience*) and yet sweare by God: for it is one thing to name the creature in swearing, and another thing to sweare by the creature.

Reasons against this forme of swearing by the creatures, are these: First, an oath is a part of Gods worship, as hath before beene shewed: now every part of Gods worship must be referred to God directly; so we pray and give thanks to God directly, and not in the creature, and so wee ought to sweare; but in indirect swearing by the creatures, the oath is directly referred to the creature, and indirectly unto God, namely, in the creature; which is not lawfull. Secondly, a man must *sweare* [b] *by him that is greater than himselfe*, and therefore [b] *God sware by himselfe, because there was no greater to sweare by*; where it seemeth the holy Ghost takes it for granted, that there is no lawfull swearing by the creatures; because they are not greater than man, and so there must bee but one onely direct kinde of swearing, by God himselfe. Thirdly, Deut. 6. 13. *Thou shalt sweare by my name*: there it seemeth he prescribeth such a forme of swearing, wherein the name of God in some plaine manner is expressed; but in indirect oaths, another besides him that sweareth, cannot tell whether hee sweare by God or no, because the oath is by the creature, and directed to God onely in the minde of him that sweareth. Fourthly, Matth. 23. 21. *Hee that sweareth by the Temple, sweareth by God*: whence I gather, that an indirect oath is superfluous, because it is sufficient that a man sweare by God onely, and not by the creature also.

By these reasons I have beene moved to dislike of indirect oaths: now let us see what is said in the behalfe of them. First, it is said, that [c] *Ioseph* a man commended for his faith, *sware by the life of Pharaoh*: therefore men may sweare by the creatures. *Ans.* It may well be expounded; not to be an oath, but an asseveration to this effect, *as surely as Pharaoh liveth*: but say it is an oath, yet this fact proveth not the lawfulnesse of this kinde of swearing: for no man is so good but he may be tainted with the impieties of the place wherein hee liveth, especially being so wicked a place as *Pharaohs* court was.

Second Reason. 2 King. 2. 4. the Prophet *Elisha sweareth by Eliahs soule. Ans.* That place proveth not the point in hand: for the question is of indirect oaths, where the name of God is concealed: but in that place Gods name is prefixed, *as the Lord liveth, and as thy soule liveth*. Againe, that phrase may be taken for a solemne Asseveration onely, as it is well translated; *as the Lord liveth, and as thy soule liveth, I will not leave thee.*

Reason III. Cantic. 3. 5. There (say they) Christ himselfe sweareth by the creatures; *the Roes and the Hindes of the field. Ans.* Those words are not an oath, but an *admiration*: for Christ chargeth the enemies of his Church not to trouble her; and hee confirmeth his charge by a testimony from the brute beasts, which may be done without an oath: for it is all one as if he had said, If you doe trouble my Church the Roes and Hindes of the field shall be witnesses against you, because you doe that which they would not doe, if they had reason as you have: now the creatures may be made witnesses unto an Admiration: as Deut 32. 1. *Moses* calleth *heaven and earth to witnesse*: and so doth the Lord, Isa. 1. 2. but when a man sweareth by a thing, the same is made a witnesse to his conscience, which no creature can be.

Reason IV. Paul (say they) sware by [d] *their rejoycing*, which is a gift of God. *Ans.* Those words, are not an oath, but an obtestation, to testifie the constancie which he shewed in his ministery, and they declared in the confession of their faith: now a testimony may be drawne from a creature, as we shewed before. But (say they) the word there used, is a note of an oath. *Ans.*

Whether we may sweare by the creatures. Eudem. concord. Evang. cap. 19. Marinall. exaffect. Martini ab Aspilcueta. c. 12. num. 4

Reasons against swearing by the creatures. 1

2 [a] Heb. 6. 16. [b] v. 13.

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4 [c] Gen. 42. 16.

4 [d] 2 Cor. 1. 23.

Not alwayes: for sometimes it betokens an asseveration, as in other authors might be shewed: so that I take it, there ought not to be any indirect oaths wherein Gods name is concealed, and the creature sworne by made a pledge of Gods presence.

Now I come to the reasons, for which Christ forbids these indirect oaths: the summe of them in generall is this; *because Gods name, which must not be taken in vaine, is set in every one of his creatures, even the least haire of a mans head*, (for therein a man may see the wisdome and power of God) *therefore we may not sweare in our common talke, no not by the least creature that God hath made.*

Hence we learne sundry instructions. 1 That it is not lawfull to sweare by *faith, troth, bread, drinke*, and such like: for faith (to insist in one) is a gift of God, which beareth Gods name in it: for the matter of our faith is Christ, so as when we sweare by it, we sweare by Christ, whose name wee may not take in vaine; and therefore may not sweare at all by any such oaths. Againe, God hath set his name on every creature, he hath imprinted in them the signes of his power, wisdome, justice and mercy; Rom. 1. 20. *The invisible things of God are seene by his workes*; and Acts 14. 17. *Raine from heaven, and fruitfull seasons, were witnesses unto the Gentiles of Gods goodnesse unto them*: which serveth first to condemne the world of great ingratitude; for we have set before our eyes, we daily taste and handle the good creatures of God; yet who beholds in them his wisdome, mercy and goodnesse, that thereby hee might take occasion to praise his name? for men are like to brute beasts who use the benefit of the creatures, but yet never thinke on God the Creator; and like unto the swine, who eateth up the mast, but never looketh up to the tree from whence it commeth; yea, some are so shamelesse, that they deny God by their works, though not in word.

Secondly, this teacheth us carefully to meditate upon the creatures of God, labouring therein to see Gods wisdome, justice and mercy, and the rest of his attributes; that hereby we may take occasion to praise his name: Psal. 139. 14. *I will praise thee, for I am wonderfully and fearefully made: marvellous are thy works, and that my soule knoweth right well*; here the Prophet doth professe: First, that he did meditate on the creatures of God seriously; then, that his meditation made him to feare and to be astonished: and thirdly, to praise God, Psal. 92. 5, 6. *Oh how glorious are thy works?* therein importing that he did meditate thereon: *but the unwise man (saith he) knoweth it not, and a foole doth not understand this*: where he sheweth that it is a great point of folly to see Gods creatures, and not to behold the wonderfull power and goodnesse of God in them. Psal. 145. 5. *I will meditate upon all thy wondrous workes*: and v. 10. *All thy workes praise thee, O Lord.* His example we should follow: And whereas Gods judgements are among us, we must labour in them to see Gods indignation against our sinnes, and his mercy in chastening us for our amendment, that we might not be condemned with the world.

Thirdly, if every creature carry in it some stampe of Gods name, then what should the reasonable creature doe? should not men much more beare Gods image? yes verily, both in thought, will, affection and action: we must therefore seeke to repaire in us Gods image decayed in *Adam*: and above all things take heed we carry not about us the image of the devill in any sinne: for if we doe, we are farre worse than the dumbe creatures.

Fourthly, whereas every creature beares about some part of Gods image, this serves to strip the ignorant sort of their false plea: who thinke God will hold them excused because they are not booke-learned: but they must know they deceive themselves, for sith they are ignorant of the wisdome, mercy and power of God, and of many other things in God, which the very unreasonable creatures might have taught them, if they had beheld the same, and meditated thereon: they may justly feare, lest these silly creatures stand up in judgement against them at the last day.

And lastly, seeing God hath set his image in every creature, wee must labour to use them all in an holy manner; as meat, drinke, apparell and such like: we must beware we abuse them not unto our lusts any manner of way, for the abuse redounds unto the Lord whose name they beare, and wee know God will not hold him guiltlesse that taketh his name in vaine.

Now I come more particularly to the severall reasons annexed to the severall prohibitions. The first particular prohibition is this; *Thou shalt not sweare by heaven*: and the reason followeth, *for it is the throne of God*. This reason is to be scanned. A Throne is a chaire of estate wherein earthly Princes use to sit in judgement, and shewe themselves in glory and majesty. Now heaven is not properly a Throne, but by resemblance; because that God doth in heaven, and from heaven shew his glory & majesty unto men. In heaven the Saints and Angels behold the unspeakable glory of God. And from heaven doth God shew his exceeding power, even in spreading the heavens like a curtaine above the earth, in setting therein the Sunne, the Moone and Starres, most glorious creatures; in giving particular motions unto them: by sending raine from heaven with stormes, lightnings, and thunder. Againe, hee sheweth his justice from heaven, by powring downe his judgements thence: As the [e] *flood upon the world of the ungodly, fire and brimstone upon Sodome and Gomorrah*: As the Apostle saith, Rom. 1. 18. *The wrath of God is revealed from heaven against all ungodlinesse and unrighteousnesse of men.* Again, Gods mercy and goodnesse is manifested from heaven,

Institutions. 1

Sweearing by faith, troth, &c. unlawfull.

2 Meditate on Gods creatures.

3

Plea of the ignorant confuted.

4

5 Vse the creatures reverently.

[e] 2 Pet. 3. 5, 6.

Mat. 6. 5. vers. 34.

heaven, *from whence commeth every good gift*, Jam. 1. 17. yea, thence our Saviour Christ descended for the worke of our redemption: thence also the holy Ghost descended in Christs baptisme; and the Fathers voyce was heard from thence, pointing out that lambe of God which taketh away the sinnes of the world: and thence shall Christ come againe in glory at the last day to be glorified in his Saints: all which doe magnifie unto us the glory of his Throne.

The ofs.

Is the Throne of God in heaven, and not on earth? then must we learne to conceive of God, as of an heavenly King: in the chapter following we are taught to call him *our heavenly Father*, v. 9. and therefore when wee speake or thinke of God, or doe worship unto him in prayer or thanksgiving, we must not conceive of him in any carnall sort, but in an heavenly manner. The second Commandement forbidding the representation of God in any similitudes, may teach us, that we must not conceive of God after any earthly or carnall manner. Indeed the Popish Church approving of the images of the Trinitie (as before was shewed) doe thereby teach the people to conceive of God, as of an old man sitting in heaven, with a crowne upon his head, because he is called [d] *the Ancient of dayes*; but all such carnall conceits of God are here forbidden.

d Dan. 7. 13.

How to conceive aright of God. 1

That we may then conceive aright of God, two Rules must be remembred: First, we must not frame in our mindes any image of God at all, as that he should be like unto man, or any other creature: but we must conceive of him both in his workes, as our creator, governour, and preserver; and also in his properties, as most wise, most just, holy, mercifull, and such like. Secondly, we must conceive that God is one in substance, and three in person: we must not confound the persons nor divide the substance, but conceive of one God in three persons, and three persons in one and the same Godhead. These two Rules being well observed, will keepe our hearts from those vaine conceits of God, which many frame to themselves when they thinke of him in their mindes.

An heavenly conversation.

Secondly, seeing Gods throne is in heaven, therefore *our conversation must be there also*: for where God is and his throne, there ought our hearts to be. Now we shall have our conversation in heaven, by doing two things; First, by a continuall elevation of our mindes unto heaven, morning and evening, and at all times when we have occasion: 1 Thess. 4. 17. we are commanded *to pray continually*, and that wee doe, so oft as in the duties of our ordinary calling, wee desire in our hearts the blessing and assistance of God: for the sighs and groanes of the soule are prayers approved before God: wee must therefore lift up our heart to God, as *David* did, Psal. 25. 1. Secondly, wee must set all our affections on God, and on heavenly things, as our love, our joy, and feare, yea, our care must be of coming to heaven: for where can wee be in a more happy place than before Gods throne in heaven, where God sets out his glorie and majesty to his creature?

How we must consider of Gods providence.

Thirdly, hence wee may learne to conceive aright of the providence of God: for God sitting in his majesty in heaven, and being infinite in wisdome, power and greatnesse, doth by a most carefull providence see, know, and governe all things that are done upon the earth: this is notably set forth unto us, Psal. 11. 4. *The Lords throne is in heaven, his eyes will consider, his eye lids will trie the children of men*: the words are very significant, importing that God from heaven doth most narrowly see into all mens dealings and affaires: which teacheth us when we shall be in any distresse, either in body, minds, goods or friends, to behave our selves in an holy manner, for God sees our case: and therefore first wee must make our moane unto him, and humbly intreat for that grace and mercy at his hands whereof we stand in need. *David* maketh this a ground of much comfort in affliction: Psal. 102. 19, 20. *Out of heaven* (saith he) *did the Lord behold the earth, that he might heare the mourning of the prisoner, and deliver the children of death*.

A terror to sinners.

Lastly, this serveth to terrifie every sinner: for the Lord sits in heaven with a piercing eye, beholding all thy doings whatsoever thou art; and therefore when a man sinneth, though hee hide the same from men, yet the Lord sees him, and will reprove him, and judge him: let us therefore make conscience of all sinne, and feare to doe evill, either by thought, word, or deed, seeing wee are before the Judge that sits upon this throne.

Verse 35.

The second particular prohibition is, *against swearing by the earth*; the reason is, *because it is the Lords foot-stoole*. The earth is the Lords foot-stoole, not properly, but by resemblance; because as the footstoole is nothing in glory to the throne, no more be those glimpses of glory, which God shewes here on earth, comparable to that surpassing dignity and glory, wherein God manifests himselfe in heaven.

Instruction. 1 Gods omnipresence.

Is the earth the Lords footstoole? then is he not included in heaven, but is present also upon earth: God is not in one place alone, but he is every where at one and the same time. Here then we have a plaine proofe of Gods infinite greatnesse and omnipresence, in regard of his essence and godhead; for Christ compares him to a King, who is of that bignesse, that hee fils heaven with his glory; and of that height, that the earth below is his foot-stoole, according as he saith, Jerem. 23. 23. *I fill heaven and earth*. This point *David* proves at large, Psal. 139. 7, 8. *Whither shall I goe from thy presence, &c?* shewing plainely, that there is no place where of it can be truly said, that God in essence is not there present. The consideration whereof teacheth us:

First, to understand aright that saying of *Paul*,

Paul, Act. 17. 28. *In him we live, move, and have our being*: we are not in God as parts of God; for his essence is most simple; and yet it is true we are in God, because his essence is every where: it is in us, forth of us, and about us, and being in us, and about us, gives us living, being and moving.

2 A right conceiving of Gods providence.

Secondly, this teacheth us to conceive aright of Gods holy providence; to wit, that God in regard of his substance, is in every place, giving being, life, and moving to all things that be, live, and move; preserving them, and killing them at his pleasure, and doing whatsoever he will.

3 A ground of feare and obedience.

Thirdly, this consideration of Gods essentiall presence, serves to kindle in our hearts that feare of God, which is the ground of true obedience in all estates. If God shall lay upon us any affliction, either in bodie or minde, friends, or goods, let us then consider the essentiall presence of God, laying that crosse upon us, and it will strike into our hearts a reverent feare of God, and move us to patience, meeknesse, and contentation; yea, it will cause us to humble our selves under his hand: for the cause why men flie not to God, by humbling themselves in their afflictions, is because they thinke God is farre off. Againe, if in prosperitie we consider Gods essentiall presence with us, giving unto us all good things, it will make us thankfull: so much we doe unto man, when we be in his presence that hath bestowed a favour upon us, we readily addresse our selves to thankfulnesse: and shal we not doe so to God? In a word, this holy meditation of Gods presence, will make us to humble our selves unto God, and to rest contented with his good will and pleasure.

4 No difference of place for worship in regard of holinesse.

Fourthly, if God in essence be present every where, then it is needlesse to make choice of places in regard of holinesse, for the worship of God; for one place is no more neere to God than another: which confutes the vanity of Popish Pilgrimages to chiefe places for religious worship: and it checketh also the blinde opinion of many among us, who thinke the Church is the onely place of prayer and other parts of Gods worship; whereupon they never regard to pray in their private houses. But God is in thee, and in thy house, as well as in the Church, and therefore thou maist lift up pure hands unto God in all places, and must pray at home, as well as in the Church (alwaies provided that thou honour Gods ordinance in the publike assemblies.)

5 Thinke on Gods presence.

Fifthly, if God be every where, then we must labour to have hearts affected with this perswasion, that wheresoever we be, God is present with us. This lesson God taught *Abraham*, Gen. 17. 1. *Walke before me, and be upright*: and this *Enoch* had learned long before, Gen. 5. 24. and therefore *was reported of, that he had pleased God*, Heb. 11. 5. Now where this perswasion taketh place, it will strike the heart with a reverent feare and awe towards God, making a man thus to reason; God is present with me, how then should I doe this evill in his sight? Oh that this thought did run in our mindes in the time of temptation, then by Gods grace we should feare to sinne, and endevour to walke before God in all holy obedience, as his servants have done. Many are shamelesse in sinning, which comes from the want of this perswasion of Gods presence, which should strike this feare into their hearts, as we may see, Gen. 20. 11. Psal. 10. 3, 4. 11. and 94. 6, 7.

6 An helpe against the feare of the Devill.

Sixthly, this knowledge of Gods presence, serves to quiet and strengthen their hearts that are troubled with feare of the Devill, thus they must reason with themselves; the Lord my God is present with me, both in power and essence, he can binde Sathan, and he will keepe those that trust in him from the snare of the hunter, wherefore then should I be afraid?

II. Instruct. A ground of an humble and penitent life.

Secondly, is the earth the Lords footstoole? then while wee live here upon the earth, *our lives ought to be a daily practice of humiliation and repentance*: when good subjects come before the chaire of estate, especially if the Prince be present, then they bow their bodies, to testifie their loyall subjection unto their Prince; shall man doe this to man, and shall not wee, whose dwelling is at the Lords foot-stoole, much more humble our selves? When *Davids* wroth was kindled against *Nabal*, *Abigail Nabals* wife being wiser than her husband, went to meet *David* with a present, and so soon as she saw him, [f] *she lighted of her asse, and fell downe upon her face, and bowed her selfe unto the ground, and fell at his feet, and besought him humbly to forget the trespasse, and to stay his hand from blood*: so likewise when *Iacob* met his brother *Esau*, [g] *He bowed himselfe seven times, to move him to compassion towards him and his family*: how much more then ought we to bow our selves before the Lord, who have ten thousand fold more deserved his wrath than *Nabal* did *Davids*, or *Iacob Esaus*? and besides, our humble walking before him at his footstoole here on earth, may give us assurance, that one day he will place us on his throne in glorie in the heavens. But if we walke proudly before him in the practice of sinne, being at his footstoole, let us know that *he hath feet like unto fine brasse burning in a furnace*, Rev. 1. 15. under which he will trample all his enemies, and make them his footstoole, Psal. 110. 1.

f 1 Sam. 25. 23, 24, 28.

g Gen. 33. 3.

Jerusalem is Gods city, though abounding with corruption.

The third inhibition, is *from swearing by Jerusalem*: the reason is, *for it is the citie of the great King*: that is, the citie of God, the King of Kings: for God had chosen the Iewes to be his peculiar people; and Jerusalem for his holy citie where he had his Temple, and sacrifices for his solemne worship. Now here observe, that at this time, the *Temple was made a denne of Theeves*, and many of the Scribes, and Jewish teachers were notable Heretikes, erring against the foundation of religion; yea, the people, were rebellious and wicked, as Steven plainely telleth them, Act. 7. 51. and yet Christ here

calleth Jerusalem the citie of God; and so the people, Gods people; though they for their parts had forsaken God. The reason hereof is this, because neither the Jewes, nor any other doe then presently cease to bee the people of God, when they by sin cut off themselves from God, and forsake him; but then doe they cease to be Gods people, when God forsakes them, and cuts them off from him: like as in the state of matrimonie, when either man or wife commits adulterie, the partie breakes the bond of marriage, and as much as in him lyeth, cuts off himselfe from the other: but yet while the partie innocent retaines matrimoniall affection towards the partie offending, and gives not a Bill of divorce, they still remaine man and wife. This appeares in these Jewes, whom neither Christ himselfe did then forsake, when they rejected him, (for he prayed for them when they crucified him) nor yet his Apostles, till they saw in them manifest signes of incurable obstinacy, Act. 13.46.

When a people cease to be Gods people.

This point must be remembred, as serving to rectifie our judgements touching the state of a Church or people, that have many grievous wants and faults among them, both for doctrine and manners: for though a people doe what in them lyeth, to cut off themselves from God, yet till God cut them off from him, they cease not to be his people: and therefore we must not judge them to be no people of God, till we see that God hath cut them off. And to apply this to our owne Church: put case we had forsaken God, and had amongst us all those abuses which some would fasten upon us, as making us to be no Church; yet this proves us not to be no Church, neither ought we for all this to be so reputed: for though we have deserved indeed that God should cut us off, yet seeing he vouchsafeth unto us the doctrine of life, and the pledges of salvation, it cannot be truly said, that we are no Church. If it be said, that by this reason we will make the Church of Rome to bee Gods Church, because they have some signes of Gods favour, as Baptisme and the Word, though grievously corrupted. *Answ.* Though I doubt not but God hath his companie in the middest of Poperie, yet if we understand by the Church of Rome, a companie of men who professe and hold the Pope for their head, and embrace the doctrine established by the Councell of Trent, then (I say) they are no Church: for Christ hath cut them off, and given them a Bill of divorcement in his holy Word, Rev. 18.4. *Come out of her my people,*

Brownists.

Rome no true Church.

Hence also we are taught to carrie a charitable opinion of such particular persons, as goe on in time without remorse: for though they for their part have forsaken God, yet we know not, whether God hath forsaken them: he may in mercie call them to repentance, and therefore we must not rashly give sentence of judgement against them. *Quest.* But what if a man give himselfe to the Devill by covenant, as many have done, and doe daily, may wee not then give sentence against them, or they against themselves? *Answ.* No verily: for though this case be most fearefull, yet they have not absolute power over themselves: *Manasses* [a] King of Juda had most wickedly forsaken God, and bound himselfe in league to the Devill; but yet when he humbled himselfe being in affliction, and prayed to God, he was received to mercie. *Sauls* case was fearefull, while [b] *he made havocke of the Church*; and yet the Lord converted him when he went to persecute. This must not embolden any to goe on in sinne, for the *Lord will not be mercifull unto such,* Deuter. 29.19.

Charitie towards the impenitent.

[a] 2 Chr. 33 6.12.

[b] Act. 9. 13.

Neither shalt thou sweare by thine head. This is the last forme of swearing forbidden by Christ: the reason, *Because thou canst not make one haire white or blacke:* that is, thou shalt not sweare by thine head, because thou hast not power over thine owne head, thou art not able to make thine head; nay, thou canst not make one haire of thine head: nay, (which is lesse) thou canst not give to any haire his naturall colour, by making it either white or blacke.

Verſ. 36.

Where observe the honour given to God, not onely to make the haires of mans head, but even to give a naturall colour to every one of them: man can not doe the least of these things.

This teacheth us, first, that there is a particular providence of God, whereby he disposeth of all things, even of the least and basest things that be in the world: for what is more base than the haire of a mans head? and what is lesse to be regarded than the colour thereof? and yet the Lords providence reacheth hereunto. This is a matter of endlesse comfort to Gods children: for when we are once perswaded of the particular providence of God over so base and light things, we shall easily be resolved that all things which befall us in this life, whether in prosperitie or adversitie, come by Gods speciall providence: which will move us to a patient bearing of all miseries, and to contentment in every estate, because it is the Lords sending; yea, this will be a notable comfort in any affliction to know that God is the author thereof.

Gods particular providence proved.

Secondly, hath not man power over the least creature, no not over the haire of his head? then doubtlesse he may not lawfully sweare by any creature, though he have relation to God therein: for if hee might lawfully sweare by a creature, it were because he might present that creature unto God, as a pledge of his presence, wherein he desires God to punish him, if he faile in his oath. This is granted of those that defend this forme of swearing: but a man may not lay downe any creature, as a pawne before God, and appoint the Lord to punish him therein; because the creature is not in mans power: every creature is the Lords, and we may not

Against swearing by the creatures.

not appeale him how he shall punish us for our perjurie. If it be said, that the oath made by the creature is a binding oath, which must be kept, for Christ calls it an oath, Mat. 23.20. and therefore a man may lawfully use it. *Ans.* The reason is not good: for the oath bindeth and must be kept, because indirectly a man sweares by God, and so in substance it is an oath; but yet the manner of it is unlawfull, because an oath being part of Gods worship, ought to be directed unto God immediately: when an Infidell sweares by his false gods (as [c] *Laban did by the god of Nahor*) that is an oath, and it binds his conscience, because in his intent he sware by the true God; and yet the forme of it is unlawfull, because he puts that in the roome of God, which is not God.

[c] Gen. 31. 53.

Abuse about the haire of the head.

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Thirdly, is the haire of the head the creature of God, and the naturall colour his workmanship? then all abuse hereof must needs be unlawfull: as First, the custome of those men or women, who being ashamed of Gods workemanship in their owne haire, doe beautifie their heads with bought haire, sometime of dead persons. This is an odious thing, and such persons take Gods name in vaine, as much as they which sweare by their head at every word: for be they what they will be, God in some sort hath set his owne name in the naturall colour of their haire, which none ought to be ashamed of. Secondly, the painting of faces, and colouring of the haire, is another abuse of Gods name set therein. This practice was abhorred of the heathen, who in their writings have branded *Poppæa Nero's* wife, because she used an oyntment made of Asses milke, to make her face faire and bright: what then shall we say of our ladies and gentlewomen, who paint their faces with Spanish white, and colour their haire? These doubtles beleeve not Gods Word, which *Preferreth the feare of God before favour and beautie*, Pro. 31.30. But yet me thinkes they should be ashamed to be followers of *Iezabel*, 2 King. 8.30. Thirdly, the wearing of long haire is another abuse thereof, in the younger sort: it began indeed among the aged, but now it is become a tricke of youth, and is the badge of a proud heart: for how can they say they glorifie God thereby, when the Apostle saith, *It is a shame for a man to have long haire.* Well, sith God hath set his name therein, we must beware how we make it an instrument of sinne. If it be said, to weare long haire is our English fashion: I answer, It is not our ancient English fashion, but indeed it is a forren tricke, and therefore as unlawfull as forren attire which God condemnes, Zeph. 1. 8. Our ancient English fashion (except it were among the aged) was to weare short haire: and in everie countrey, the most ancient and grave fashions ought to be followed; not onely in the use of the haire, but in apparell also, that therein men may shew the grace of their heart: for mans attire is Gods ordinance, borrowed from his

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Plin. nat. hist. l. 11. c. 41. & l. 28. c. 12.

creatures, wherein God hath set his name: and therefore we ought not to deface it, with the stampe of pride and vanitie; but rather shew therein, that libertie and modestie, that may honour Gods name.

v. 37 *Let your communication be yea, yea; and nay, nay: for whatsoever is more commeth of evill.*

This verse containeth two parts: A rule for the framing of our speech in common talke; and a Reason thereof. The Rule is this, *Let your communication be yea, yea; nay, nay:* where he sheweth that though men may not sweare in their common talke, yet they may use a simple affirmation, or negation to the thing they speak. This Rule is diversly expounded: some take it to respect the truth of our speech, as if Christ had said; Whatsoever you affirme in speaking, affirme it truly; and whatsoever you deny in speaking, deny it truly. But by the circumstances of the place, it rather seemeth, that Christ here propoundeth a Rule for the very forme of our common talke, to this effect; If you would affirme any thing in your ordinarie speech, let your affirmation be yea; and if you would deny any thing, let your negation or denial be no, and in your ordinarie communication say no more, though you be urged thereto. So must we take *communication* for ordinarie talke: for in some cases it hath beene lawfull to sweare, as hath beene shewed.

A rule of communication.

Firstly, by this Rule is condemned the adding of invocations to our common affirmations or negations: as *O Lord, yea: nay, good God,* and such like. In some cases, and at some times these may be used: but in ordinary and familiar communication, these invocations are abuses of Gods name. An earthly Prince will not suffer his name to be tossed in every mans mouth; and much lesse will the Lord, who herein is jealous of his glorie.

The first, 1. Invocations in communication unlawfull.

Secondly, here note, that asseverations may not be ordinarily used in common talke; as *verily, verily, no in truth,* and such like: these are more than simple affirmations and negations; and therefore in common speech may not be used. Our Saviour Christ, the patterne of pietie, never used them but in weightie matters, which were carefull to be remembred; and then hee said, *Verily, verily, I say unto you.*

2. Asseverations.

Thirdly, here is condemned the use of *execrations*, when we affirme or deny a thing in our common talke; as to say, *Yea, or else I would I were dead,* and such like.

3. Execrations.

Fourthly, *ordinarie swearing* is here against plainely forbidden, whether it be by the name of God, or by other creatures. Some to avoid swearing, (as they thinke) in their common talke, for yea, and nay, use to say, *by ye's* and *by no*; but herein they offend: for these phrases are

4. Ordinarie swearing.

Matth. 5. ver. 37.

oaths, as well *by faith*, and *by troth*: and in a word all speeches in common talke, added to confirme our speech, above *yea* and *nay*, are abuses against this Rule of Christ, for ordinarie communication.

For whatsoever is more than these, that is, whatsoever exceedeth a simple affirmation or negation in common speech *comes of evill*: that is, of the evill one, the Devill: so chap. 6.13. *Deliver us from evill*: that is, from the Devill, that evill one. This is a most excellent reason, to move men to put in practice this Rule: for all abuses of oaths, asseverations, invocations, and deprecations, in common speech, are abuses of Gods name, and they come from the Devill, he is the schoole-master that teacheth men to use them.

Quest. Whether doth every temptation come from the Devill? *Ans.* Every temptation to evill is of the Devill; so much this Text proveth: and Matth. 4.3. the *Devill* is called the *Tempter*, because he gives himselfe to tempt all men, by all meanes at all times. True it is, that some temptations come from our corrupt hearts, but yet the Devill hath an hand in them to further them. *Quest.* How can this be, seeing the Devill is but one, and can be but in one place at once? *Ans.* There is indeed one head of wicked spirits, called *Beelzebub*, and *the Devill*, who hath innumerable wicked angels ministring unto him, as may be gathered, Matth. 25. 41. where *hell is said to be prepared for the Devill and his angels*: and it is not unlike, but they are more in number, than all the men upon the earth: for where can any man be in this life, but some wicked spirit will be readie to tempt him unto sin? doth he not provoke the filthy person to uncleannesse, and every man to such sinne, whereunto he is most inclined? And say the evill motion ariseth from our owne corruption, yet the Devils helpe is never wanting to bring it into action.

Vse 1. Devils are about us though unseene.

This serveth to confute the folly of our common people, who never feare the Devill, but when hee appeares unto them in some shape: they thinke he is never neere them, but when they see him: but they must know that the Devill by his wicked spirits, is alwaies about them day and night, and in all places: and therefore they must learne more to feare his temptations, than his appearance: for that is not so terrible to the sight, as his temptations are hurtfull to the soule. Secondly, this presence of the Devill with every man, to tempt him at all times, must teach us to keepe strait watch against all sinne, and the occasions thereof: we are easily perswaded to watch against theeves that would deprive us of our temporall goods, or naturall life: now the Devill our spirituall enemy, is daily about us, to seeke the ruine of our soules, and therefore wee must alwaies have an eye to his temptations. And indeed, if wee would well consider his presence, and malice against us, it would make us watch and feare, lest he should take us in his snare.

But why is the Devil called the evil one? *Ans.* By a kinde of excellencie of speech, for these reasons: First, because he is evill in excesse, his sins are in the highest degree: for it is like, his first sinne was directly against the holy Ghost, which may be one reason, why God chose not Angels, but men, on whom he would shew mercie after their fall. Secondly, because hee commits evil and wickednesse without ceasing, and therefore is compared to an [a] *hunger-bitten Lyon, who goeth about continually, seeking whom he may devoure.* The most wicked man that is, or ever was, will sometime doe good: [b] *Pharaoh* humbled himselfe, and confessed his sins to *Moses*: and [c] *Saul desires to worship God with Samuel*: *Herod* also heard *John Baptist* [d] *gladly, and did many things* according to his Ministerie: but the Devill herein differs from all wicked men, that he doth nothing but practise wickednesse; he is alwaies murthering, and never ceaseth to seeke mens destruction. Thirdly, because he practiseth sins of all sorts and degrees, in himselfe, and by his Ministers: for the sins that be in the world, be all from him, either originally, or by furtherance. The vilest man that is, doth abstaine from sin sometime; yea, by nature he hateth some sins: the proud and prodigall man cannot abide covetousnesse; and the drunkard may abhorre idolatrie; but the Devill continually practiseth sinnes of all sorts; and therefore is justly called the *evill one*.

Why Satan is called the evil one.

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a 1 Pet. 5. 8.

b Exod. 10. 16.

c 1 Sam. 15. 30.

d Mat. 16. 20.

3

Here then we may see a reason, why we are called the *children of wrath, and of the Devill by nature*: namely, because by nature we carrie in us, and about us, as lively an image of the Devill in sin, as any childe doth of his naturall father. For first, in our conception we are guilty of *Adams* sin, in eating the forbidden fruit. Secondly, our nature is stayned with originall sinne, which is (not a practice, but) a proneness to all manner of mischiefe and wickednesse, that is committed in the world. Seest thou a man kill his father or mother, or betray his master, as *Judas* did to Christ, though it may be, thou abhorrest such sinnes, yet doubtlesse the seed thereof is in thee: yea, if God in mercie did not keepe us from it, our corruption would carrie us to the blasphemie against the Spirit. And thirdly, from this naturall corruption, doe arise innumerable evill thoughts, words, and deeds, in the course of our lives, in all which we beare the image of the Devill, till God bring us to repentance; and therefore justly may we be called the children of wrath, and of the Devill by nature, having the same corruption in us, that is in the Devill, though not in the same degree and manner.

Why we are called the children of wrath, and of the Devill.

Hence we learne, First, to be ashamed and confounded in our selves, yea, to hang downe our heads: for what cause hath he to be puffed up with selfe-love, that is by nature in himselfe like to the Devill? Secondly, this teacheth us above all things, to labour to have the image of God

Vse 1.

2

God renued in us, in righteousnesse, and true holinesse, which was lost in *Adam*, that so the devils image, in sin and wickednes, may be defaced. Thirdly, this must cause us to make no account of any worldly thing, that pertaineth to us; but all our joy must be in Christ, he must be our wisdome, and righteousnesse, our riches, and all things else, because by him we are renued from the devils likenesse to the image of God.

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v 38. *Yee have heard that it hath beene said, an eye for an eye, a tooth for a tooth, &c.*

Here Christ returnes to the commandements of the second Table, intending to restore the same to their proper sense, and withall to confute the erroneous interpretation thereof, given by the Jewish Teachers. And first, he commeth to a particular Judiciall Law of *Moses*, pertaining to the sixth commandement, touching the *Requitall of like for like*: in which, as in the former, he first sets downe the words of the law of *Moses*, but yet to be understood, with the erroneous interpretation of the Scribes and Pharisies, v. 38. then, he gives the right sense of that law, and withall confuteth the false interpretation of the Jewish Teachers, v. 39, 40, 41.

Moses law of like for like expounded.

For the first, the words of *Moses* law here set downe, *An eye for an eye, and a tooth for a tooth*, are written, Exod. 21. 24. whereto, as to the former, Christ prefixeth this preface, *It hath beene said*, thereby giving us to understand that hee is about to lay downe the law of God, in the false sense of the Jewish Teachers: for the better perceiving whereof, wee must observe the true meaning of that law: *An eye for an eye, and a tooth for a tooth*: wherein the Lord requireth requitall of like for like, not by every private man, but by the publike Magistrate. As if a man did put out his neighbours eye, then the Magistrate should put out his eie; and strike out his teeth that strikes out his neighbours teeth: this appeares to be so, because revenge is *directly forbidden to every private person*, and plainely appropriated to the Judge, Deut. 19. 18, 19, 21. But the Jewish Teachers expounded this law of private revenge; as though God had said to every private man, If thy neighbour plucke out thine eye, pluck out his againe; and if he strike out thy tooth, strike thou out his tooth: this is the false interpretation of the Jewes. *Quest.* How could they so farre overshoot themselves in so cleere a case, seeing in all the bookes of *Moses*, it is plainely referred to the Magistrate? *Ans.* There may bee two reasons given thereof: First, it is a naturall opinion, that a man may revenge himselfe in his owne cause privately, and not wait for recompence of the Magistrate; and answerable hereunto, there is a mighty strong desire of revenge in every mans heart by nature; when he is injured: now it is like, that these Jewes followed their corrupt nature, and lewdly affections, in

Deut. 19. 18.

the interpretation of this law. Againe, the Jewish people were mightily given to revenge, by their naturall disposition, as may appeare by the law of the Cities of Refuge, and by mentioning of the Revenger of bloud: which plainly imports, that the Jewes would have bloud-gaine of him that shed bloud, wheresoever they met with him. Now the Jewish Teachers framed their doctrine to the common disposition and behaviour of their people, and so fulfilled the truth of God, as many times it falls out, that the common practice of men makes time to seeme no sinne.

Vse 1. Tempering religion to mens humours a Satanicall policy.

In the person of these Jewish Teachers, wee may see the politie of the devill, whose intent is and hath beene in all ages, to overturne religion: and to this end, he endevours to cause men to temper religion to their naturall disposition and common opinion in outward manners; whereby hee overturneth both religion and people. This appeares in other places among the Jewes, as well as in this case of revenge. They were a people given much to covetousnesse, as may appeare by the law of toleration for taking usury of strangers, and by their hardnesse of heart, so much reproved by all the Prophets. Now the Devill perceiving this to be their naturall disposition, makes Gods doctrine of salvation, seeme to them a doctrine of earthly benefits: for hee caused them to dreame of an earthly King for their Messias, and of an earthly flourishing Kingdome under him. Thus also hath the devill deale with other heathen people: The Romans in Italy, have beene ever grossly addicted to superstition, sorcery, and idolatry, as heathen writers doe testifie. Now though God vouchsafed them his true Religion in the primitive Church, yet the devill perceiving their naturall disposition to superstition, hath so tempered the truth of God among them, with a naturall and superstitious religion, that now they abound as much in idolatry and superstition, as ever they did when they were heathen. The like malicious practice doth the devill shew among the Protestants, where the Gospell is truly preached; for though he cannot (as he desires) corrupt religion in the mouthes of the Teachers; yet hee weakens it greatly in the hearts of men, both Teachers and hearers, causing them so farre forth onely to receive it, as it is suitable to their nature and disposition: but where it crosseth their humors, there to leave it. Is not this evident? for he that embraceth the truth with his heart, will frame his life according to it; but generally the entertainment of religion is only formall: for though men professe it, yet they live in their sinnes, they make it to jump with their naturall dispositions having indeed a shew of godlinesse, but they want the power thereof; and so in them religion is vaine, Jam. 1. 26. Wherefore we must be advertised, to take heed of this policy, of the devill, and whereas hee labours to draw some religion to mens dispositions, wee on the contrary must

Formall profession.

devout in all things to transforme our selves into religion, obeying *that forme of doctrine, wherevnto we are delivered*, Rom. 6. 17.

A property of a bad Teacher.

Secondly, in these Scribes and Pharises wee observe the property of a bad Teacher: namely, to transforme himselfe and his doctrine, to the customes and manners of the people, when as the people should bee transformed into his doctrine and practice, according to godlinesse. Hereof the Lord admonisheth *Jeremy*, [f] *Let them returne to thee, but returne not thou to them*: for it was the practice of the false prophets in his time, thus to [g] *strengthen the hands of the wicked*: and it is a common fault in many Teachers, that they frame themselves, both for doctrine and practice, to the custome and manners of the people: but this is the devils policy, whereby he overthroweth religion, and destroieth mens soules.

[f] Jer. 15. 19.

[g] Jer. 23. 14.

V. 39 *But I say vnto you, resist not evill: but whosoever shall strike thee on thy right cheeke, turne to him the other also.*

In this, and the three next verses, Christ confutes the false interpretation of this law. The summe of his answer stands in two points; the first is an inhibition, *resist not evill*, which is explained by three examples in the words following; The second, is a commandement to requite good for evill, v. 42.

Exposition.

For the first, by *evill* is meant, *the injury or wrong* that is done to man; or more properly, *the evill one*, that is, the evill man that doth the wrong. *Resist not*, that is, use not against the evill doer, to requite like for like, according to the injury he hath done unto thee: so vnderstand the word sagittarii. Now Christ forbiddeth not resisting evill by a lawfull defence, but by way of private revenge: for he speaketh to his Disciples, and to private men, saying, *I say unto you which heare*, as Saint *Luke* hath it, chap. 6. 27.) Yet further to cleare this interpretation, wee must know, that the Scripture mentioneth two kindes of revenge, *Publike* and *Private*. *Publike revenge* is, when the Magistrate according to justice, and the law of God, punisheth an evill person that wrongeth his brother. *Private revenge* is, when those that are no Magistrates, will revenge themselves on such as doe them wrong. The *publike revenge* is allowed by S. *Paul*, calling the *Magistrate*, [h] *Gods Minister, for the executing of revenge upon evildoers*. *Private revenge*, is forbidden by the same Apostle, [i] *Revenge not thy selfe*. Now by this doctrine is plaine, that the Saviour Christ here forbidding revenge, meaneth not publike, but *private revenge*.

Revenge twofold: 1. Publike.

2 Private.

[h] Rom. 13. 4.

[i] Rom. 12. 17.

The vse. Magistracy lawfull.

First, here we see those men confuted, who thinke it unlawfull for a Christian to be a Magistrate, to execute revenge upon malefactours by the sword, or to make warre against the common enemies: these men are deceived, by mistaking this text, which forbiddeth onely private, and not publike revenge. Secondly, here wee see, that all private revenge is flatly condemned, as a sin against the sixth commandement. This point must bee remembred, because it is our naturall opinion, and our hearts desire to requite like for like in private causes, when we are injured.

2 Private revenge unlawfull.

Now that wee may see more into this sinne, we are to know that private revenge is twofold; Inward, and Outward: *Inward private revenge* is a purpose in the heart, to doe a man an evill turne; this is commonly called the bearing of a grudge, and it is here condemned. *Outward revenge* is, when the spite of the heart comes into action, either by word or deed: by word, when a man gives out threatning speeches: as *that hee will sit on his skirt*, or *be even with him, if he lie in his lot*, and such like; or such cursing speeches, as *a plague take thee, a murren or pestilence light upon thee*: or rayleth or chideth, calling another *knave, villaine, &c.* By deed and action men shew outward revenge, when they beat a word and a blow, using to fight, and to strike one another, by way of private revenge. Hereto also we may referre an ordinarie bad practice of some Magistrates and Superiours, though (it may be) few thinke it to bee a fault; to wit, when the Magistrate doth aggravate the punishment upon a malefactour, for some private grudge he beareth to him: for then he useth private revenge: as also when Parents or Masters correct their servants and children in fury and rage; for though they be publike persons in this regard, yet to give correction in a cholericke mood, is to ease the heart by way of revenge.

Kindes of private revenge. 1. Inward.

2. Outward.

Vse 1.

Here then wee must learne, that wee may not requite evill for evill, in thought, word, or deed, to those that doe us wrong, any manner of way, but must rather suffer injury, and referre the revenge unto God that judgeth righteously. And because this duty goes against our naturall disposition, I will use some reasons to perswade our hearts to yeeld unto it: First, the Apostle teacheth out of Deuteronomie, that [k] *vengeance is the Lords*: if then we shall privately revenge our selves, we rob God of his right, and so sin against the first commandement. Secondly, in the next words he addeth, *and I will repay, saith the Lord*: where God takes upon him to be our debter in the case of injustice, and therefore when wee are wronged, we must not be rash to revenge our selves, but must wait with patience upon the Lord, laying downe our injury at his feet; for he will repay in due time, to them that have wronged us. Thirdly, consider the examples of worthy men in this case: for our Saviour Christ never sought revenge, but bare *wrongs patiently, committing all to him that judgeth righteously*,

Reasons against private revenge: 1

[k] Rom. 12. 19.

2

3

ly, leaving us an example to doe likewise, [l] 1 Pet. 2. 20. Yea, when hee was cruelly and unjustly crucified, he *prayed for his persecutors*, Luk. 23. 34. *Steven* also *prayed for them that stoned him*, Acts 7. 26. and *David*, though a King, would not suffer revenge to bee taken on *Shimei that cursed him*, 1 Sam. 19. 9, 10. neither would hee ever touch *Saul*, who sought his life, though he had him [m] often in his hands: nay, [n] *his heart smote him for cutting off the lap of his coat*: so farre was he from seeking revenge. Fourthly, in the fifth petition wee pray, *Forgive us our sinnes, as wee forgive our trespasses*: but if wee carrie grudging in our hearts, wee pray God not to forgive us, but to condemne us; for we will not forgive, but bee revenged on them that offend us. Now this is a most fearefull case, that a man should pray for vengeance upon himselfe. Fifthly, it is not meet in common reason, that the same partie should be the accuser and the Judge; and yet, if a man might revenge himselfe, this should be so: and therefore, if wee would bee Christs Disciples, wee must arme our selves with patience, in suffering wrong, and referre revenge to God that judgeth righteously.

1 2 Sam. 3. 5, 6.

2 Chap. 26. 9, 10.

4

Yet some will say, If we alwayes put up and suffer wrong, wee shall never be at quiet, but still bee abused. *Answ.* Though in our owne person we may not revenge our selves, yet wee may crave the helpe of the Magistrate, either for the preventing, or for the punishment of wrong done unto us: for the Magistrate is Gods Lieutenant, to releeve the oppressed, and to execute vengeance on malefactours: thus did [o] *Paul send to the chiefe Captaine*, to prevent a conspiracie that the Jewes intended against him, and [p] *appealed to Cæsar*, to avoid the danger of the Jewes at Jerusalem: and yet when wrong is done unto us, wee must beare it patiently, without seeking private revenge, although the wrong wore doubled or trebled upon us.

o Acts 23. 17.

p Acts 25. 10.

Wrong doing the properties of an evillman.

Thirdly, our Saviour Christ her calling the wrong doer *an evill one*, giveth us to understand, that it is the propertie of an evill man to doe wrong unto others; and this title is given to the wrong doer, to teach us, that wee must suffer wrong patiently, though he bee an evill man that offereth it unto us. It is the propertie of a good man to doe good continually, but to doe wrong is the marke of an evill man, who herein is like the Devill: which must teach us not to doe wrong to any one in his bodie, goods, or name, either by word or deed; but rather apply our selves to doe all the good wee can, to every one within the compasse of our calling. Hereby we shall see what our estate is, for if in our callings wee set our selves to helpe others, either by word or deed, wee answer the sight of Gods evill men: such are our Usurers, and Extorsioners, and all those that use fraud and deceit in their callings. But if wee would shew our selves to bee good men, approved

Men walking in darke.

of God in Christ, then we must referre our bredies and soules, and all that wee have, to the good of others. Although men by nature bee like to [q] *savage beasts, as Lyons, Woolves, Cockatrices, &c.* whose propertie is, to devoure and hurt other creatures, yet when it pleaseth God to receive them to mercie, and to place them in his kingdome, then they lay aside their cruell nature, and live peaceably one with another; for *in the mountaine of Gods holinesse, none shall hurt or destroy*, verse 9. It is a prophecie of Christs kingdome, that therein *the sword and speare*, which be weapons of war, *shall be turned into sithes and mattocks*, which are instruments of common good in time of peace; whereby was signified, that when men are converted, and become true children unto God, they lay aside all malice, and give themselves to doe good, and become serviceable unto all for the good of all. This was notably verified in *Paul*, who of a [r] *persecutor became a preacher*: yea, [s] *he became all things to all men, that by all meanes he might win some*. And thus doing, we are like to our heavenly father, who doth good to all; but if we give our selves to wrong doing, we are evill ones, and herein like to the Devill himselfe.

q Isa. 11. 6, 7.

r Acts 9. 21.

s 1 Cor. 9. 22.

Fourthly, Christ here forbidding private revenge, which is unlawfull, doth hereby establish that revenge, which is lawfull & just. Now *lawfull revenge* (to speake somewhat hereof) *is the worke of a just and lawfull power, requiring evill for evill*. This just revenge is two-fold, *Divine*, and *Humane*. *Divine revenge* is the worke of Gods absolute power, taking vengeance upon offenders: of the lawfulnesse of this revenge in God, there is no question; only this we must remember, that God executes this vengeance dayly, in the manifold miseries of this life, and likewise in the just condemnation of the impenitent after death. Indeed as a father he chasteneth his Church and children, for vengeance in Christ becomes nurturement; but as a severe Judge he plagues the wicked, powring vengeance on them, both temporall and eternall. *Humane revenge* is the ordinance of God, whereby men being thereunto called by God, doe execute vengeance in the name of God: and it is two-fold, extraordinarie, or ordinarie: *Extraordinarie*, when men are extraordinarily stirred up by the Spirit of God, to execute vengeance upon offenders, in the name of God. Thus [t] *Phinees slew Zimri and Cosbi*: and thus many of the Judges of Israel, especially [u] *Ehud* and [w] *Samson*, tooke revenge upon the enemies of Gods people: thus *Elias the Prophet slew Baals priests*, 1 King. 18. 40. and *destroyed three two Captaines and their fifties, with fire from heaven*, 2 King. 1. 10, 12. thus [x] *Peter killed Ananias and Sapphira*: and *Paul stroke* [y] *Elymas with blindnesse*. This kind of revenge is now rare, for we are not to looke for extraordinarie instincts: we know Christ rebuked his [z] *Disciples*, for seeking to execute this extraordinarie revenge

1. Divine.

Of lawfull revenge.

2. Humane.

Extraordinarie.

t Num. 25. 7, 8.

u Judg. 3. 21.

w Judg. 14. 19. and chap. 15. &c.

x Acts 5.

y Acts 13. 10.

z Luke 9. 55, 56.

upon

upon the Samaritans; and therefore when wee have a conceit hereof in our selves, wee may justly suspect what spirit it is that moveth us. *Ordinarie revenge* is that which men ordinarily put in execution, in the Church and Common-wealth, according to Gods will, being thereto called by God: and it is two-fold, Lesser, or Soveraigne. *Lesser revenge* is the inflicting of lawfull correction upon offenders, in word or deed, not reaching to the case of life and death: this kinde of revenge is committed to parents over their children, and masters over their servants, to Schoole-masters over their Schollers, and Tutors over their Pupils. *Soveraigne revenge* is that whereby the Magistrate may lawfully punish men according to their offences in bodie, goods, or life it selfe; this I call soveraigne, not simply, but because it is the highest that agreeth unto man, being of life and death. This revenge is executed partly in peace, and partly in war: In peace, by the confiscation of goods, by imprisonment, banishment, and (if the offence deserveit) by taking away of life, for the good of the State publike. In time of warre, when as (not for everie case) but for the just repelling or requiting of wrongs, warre is made against the enemies of the State. Now though it belong to the Magistrate only, to execute publike revenge, yet everie private man may have the benefit hereof, and may upon just causes use the Magistrates helpe for his revenge: as first, if his cause bee weightie wherein hee is wronged: 2. if it bee necessarie: and 3. if it be for his just defence, for the common good, and the punishment of the offender; and the Magistrate in these cases may lawfully, nay, he must put in execution revenge for private men: for without this, neither Church, nor Common-wealth, nor any Societie could stand.

Thus, we see what just revenge is: now considering it is the ordinance of God, this must admonish us to eschew all outward offences, that wee may so escape the just revenge of the Magistrate: and also to make conscience of all sinnes, that so wee may avoid the vengeance of God. And thus much of the generall rule.

Now because this generall rule might seeme to be hard, therefore Christ explaines the same in three particular examples, wherein he shewes how men are to behave themselves, when they are wronged. The first example is in these words, *Whosoever shall smite thee on the right cheeke, turne to him the other also*: under which are comprehended all injuries done to mens bodies, not only by blowes and words, but also in the contempt of their persons, signified by striking on the right cheeke: for usually men strike with the right hand, which directly should light on the left cheeke, and if the right cheeke bee smitten, it is commonly with the backe of the hand, which is a blow with contempt: now, say a man is abused in his bodie, even by blowes of contempt, yet hee must not revenge himselfe, but *turne the other cheeke also*: which words must not simply bee understood, but by comparison thus; *Rather thinke thou revenge thy selfe, and resist the evill one that hath stricken thee on the right cheeke, turne to him the other*: for this particular example comprehendeth in it the generall rule of not resisting evill by private revenge: and that it may not simply be taken may hereby appeare: first, because Christ should then command the sufferer to give further occasion of wrong doing to the evill man, which is not his meaning: againe, Christ himselfe who gave this Rule, did not so practise it, when he was smitten by the servant of the High Priest, Joh. 18. 22, 23.

First, by this example Christ condemneth the common practice of challenging the field for personall wrongs, and of taking that challenge when it is given; as also the fighting the single combat: for Christ teacheth, that a man must take many wrongs, before he seeke to revenge himselfe by any such course. If it bee said, it is a disgrace to refuse a challenge; wee must know, that true grace and credit standeth in yeelding obedience unto God, and not in sinning against him for the saving of our reputation with men.

Secondly, the common practice of *fighting* and *quarrelling*, is here condemned: many hold it unlawfull to give the first blow, but yet if another strike them they thinke they may strike againe: but this Christ here condemnes, and his owne example is against it: for when hee was smitten before the High Priest, hee [a] *smote not againe*: when *Paul* [b] was smitten, he only defended himselfe in word, but smote not againe. And Christ checketh *Peter* for taking the sword, to resist the Officers that apprehended him in the garden; indeed hee permitted his Disciples to weare weapons, yet not for revenge, but for their just defence only.

Thirdly, Christ here condemneth their opinion, that make it a matter of praise for a man, that he will not turne his face from a man. It is indeed the praise of the Magistrate to be courragious, and not to feare the face of man. But yet a private man, be he never so strong, ought to turne his face from the adversary, unlesse it be in the case of his necessarie defence: for a man must suffer double or treble wrong, rather than revenge himselfe. If any shall thinke this to be a great disgrace, still he must remember, that our chiefest honour consisteth in approving our selves unto God, by obeying his will, who here commandeth us rather to turne our backs and flie, than to resist in our owne revenge.

Quest. But what if a man be assaulted, either on the high way, or in his house, may hee not then resist, to save his life and his goods? *Ans.* In such a case, hee may doe two things: First, he may to the uttermost of his power, defend himselfe and his goods; for the Text speaketh not against defence, but against revenge. Secondly, if a man can see no way to escape, either by

Civill unio.

Wherein one may resist the Magistrate for revenge.

2. Example of suffering wrong.

Vse. Challenging the field unlawfull.

Fighting and quarrelling.

a Joh. 18.22.23.
b Acts 23.3.

What a man may doe, being unlawfully assaulted.

1 Contentious lawing not Christianlike.

by flight, or calling for helpe of the Magistrate, then he is to stand so farre in his owne defence, that he is rather to kill than be killed: for in this case, God puts the sword into a private mans hand, and makes him a Magistrate, to execute revenge upon his adversarie: and thus might a man lawfully *kill a theefe in the night without the guilt of blood*, Exod. 22. 2.

Fourthly, hence observe, that no private man may lawfully kill a Prince, though he should tyrannically destroy both Church and common wealth; for this Rule must square the actions of private men, they must rather beare double and treble wrong, than by way of private revenge resist the evill one. The revenge of evill Magistrates must be referred to God, to whom it justly belongeth, as *David* did, 1 Sam. 26. 10. and Psal. 43. 1.

Lastly, in this first example of particular injurie, we may see one propertie of an evill man; namely, to be given to fighting, quarrelling, and contending: such an one may think himselfe a goodly fellow, but yet he that uses his strength to ordinarie quarrelling, and wrong doing to others, is here made an evill one, by the sentence of our Saviour Christ: and therefore such as excell in strength, if they would be approved of Christ, must make conscience of quarrelling and fighting, and offer violence to no man.

Pulpit-tyrants call the powers a Tyrants.

Quarrelling note of an evill person.

v. 40 *And if any man will sue thee at the law, and take away thy coat, let him have thy cloake also.*

2. Example of suffering wrong.

Here Christ propounds the second example of wrong done unto men, wherein he forbids the party wronged to revenge himselfe: to wit, being injured in his goods, either privatly, or under colour of law, for both these may here well be understood. By *coat* is properly meant *the inner garment*; and by *cloake* the outward: but here the words are not so strictly to be taken, but indifferently for any divers garments: for in *Luke* they are thus set downe, *And him that would take away thy cloake, forbid not to take thy coat also*. And Christs meaning is this; If one unjustly contend with thee, to take from thee one garment, let him have another also, whether coat or cloake, or such like thing. And yet this commandement is not simply, but comparatively to be understood; to wit, rather than a man should seeke private revenge, hee must not onely suffer the losse of one garment but of moe, and so of other temporall goods.

Out of this example, we may learne these Instructions; First, that Christians must be quiet and patient, and not given to contend, whether it be privately, or openly by suit at the law. This contention *Paul* reproved in the Corinthians, 1 Cor. 3. 3. and chargeth the Philippians *that nothing be done among them by contention*, Philip. 2. 2. which is a notable rule: for though men be at difference, yet there ought to be no contentious either in word or deed, all things ought to be done in love, and so strife shall cease: that wrangling spirit is not of God, whereby men strive to put downe others in words: when a man hath spoken his minde, he ought to cease, for multiplying of words is against Christian civilitie, and every where condemned in the holy Scripture.

Secondly, here is condemned, not the lawfull, but the common use of lawing, whereby men for every trifle will trouble the Courts. This argues a contentious spirit, and a minde that is given to revenge, which beseemeth not Christians, as *Paul* sheweth, 1 Cor. 6. 1, 2, 5, 6. and yet it is the common practice in these our daies, from whence come such unchristian speeches as this, *I will be revenged on him, or else I will spend all that I have*. But the truth is, that rather than a man should goe thus to law, hee ought to suffer a double and treble losse.

2 Common use of lawing naught.

Thirdly, here Christ teacheth, that in all our dealings we must have a principall regard unto charitie, and rather seeke to maintaine this grace in our hearts, than our outward worldly goods.

3

Fourthly, we are here taught to preferre our owne peace and quietnesse, before our temporall goods; yet not simply, but in this respect, that hereby we may have fitter time with quietnesse to imploy our selves in the worship of God, and so edifie our selves in holinesse and pietie: this dutie concerneth them especially, which have much dealing in the world, and thereupon many occasions of anger and vexation: for such unruly passions make a man unfit for Gods service; it is the meeke and lowly heart that receives the blessing from the Lord, Matth. 11. 29.

4 How we ought preferre our peace.

Lastly, in this example is set downe unto us, *a second propertie of evill men*; namely, to bee given to wrong their brethren in their goods, either privately, or under colour of law: such a one was *Zacheus* before his calling, when hee gathered tribute and custome for the Roman Emperour, he used [a] *forged accusations*, for his owne gaine: and these our dayes abound with those that enrich themselves by pilling and polling of their brethren; but all such are unjust and evill persons, by the judgement of our Saviour Christ.

5 Wrong doing a note of an evill person.

a Luk 19.8.

verse 41 *And whosoever will compell thee to goe a mile, goe with him twaine.*

3. Example.

Here Christ propounds the third example of wrong doing, by Superiours towards their inferiours, wherein the partie wronged is likewise forbidden to make resistance by way of private revenge. For the understanding whereof, wee must know, that as in this our common wealth we

we have *Post-masters*, so in other countries, especially in *Persia*, there were like officers, who by authoritie from their Kings or Emperours, might take mens cattell, nay, men themselves, and use them for travell and carriage, at their pleasure: and it is like, the Jewes had got this custome among them after their captivitie, as may in part appeare, by *them* [b] *compelling Simon of Cyrene to beare Christs crosse when they met him.* Now Christ speakes here of the abuse of this authoritie; saying, *That if a man compell thee wrongfully, under colour of the Magistrates authority, to goe with him one mile, goe with him twaine*: that is, rather than by resisting thou shouldest revenge thy selfe, goe with him two miles: whence he gives to all Inferiours a commandement, to beare patiently the wrongs that are done unto them by their Superiours, and rather to suffer a double wrong, than seeke to revenge them selves by private resistance.

Exod. 27. 34.

This vices of impatience commended.

1

Here then we see a just ground of reproofe of inferiours for sundry practices of impatience towards their superiours; as first, when a man is attached by an Officer, to make violent resistance. This practice swarveth from the Rule of Christ: for by thou art attached wrongfully, yet thou oughtest to acknowledge Gods ordinance in Magistracie, and to obey the same, without offering private revenge. Secondly, it often falls out, that Land-lords, and men of wealth, oppresse the poore, by inclosing of common lands, and such like; now hereupon the poore fort use to raile against them, and to curse them: but this practice is also here forbidden by our Saviour Christ; for albeit the rich men sin grievously in oppressing the poore, yet the poore must suffer rather a double or treble wrong, than by cursing speeches seeke private revenge.

2

A note of evill superiours.

Againe, in this example we may see a third kinde of wicked men; to wit, all such as being superiours, doe wrong and violence to their inferiours; as cruell Magistrates, oppressing Land-lords, cavelling officers, usurers, and such like: these are here called *exiliones* by our Saviour Christ: and therefore they must learne to shew mercy, and leave off wrong and violence, if they looke to escape to be judged as evill ones at the last day.

Christianlike a state of suffering.

Thus we see the three particular examples of wrongs, wherein men may not revenge themselves privatly. Now from them all joyntly considered, we may note two points: First, that the calling of a Christian is a state of suffering: 1 Pet. 2. 20, 21. *If ye take it patiently when ye suffer wrong for well-doing, this is praise worthie, for ye are hereunto called*: and therefore, if we would declare our lives to be the true members of Christ, wee must shew forth patience in bearing wrongs, without seeking revenge. This was Christs lesson to his Disciples; for having told them of afflictions to come, he bids them to [c] *possesse their soules with patience*: so when the spirit of God sets downe the afflictions of the Church, he addes this as an *Item*, [d] *Here is the patience of the Saints*. We therefore must labour to repell all malice and rancour when we suffer unjustly, remembring this rule of Christ, that rather than wee offer private revenge, we must suffer the doubling and trebling of the wrong. It is true indeed, this is hard for flesh and bloud to doe: but if we be but flesh, that is, naturall men, why doe we professe our selves to be Christians? for *He that hath not the spirit of God, is none of his*, Rom. 8. 9. And if we be in the spirit, we must obey the motions thereof, and learne of Christ who was meeke and humble, and following him, we shall finde rest for our soules.

Luk. 21. 19.

d Heb. 10. 34.

Secondly, when Christ sets downe these three examples of suffering wrong, he applies himselfe to the present outward estate of the Jewes, which was this? For one man to suffer wrong of another in his bodie, and in his goods, and yet so rest contented, without releefe or amends. Now the cause of this their miserable condition, was their servitude to the Roman Emperour, who a little before Christs comming, had removed the Scepter from Juda, and made Juda a Province tributarie unto Rome, so as they were ruled not by a Prince of their owne, but by a foren enemies Deputies.

Forren regiment a grievous thing.

In this estate we may see the miserable condition of any people that are in bondage, to a forren enemie: their lives are every way miserable: for besides their personall bondage, they are constrained to suffer losses and wrongs, in goods, in their names, without all remedie or releefe. The consideration hereof must teach us, First, to be heartily thankfull unto God for the happie outward peace, which with the Gospell of Gods grace we now enjoy under our Soveraigne, being free from subjection unto any forren power. Secondly, to pray earnestly unto the Lord, for the good estate, life, and health of our Prince, by whom under God, we enjoy such joy and prosperitie; as also for the continuance of Gods holy hand of protection to preserve the whole land against all forren power whatsoever. Thirdly, to repent unfainedly of all our sins, that so we turning unto God from them, he may continue unto us those happie dayes of peace, wherein we have freedome from subjection to forren tyranny: for our sins are our greatest foes, they lay open the ports of our lands, and the gates of our cities to the spoyling enemie; they will pull downe our strong walls, and take away the strength of our armed men: no enemies can doe us so much harme as our owne sinnes: and therefore we must humble our selves for them, and if we have not repented, now we must begin; and if wee have begun, wee must proceed and renew the same more and more. If wee had felt the misery of subjection to forren power, as these Jewes now did, it would touch us: and therefore before these evils come upon us, let us meet our God by true repentance, that so he

he may keepe from us this fierce wrath.

v. 42 *Give to him that asketh: and from him that would borrow of thee, turne not away.*

Doe good for evill.

Christ having forbidden private revenge, doth here command the requitall of good for evill, in two particular examples of well-doing, taken from giving and lending: by both which, though not expressely, yet in sense and meaning Christ would teach his hearers thus much; *Let the man bee what he will, doe thou good unto him for evill.*

Almes-giving a duetie.

B For the first, *Give to him that asketh, &c.* These words must not be taken simply, but in this sense: *Give unto him that asketh on a just cause being poore, though he cannot requite thee againe*, nay, though he had done thee wrong, and were thine enemy. This exposition is plaine, Luke. 6. for having set downe his commandement for giving, v. 30. he renders this reason thereof in effect; *Because they cannot requite thee againe*, v. 33. which plainely imports that it must be to the poore.

Here now first observe, the forme of Christs words, they are commanding, *Give to him, &c.* whence I gather that a man is bound in conscience upon the paine of death to give Almes and releefe: Matth. 25. 41, 42. Christ adjudgeth some to hell for the neglect of this dutie: now there could be no such curse, if there were no commandement, that did bind their conscience to doe that, for want whereof they are condemned. Againe, in the sixth commandement, we are bound to doe all duties that may preserve our neighbours life, of which sort is giving releefe unto the poore, without which they cannot live. If it be said, that [a] *Daniel* made Almes-deeds no commandement, but a matter of counsell unto *Nebuchadnezzar*: I answer, that things commanded may bee propounded by way of counsell: so doth Christ to the Church of Laodicea, [b] *I counsell thee to buy of me gold, &c.* Againe, *Daniel* used this forme of speech to the King, *Let my counsell be precious unto thee*: not because it was no commandement, but because he would so temper his speech, that it might better take place in the stout heart of this proud king. And when as *Paul* (2 Cor. 8.) speaking of Almes saith, *he speaketh not by commandement*, it is to be understood not simply of Almes-giving, but of the measure thereof, as the former verse doth plainely shew.

a Dan. 4. 24.

b Rev. 3. 18.

Vse 1. We may not doe with our owne what we will.

Here then we see those men confuted which say, they may doe with their owne what they will: this is not so, for mens goods are not their owne simply, but Gods also: and they indeed are but the Lords stewards to dispose of them as he commands: now his will is, that part thereof should be given to them which want.

Secondly, we see here also that those men A sin grievously who are so covetous, that they will give nothing to the poore: sell they will, and lend also, upon a good pawne, for their owne advantage: but by free gift they will part with nothing. These are miserable persons, who doe what they can to condemne themselves: for Gods commandement binds men in conscience to give unto the poore, and that freely. Yet here we must know, that not onely they who give freely doe a worke of mercie; but also they who lend and sell, when as their lending and selling will as much profit the poore as giving: this in effect is almes-deeds here also commanded: and therefore *Joseph* is commended, not onely for giving, but for selling corne to the Ægyptians and others in the time of dearth.

Parcimonie condemned.

Lending and selling may be works of mercie.

Thirdly, this being a commandement binding conscience, must stir us up to doe all good duties of releefe with cheerfulnesse, that so meet and decent provision for the poore may not onely be begun, but also continued: for it is acceptable unto God.

A second point here to be observed is, what kinde of commandement this is: *Give to him that asketh.* Gods commandements be of two sorts, Affirmative and Negative; and in the Morall law the one is alwaies comprehended in the other: now this commandement is affirmative, which must be noted, because negative precepts lay a streighter bond upon the conscience than the affirmative: and therefore are the precepts of the Moral law for the most part propounded negatively: for the negative precept binds a man to obedience alwayes, and to all and every time: as when God saith, *Thou shalt not kill*, a man is never exempted from obedience hereunto: but an affirmative commandement, though it bind alwayes, yet not to all times, as this of Christ for giving almes, it bindes not all men, but only those who are inabled to give; nor yet the rich to all times, but then onely when just occasion of giving is offered: and the same may be said of every affirmative commandement, as of keeping an holy rest unto the Lord, it bindes a man for ever, but not at all times, onely for the seventh day, and such like.

Negative precepts more forcible than affirmative.

C

D Yet further to lay open this commandement touching Almes, we will herein handle eight points: I. who is to give: II. what is to be given: III. to whom we must give: IV. in what order: V. how much: VI. in what place: VII. at what time: VIII. in what manner we must give.

Of Almes-giving eight points.

For the first: The person that is to give, is not every one, but such as God hath set apart for this dutie: for, Matthew 25. 42, 43. some are there made to receive, as the *hungry, thirstie, naked, sicke, &c.* and others are made fit to give *clothing, food, comfort*, and such like. And Saint *John* telleth us who is made fit to give, namely, [c] *He that hath the goods of this world*: not onely he that hath abundance, but even he that

Who must give.

c 1 Joh. 3. 17.

that hath but a smal portion of worldly goods: and therefore the theefe that stole for want, is *forbidden to steale, and commanded to labour,* [d] *that he may have to give to him that wanteth:* and the poore widow is commended of Christ, that [e] *of her penury gave to the treasury but two mites.* Now in a giver there must be two things: first, a right unto the goods he giveth: for a man may not give that which is not his owne: secondly, a present full proprietie in the things he giveth, (unlesse it be in the case of necessitie:) and by this are children and servants excluded from giving, unlesse they have some things of their owne, or doe it by command.

Quest. Whether may the wife give releefe unto the poore, without her husbands consent? *An ancient answer* is this, that many wives in giving are *Abigails* in regard of their husbands, who are like unto *Nabal*; and therefore may give: and yet some other ancient Divines adde this, that the wife cannot give, where all consent of her husband is wanting, becaufe both shee and all her possessions belong unto him principally; yet here we are to know, that there is a double consent of the husband; *expressed in open words,* whereupon there is no question, but the wife may lawfully give: and *secret,* which is threefold; first, when the husband doth not dissent; secondly, when he gives consent generally, as when he allowes her to give, but names not any particular; thirdly, when the wife hath a probable conjecture and presumption, that if her husband did know, he would allow of her giving. And in these cases of secret consent, the wife may also give: but if shee have not his consent any of these waies, shee may not lawfully give, unlesse in these cases: 1. that shee hath something private of her owne, either by exception before, or by grant after marriage: 2. that her giving serves to preserve the life or good estate of her husband and family, as *Abigails* did when she gave to *David:* 3. that the necessitie of the receiver requires present releefe: for extreme necessity dispenseth with proprietie.

II. Point. What is to be given? namely, *Almes.* Here two questions are to bee skanned: I. what is almes? II. whereof almes are to bee raised? For the first, *Almes is a free gift, tending to preserve the temporall life of our neighbour:* first, I call it a *gift,* understanding it largely, because forgiving to them that are not able to pay, is an almes deed. Secondly, I say *free,* to distinguish it from subsidies to Princes, and Tenths-giving for the stipend of the Minister, and such like. These are gifts, but no free gifts: for the people receive protection from the Magistrate for their subsidies, and instruction from the Minister for their Tenths. Thirdly, I say, the end of Almes is *to preserve temporall life;* to distinguish it from spirituall gifts, which concerne the soule: the Papists make all workes of mercie whether they concerne the bodie or soule, to be almes; but almes properly, are gifts that tend to preserve this naturall temporall life.

II. Question. Whereof are almes to be raised? Ans. First, of our owne goods: for a man ought not to give that which is an other mans: and therefore those that owe more than they are worth, cannot give almes, but are rather fit to receive: for all that they have in right and conscience belongs to some others. Secondly, *our Almes must be our first fruits:* things wholesome and good, and such as are fit for the person releeved. They must not bee the refuse of our goods, which wee know not elsie what to doe with: Nehem. 8. 10. *Part of the fat, and of the sweet must be sent to them, for whom none is provided.* Thirdly, Almes must be of *goods lawfully gotten:* for evill gotten goods must be restored, either to the owner (if he be knowne) or to some of his kindred, or to the Magistrate: which shewes, that the Usurer ought rather to restore, than to give almes of his gaine for usurie. Fourthly, our Almes must bee given of our owne, with *difference and discretion:* every mans goods for the most part may be distinguished into foure degrees: first, some are necessary to preserve life, without which a man and his family cannot live: secondly, some are necessary to mans estate, as those goods by which a man putteth in practice the duties of his calling; such are bookes unto the Student, and tooles unto the tradesman: a third sort are such as are requisite for the decencie of a mans estate, and such are those that make a man walke in his calling with comfort, ease, profit, and delight: the fourth sort of things are superfluous; that is, all that portion which a man may want, and yet have things necessary for this life, and estate, and for the decencie thereof: these two last degrees are in Scripture called abundance. And answerably, there are two degrees of poverty: the first, is *common want,* when a man can live without receiving Almes, but yet very hardly: the second, is *extreme want,* when a man without releefe cannot possibly maintaine life: now in common want we must give of our abundance; that is, both of our superfluity, as also of our riches that serve for decencie: Luke 3. 11. *He which hath two coats, let him part with him that hath none:* now he that hath two coats, is not he that hath a coat and a cloake, for so had S *Paul,* and yet retained them both lawfully for his use: but Christs meaning is, that he which hath things necessarie, and besides something over, serving for decencie and superfluity, must give thereof to him that lacketh. And in extreme necessity, hee must give of those goods which pertaine necessarily to his life and estate: for our neighbours life must be preferred before our owne temporall goods, and outward estate: h *Paul* testifieth of the *Macedonians; that in the extreme necessity of the Saints, they gave to their power, yea, and beyond their power:* upon this ground the Christians in the primitive

[a] Eph. 4. 28.
[b] Luk. 21. 2, 3. Proportion in a giver.
Of almes-giving by a wife.
August. epist. 199.
1 What is to be given.
Almes described. 1
2
3
Whereof must almes be raised. 1
2 Prov. 3. 9.
3
4 Temporall goods distinguished. 1
2
3
4
2 Degrees of poverty.
[e] 2 Tim. 4. 13.
[f] 2 Cor. 8. 3.
[g] 2 Thess. 3. 10.
[h] Luk. 3. 51. with Mark 6. 3.

mitive Church, [i] *sold their possessions for the releeving of the poore brethren in extreme want:* rather diminishing their owne temporall estate, than suffering the poore to want that were in extreme necessity. This rule ought alwayes to be regarded and practised, especially in times of want: as for those that make advantage of a dearth, and enrich themselves by Gods judgement on the poore, they are most miserable and wretched people, quite voyd of every sparke of that gracious dispolition which was in Christ, who being *rich,* even King of heaven and earth, [k] *made himselfe poore, that through his poverty, he might make others rich.* It is the wil of God, that we should beare one anothers burdens, and helpe to lift up the poore that are prested downe with the judgement of God: which we shall do, when we give not onely of our abundance in common want, but even of our necessaries in the extreme want of the poore.

III. Point. To whom must we give? *Ans.* To the poore: this needs no proofe: yet in these poore two things are required: First, they must be truly poore: that is, such as are indeed either in common or extreme want: and of such Saint *John* saith, [l] *If any have this worlds good, and seeth his brother have need, if hee shut up his compassion from him, how dwelleth the love of God in him.* Secondly, they must be such as cannot help themselves: Levit. 25. 35. *If thy brother be impoverished, and have a trembling hand, thou shalt releeve him:* the man of a *trembling hand,* is one that is not able to maintaine himselfe: of this sort are Orphans, widowes, the aged, sicke, blind, lame, maymed in service, and such like, all these must be releeved. But the case stands otherwise with that kind of poore, which we call *lusty beggers,* who are able to provide for themselves, if they would take paines: Saint *Pauls* rule belongs to them, [m] *If they will not worke, they must not eat:* that is, they must not be maintained on the Almes of the Church. *Quest.* 1. What must such lusty poore doe? *Ans.* They must be employed in some lawfull calling, wherein they may labour to get their owne bread, and not eat the common food of those that are poore indeed. For the Church and Common-wealth are as a mans body, wherein every member hath his severall office, for the good of the whole body: and indeed every man should have not onely a generall calling of a Christian, but a particular calling also, wherein he must imploy himselfe for the common good: it is against the Word of God, and the light of Nature, that any should live having nothing to doe. *Adam* in his innocency was injoyned to worke in the garden; and our [n] *Saviour Christ* before his baptisme, lived under his father in a particular calling, till hee was thirty yeares old; whose examples we must follow. *Quest.* 2. What is our duty towards these lusty beggers? *Answ.* From [o] *Pauls* rule we may gather, that wee must not ordinarily and of custome releeve them: indeed upon present necessity they are to be releeved, but yet with this advertisement, that they looke not for it againe, but that they provide for themselves by labouring in some lawfull calling: for this common releeving at mens doores, makes so many idle vagabonds and rogues as there are.

IV. Point. In what order must we give our Almes for distinction of persons? *Ans.* Touching order in releeving, the holy Ghost hath laid downe three Rules: First, by S. *Paul,* [p] *He that provideth not for his owne, and namely for them of his household, is worse than an Infidell:* whence this order may be observed, that I. a man must give to them that bee of his owne household and family: II. to his owne bloud, kindred, and alliance: III. unto strangers. The second Rule is this, Gal. 6. 10. *Doe good unto all, but specially to the household of faith:* first, *believers* must be releeved, and then all others, good or bad. The third Rule is given by *Moses* Deut. 15. 10. *We must first releeve our owne poore,* that is, such as live among us, *and then give unto strangers,* if our ability will afford, and their necessity doe require.

V. Point. How much must we give? Touching the measure of our Almes, there is no particular commandement in Scripture: but yet these generall Rules may thence bee gathered: First, that *a man is not bound to give all that he hath:* Prov. 5. 15, 16. *Drink the waters of thine owne cisterne, and flowing streames out of the middest of thine owne well: let thy fountaines dispense themselves abroad:* where under an allegory borrowed from waters, the holy Ghost directeth a man, for the disposing of his riches; namely, comfortably to enjoy his owne goods, and yet to bestow some part thereof on them that want: and Luk. 3. 11. *Let him that hath two coats, give* (not both) *but one to him that wanteth:* where we see them justly rebuked, that in prodigality doe riotously lavish and spend all that they have: for if a man may not give all, much lesse may he spend all wilfully. *II. Rule.* 2 Cor. 8. 13. *A man must not so give to others, that he himselfe be grieved, and they be eased altogether. III. Rule.* Almes must be according to the givers ability, and withall answerable to the necessity of the poore, whether in food, raymeat, or harbour: for Paul saith, speaking of common releefe, [q] *the ministration of this service supplieth the necessity of the Saints:* and S. *Iames* requires, that in releefe such things bee given [r] *as be necessarie to the body:* and Deut. 15. 8. *If thy brother be poore, thou shalt open thy hand unto him, and lend him sufficient for his need which he hath.*

VI. Point. In what *place* must Almes be given? Touching the place we must know this; that it is a disorder, not beseeming Gods Church, to give releefe to wandring beggers at our doores: this may appeare by these reasons. It is Gods commandement, [s] *that among his people there should be no such beggers:* If any

1 Act. 4. 34.
k 2 Cor. 8. 9.
To whom we must give.
l 1 Joh. 3. 17.
Of giving to lusty beggers.
m 2 Thess. 3. 10.
1 Rule.
2 Rule.
3 Rule.
n Luk. 2. 51. with Mark 6. 3.
o 2 Thess. 3. 10.
p 1 Tim. 5. 8.
I. Rule.
II. Rule.
III. Rule.
The order of giving Almes.
Of the quantity of our Almes.
1 Rule.
2 Rule.
q 2 Cor. 9. 12.
r 1 Tam. 2. 15.
The place of Almes-giving: wandring beggers not to be releeved at doores.
Reasons. 1
s Deut. 15. 4.

man aske, how the poore were then relieved? I answer, God tooke sufficient order for their provision: for first, the husbandman [a] *must not gather his grapes cleane, nor yet his corne-field, but leave the after-gathering and gleaning for the poore.* Secondly, besides the [b] *yearely Tenths for the Priests and Levites, every three yeares tenths were to be gathered and kept for the poore, and for strangers.* Thirdly, every seventh yeare the land was to rest, and all that is brought for that yeare, with the fruit of vineyard and olives was for the poore, Exod. 23. 11. Againe, in the new Testament the *Apostles ordained*, that in every Church there should be *Deacons*, that is, men of wisdome and discretion, who were to gather for the poore, and likewise to dispose of that which was given, according as every man had need: in which very order of provision for the poore, the Lord forbids all wandring begging. II. These wandring beggers, are the shame and reproach of the people where they are suffered: for it argueth want of care of good order in Governours, and want of mercy in the rich, that they gather all to themselves, without regard how the poore should live. III. In releeving these wandring beggers, there is this double want in the giver; he cannot tell what to give, nor how much: because he knowes not the state of the party that beggeth. Now in almes-deeds there ought to bee a double discretion: the giver ought to know both his owne ability, and also the necessity of the receivers. IV. Common releeving at mens dores makes many beggers, and maintaines a wicked generation: for these wandring beggers are for the most part flat Atheists, regarding nothing but their belly, separating themselves from all congregations: and from begging many fall to stealing; or else they take such pleasure therein that they will never leave it, no not for a yearely rent. This is knowne to be true by experience. All which things duly considered, must move the Magistrates and every other in their place, to see that better order be observed for the poore than doore-releeving to all that come. And sith good lawes are made in this behalfe, men ought in conscience to see the same observed and kept: neither can any man without sinne transgresse the same. Indeed, if good order were not provided for the poore, it were better to releeve them in their wandring course, than to suffer them to starve: for so dealt Christ and his Disciples with the poore, when good order failed among the Jewes, they releeved them in the high wayes and streets.

Time of almes-giving. *Rules I.*

VII. Point. At what time must Almes be given? *Ans.* Hereof the Scripture speaketh little, yet this may be gathered thence: First, that releefe must be given when present occasion requireth: therefore *Salomon* saith, [a] *Say not to thy neighbour, Goe and come againe to morrow, if thou now have it.* Secondly, that the Sabbath day is a fit time for the giving of releefe for the poore: for the [b] *Apostle commanded the Corinthians*, that each one should lay a side upon that day, according as God had prospered him the weeke before, that which hee would give for the poore: where by the way, it may be observed, that daily giving at mens doores was not allowed by the Apostles. Also touching Trades-men this may be added: from this, that the Apostle makes contribution for the poore *a Sabbath dayes worke*; that whereas they use to imploy part of the Lords day, both morning and evening in serving their customers for their owne private benefit, this cannot be warranted: only this they may doe, upon the Sabbath they should sell unto none, but to such as buy of necessity, and then they may not make a private gaine of their sale, but must turne that worke to a worke of mercy for the poore, either selling without gaine, if it be a poore body that buyes; or giving the gaine of that which they sell to the rich, for the releefe of the poore. This indeed will hardly be obtained at trades-mens hands, but yet they must know, that the whole Sabbath day is the Lords, wherein hee will be worshipped with delight, neither ought men to doe therein their owne workes, nor seeke their owne wills, nor speake their owne words, Isa. 58. 13.

The manner of Almes-giving.

VIII. Point. In what manner must Almes be given? *Answ.* Hereof more is to be spoken in the chapter following: yet from this text these things may be observed: First, that Almes-giving must bee free; the giver must neither looke for recompence at the hands of man, nor thinke to merit any thing thereby at the hands of God. That Popish conceit deprives a man of the true comfort of the spirit in this worke of mercy: none but Christ by his obedience could ever merit at Gods hands. Secondly, our hearts in giving must be touched with charity, and the bowels of compassion: we must give with cheerefulnesse for *without love, all that we give is nothing*, 1 Cor. 13. 3. and *the Lord loveth a cheerefull giver*, 2 Cor. 9. 7. now if we consider the poore as our owne flesh, and see Gods image in them, this will move us to pitty. Thirdly, in the person of the poore wee must consider Christ Jesus, and give unto them as we would give unto Christ. This will move us to give, and that cheerfully: for in the day of judgment Christ will make it knowne that he comes for releefe to the rich in the person of the poore: to the mercilesse he will say, [b] *In as much as ye did it not to them, ye did it not to me*: but to the mercifull thus, [c] *In as much as ye did it unto one of the least of these my brethren, ye have done it unto me.* Fourthly, our almes must be given as a pledge of our thankfulnesse unto God for the blessings we enjoy: for all we have, commeth from God, [d] *and of his hands it is, whatsoever we give*: now he professeth, that when men *doe good, and distribute to the poore, he is well pleased with such sacrifices.*

Having seene what this duty of Almes-giving

[a] Lev. 19. 9.
[b] Num. 18. 26. Deut. 14. 28, 29.
[a] Act. 6. 3.
[a] Prov. 3. 28.
[b] 1 Cor. 16. 2.
[a] Luke 6. 35.
[b] Mat. 25. 45.
[c] v. 40.
[d] 1 Chr. 29. 14.
[e] Heb. 13. 16.

ving is, and how it must be performed; we must now stirre up our selves to put the same in practice: and to move us hereunto, consider the reasons following: I. We all desire to be counted righteous; now if wee would be such indeed, we must *visit the fatherlesse and widowes*, we must *doe good, and give almes to the poore*: for *this is pure religion and undefiled before God*, as S. *Iames* [f] saith. To come to the Church and heare the Word, and to receive the Sacraments are good things; but without mercy to the poore they are not regarded, but hated of God, Isa. 1. 13, 14, 15. II. If a man should offer unto us a peece of ground to manure and till for our owne reaping, we would take it kindly and bestow both paines and seed upon it: behold, the poore are sent of God to the rich; as a peece of ground to bee tilled, and when they give to the poore, they sow upon the ground: now as *Paul* saith in this case, [g] *he lacke as a man soweth, so shall he reape*: we therefore must sow liberally, that wee may also reape liberally. III. Prov. 19. 17. *He that hath mercy upon the poore, lendeth unto the Lord*: wee would easily be moved to lend, if we had an honest man to be surety unto us, for returning of our owne with advantage: well, the Lord offers himselfe to the rich to be surety for the poore; who then will feare to lend, having to good a debter? IIII. If these promises will not move us, let us consider the fearefull curses threatned against the mercilesse and hard hearted; for as *he that giveth to the poore shall not lacke, so he that hideth his eyes from them, shall have many curses*, Prov. 28. 27. *And hee that stoppeth his eares at the crying of the poore, he shall crie and not be heard*, Prov. 21. 13. and the woefull sentence of condemnation shall bee pronounced upon the wicked for the neglect of this duty, Mat. 25. 41, 42.

Motives to Almes-giving.

[f] Jam. 1. 27.
[g] 2 Cor. 9. 6.

Propriety of goods lawfull.

Further, from the words, *Give to him that asketh*, I wee may learne, that it is the will of God, that among his people there should be a *propriety of goods*, and that all things should not be common in that behalfe: for the Lord would have some to have to give, and some to want that they might receive; which would not be, if all things should bee common both for use and propriety, as some have fondly imagined. If any man thinke it was so in the primitive Church, because it is said, [h] *they had all things common*, hee is to know, that that community was in such things onely, as men had then freely given for the common good. And yet even then, none was compelled or bound in conscience to give all his substance in that sort: for there *Peter* tells *Ananias*, that *his possession, while it remained unsold, appertained to him, and after it was sold, the price thereof was in his own power to dispose of as hee would.* *Obiect.* 2. All things belong to beleevers, as *Paul* saith, *All things are yours*, 1 Cor. 3. 21. and therefore they ought to be common. *Ans.* The Apostle meaneth that they had right in Christ to all things, and did enjoy them by hope; but yet the fruition of them in actuall propriety, is not had before the day of judgement.

[h] Act. 4. 32.
[i] Act. 5. 4.

Againe, if giving to the poore be a duty of every one, whom God inables hereunto, then no man may voluntarily dilable himselfe from it; whereupon the Popish practice of undergoing voluntary poverty falls to the ground, as unlawfull: for thereby they disable themselves unto this duty. Indeed the Papists make this a *state of perfection*, but *David* judged begging to be a curse, Psal. 109. 10. else he would not have spoken of freedome from beggery as of ableting, which he doth, Psal. 37. 25. *I never saw the righteous forsaken, nor his seed begging.*

Vowed poverty not well.

Rhem. in Mat. 19. in hap. Hieron. ad Matth. lib. 2. c. 5. 20.

Lastly, in this commandement see the error of those men, that give themselves wholly to gather riches to themselves, being like to the moule which is alwayes digging in the earth: for God requires that a man should give as well as get, nay he must get to give, and not to keep: for God is more glorified by giving, than by keeping: and herein his children resemble their heavenly father, who receiveth nothing of any man, and yet *giveth liberally to every one that asketh, without reproaching any*, Jam. 1. 5.

Gather goods to give.

And from him that would borrow of thee, turne not away.] These words containe Christs second precept, touching requiting good for evil, taken from lending & borrowing. To know the meaning of this Rule three points are to be handled: I. what it is to lend: II. to whom men must lend: III. in what manner. For the first, what lending is, is well knowne by common experience. It is a civill contract or bargaine, by which money, corne, or such like goods, passe from man to man, both in regard of use and title: yet so, as the borrower is bound in conscience to returne the thing lent unto him, or else that which in value is equall unto it.

Of lending three points.

1 What lending is.

II. Point. To whom men must lend. This circumstance is not here expressed by *Matthew*, but must be supplyed out of *Luke*, chap. 6. 34, 35. where Christ forbids them to lend, as *sinners doe, to receive the like againe: but* (saith he) *love your enemies, and doe good, and lend looking for nothing againe*: where it is plaine, that lending must be to such as are truly poore, and not able to lend againe like for like. For the better understanding whereof we are to know, that in humane Societies there bee three sorts of men: First, such poore as are unable to provide for themselves things necessary, by reason of some impotency, as sicknesse, age, lamenesse, or such like; and these are commonly called beggers. A second sort are those, which being poore have yet a trade, wherein they can provide for themselves some part of their maintenance, and yet by reason of their poverty, still want some things necessary, which of themselves they cannot procure. The third sort are rich men, such as have worldly goods in abundance, not onely sufficient for their necessaries, but much overplus: now to each of these be-

2 To whom we must lend.

Three sorts of men in point to be boulder

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longs his peculiar duty. To the first sort of poore that have the *stinking hand* (as *Moses* speaketh) almes are due, and they must be releeved by giving freely, as wee have shewed in the former precept. To the second sort of poore, belongs lending properly, specially then, when their necessity requires. To the rich, neither gift nor lone is due; but on the contrary they ought to give and lend to the poore, maintaining themselves by the honest labour and industry of their lawfull callings.

a Lev.25.35.

Manner of lending.

3. *Point.* In what manner must men lend? *Ans.* With a *willing minde*, without any shew of grudging, either in speech, or by turning away the head or body; as it is here said, *From him that would borrow of thee turne not away*: which property in the lender, is yet further expressed by *Luke*, saying, *Lend, looking for nothing again*: where Christ doth not simply forbid men to looke for that which they lent; but his meaning is, to shew with what affection and disposition of heart men ought to lend: namely, having respect onely to the good of the party borrowing, and not to the restitution of the thing lent: as when a poore man comes to borrow, wee must reason thus with our selves; This man is poore, and it may bee will not pay me againe; not thus, This man is painefull although he be poore, and is like to pay mee againe, and therefore I will lend. This (saith Christ) *is the practice of sinners*, who lend, *because they looke to receive the like*. Bee thou therefore moved to lend upon a good desire to helpe the poore, and let not thy minde be running upon the losse, or safe returne of the thing lent. Thus is that clause of Christ, *looking for nothing againe*, to be understood, and not to be applyed to the gaine of usury, whereat Christ aimeth not in this place.

Vses 2. Lending is a duty

First, here obserue, that to lend unto the poore, is a commandement of God, binding the conscience of the rich; it is not left free to the rich mans choyce, whether he will lend or not, but if the poore mans case require, he sinnes against God if he do not lend: for he breakes this commandement. *David* therefore makes it the property of a *good man, to be mercifull and to lend*: Psal.112.5. where we see that wretched practice of many rich men condemned to the pit of hell, who are so farre from lending to the poore, that they hoard up their store till a time of dearth, that then they may inrich themselves by poore mens want: and thus they increase Gods judgement upon the poore, and as it were, *grind their faces, and tread upon them*, as the holy Ghost speaketh. But they shall one day finde, that they ought to have lent unto the poore, in their necessities; yea, and when the hand of God in common want lieth more heavy upon the poore, they ought then to open their hands more liberally towards them. It is an usuall and common practice, that when a man beginnes to decay in his estate, no man will lend him any thing; but because he beginnes to decay, therefore they withdraw their helpe, lest he should not pay them againe. But this ought not to be so: it is Christs commandement, that the rich by lending should sustaine such an one, as by reason of want is ready to fall into decay.

1 Tim.5.25. a Amos 5.11.

2 Free lending.

Secondly, this commandement Christ binds the rich, not only to lend, but to lend freely without taking any increase: for they must lend, not looking for any againe: yea, Exod. 22.25. the Lord expressely forbids to take increase of the poore: where wee see the common practice of Usurers condemned to the bottome of hell, who lend unto the poore upon bonds for increase: these are they, that live on the bloud and life of the poore, whose sin is every where condemned, and ought to be hated as bloudshed it selfe. But the rich will say, they are intreated so to doe, and are greatly thanked for so lending. *Ans.* This excuse will not serve the turne: for *Sauls* armour-bearer was a murtherer for killing his Master, though *Saul* earnestly besought him so to doe, 2Sam. 1. 9. 16.

3 Forgiving of due is lent.

Thirdly, here further leaine, that a man must lend, and yet not alwayes take againe the principall: indeed he may require and receive his owne, else there should be no lending but all giving, which two are here distinct: but yet when the poore that borrowed, is fallen into further poverty, the rich must turne his lending into giving, and forgive the principall or part thereof, as their severall estates shall require. Deut. 20.10, 11, 12. A man may take a pledge for his debt of the poore, but yet if the pawne be a thing *necessary to the poore mans life, he must not take it, or at least not retaine it till the sunne setting.*

4 a Talk.6.35. Of receiving increase for lending.

Fourthly, some may here aske (seeing Christ *bids us lend looking for nothing againe*) whether may a man at no time with good conscience receive increase for his lending? *Ans.* Lending is two-fold: of due, or of courtesie: lending of due is the lone of the rich unto the poore, when his necessity compels him to borrow: and for this a man cannot with good conscience take any increase. Lending of courtesie is, when one rich friend lends unto another: this is not forbidden in the Word of God, but is left to a mans owne liberty and discretion, neither hath it any promise of reward. Now in this case of courtesie, I doe not finde in Scripture that all taking of increase is simply condemned: nay, in some cases, both the Law of Nature, and the Lawes of all countries doe allow it. As first, when the increase is given onely in way of thankfulnesse, as a blessing to requite in kindnesse a good turne received: for ingratitude is abhorred of all; and the law of Nature requires to doe good for good: and all Divines both Protestants and Papists, doe allow this kinde of increase. Secondly, when a man sustaineth damnage by his lending, he may receive increase by way of satisfaction for his losse.

1 Cases wherein a man may receive increase for lending.

2

losse. Thirdly, when a man is contented to adventure his principall in the hand of him that borroweth it, then also may hee take increase: like as a man may receive hire for his horse, or for the use of any other goods, standing to their losse, Exod. 22.14.

Duties of the poore.

1 Contentation.

Thus we see what the will of God is for giving and lending unto the poore: now hence the poore may receive instruction. First, hereby all may learne, that God will have some poore among his people, to receive and borrow of the rich: which may serve to perswade the poore to be contented with their meane estate, esteeming it to be the best for them, because God in his wisdome and providence hath ordained it. Secondly, the poore must take occasion from their outward povertie, to seeke to be rich in God through grace; Jam. 2.5. *Hath not God chosen the poore of this world, that they should be rich in faith?* Herein they may match, and goe beyond the richer sort; which is a matter of great joy: Jam. 1. 9. *Let the brother of low degree, rejoyce in that he is exalted*: that is, with God, who counts them rich, Revel. 2. 9. Thirdly, hence the poore must learne to carrie themselves submissively towards the rich, of whom they receive great helpe and comfort by their giving and lending: Pro.18.23. *The poore* (saith *Salomon*) *intreth supplications*: noting their humilitie, which reproves many poore, who are so proud hearted and ingratefull, that they will not afford the rich a good word: but this becometh none, much lesse those that are to live by the rich: Psal. 101. 5. *Him that hath a proud looke & high heart, I cannot suffer.*

2 Seeke to be rich in grace.

3 Humble.

V. 43 *Ye have heard that it hath beene said of old, Thou shalt love thy neighbour, and hate thine enemie:*

In this verse and the rest to the end of this Chapter, our Saviour goeth about to purge the generall Commandement of the second Table, touching the *love of our neighbour*, from the corrupt interpretation of the Jewish Teachers, and to restore it to his true and proper meaning. And as in the former, so here, he first laies down their false doctrine touching this Commandement, v. 43. and then confutes the same, v. 44, 45, &c. In laying downe their false interpretation, he propounds the Law of *Moses* touching brotherly love, Levit. 19. 18. *Thou shalt love thy neighbour*, which must here be understood in their false sense, who by *neighbour*, meant a *friend*: as if God had said, thou shalt love thy friend. Then he adjoyneth their tradition gathered from the Law of God misconceived; namely, *to hate a mans enemie.*

In these Jewes we may obserue two manifest abuses of Scripture, which ought not to bee in any Teachers: to wit, *misinterpretation*, and a *false collection.* The word they misconstrue, is *Neighbour*, which in the old Testament is taken two wayes, either strictly and more properly for a familiar friend and acquaintance, in which sense it is commonly taken; or more generally, for any one that in any kinde of necessitie is neere unto us, as by consanguinitie, habitation, office, traffique, or being only in the same place with us: for so is the *Samaritane* said to be neighbour to the man that fell among theeves, *because he found him lying in the way where he travelled, and had compassion on him.* Now the jewish Teachers leave the generall signification of the word, which expressed the true meaning of the Holy Ghost, and take the speciall signification, and so restraine this Law of love to friends only. Whereby wee see how necessarie it is, that the Tongues wherein the Scriptures were penned should be well knowen and understood: for the mistaking of the signification of a word by the Jewish teachers, caused a manifest errour to be taught among them for truth. And this maketh greatly for the honour of the Schooles of learning, where the studies of the Tongues is professed. And herein also another thing may be noted in the Jewish Teachers, that in the time of Christ they were ignorant in their owne tongue, and therefore no marvell though at this day they know not the properties thereof, seeing their Commonwealth is decayed, and they dispersed among all people.

Luke.10.36.

Schooles of learning approved.

Their second fault is a false collection and consequent, that because a man must love his friend, therefore he must hate his enemie: this is against the rules of Art: for unlesse the contraries be equall, a consequent will not thence follow in this sort.

Vse 1.

Here then obserue the necessitie of the study of humane Arts, and among the rest, especially of the Art of Logicke, whereby wee may discerne betweene true and false collections. Again, here observe an infallible note of a false Teacher; to wit, to temper the word of God to mens naturall affections, and so to expound it as they may both stand together. The Jewes were a people that loved their friends intirely, and hated their enemies bitterly: now adversarily doe these Teachers expound this Law, whereby they overturne both the Law of God, and the salvation of the people. Thirdly, mark here the fruit of corrupt doctrine, namely, to corrupt good manners. The Jewes were a people that did much brag of their Ancestours and privileges, and in regard of themselves contemned all forren Nations; yea, they hated them, and therefore they were hot in contention with *Peter*, for going to *Cornelius* a Gentile; Acts 11.2. now this their malice proceeded partly from nature, and partly from the false doctrine of their Teachers, which was, that they might hate their enemies. The like may appeare in many practices of Popery to this day: for when that Superstition was aloft, the people were taught a

2 A note of a false teacher.

3 Corrupt doctrine corrupts good manners.

diſtinction of times and places, in regard of holineſſe, the fruit of which doctrine ſticks faſt in the hearts of many unto this day; for they thinke Churches and Chappels to be more holy than other places, and therefore ſome will not pray but when they come into ſome ſuch place. And doe they not make great difference of dates and times? all which are fruits of Poperie. In regard whereof, we ſee it is neceſſarie, that the puritie of Religion in faith and manners ſhould be ſtrongly maintained by the ſincere miniſterie of the Word: for many diſorders in mens lives, come from the unſound handling of the Scriptures. Whereby we may ſee Gods unſpeakable mercie and goodneſſe towards us, in vouchſafing us an holy Miniſterie, wherein the puritie of doctrine is, and hath beene long, and may bee ſtill through Gods mercie maintained and publiſhed. This ought to move us to all thankfulneſſe unto God, and to endevour to ſhew the fruit of this true Religion in all holineſſe and pietie, both of heart and life towards God and man.

v. 44 *But I ſay unto you, Love your enemies: bleſſe them that curſe you: doe good to them that hate you, and pray for them which hurt you, and perſecute you.*

Here our Saviour Chriſt propounds his Anſwer unto the former falſe doctrine of the Jewiſh Teachers, for the *hating of an enemie*. Wherein firſt he layes downe a generall Rule, containing the ſumme of his whole anſwer, ſaying, *Love your enemies*: then hee expounds that Rule in the ſame verſe, and after proves it, v. 45, 46. Of theſe in order.

For the firſt, *Love your enemies*. In this Rule two things muſt be known: I. what is an enemie: II. what it is to love an enemie: both theſe are evident in the words following, wherin Chriſt expounds this Rule, *Bleſſe them that curſe you, &c. An enemie* then, is any one that of hatred doth wrong unto his neighbour, either in word, by curſing or evill ſpeaking; or deed, by ſtriking and perſecuting him. But what is it to love our enemie? *Love* properly is an affection of the heart, whereby one is well pleaſed with another. But here more generally, love comprehendeth theſe two things: firſt, to bee lovingly affected in heart towards an enemie; ſecondly, to uſe an enemie lovingly in ſpeech and action: ſo it is taken, 1 Joh. 3. 18. *Love not in word and tongue only, but in deed and truth*. And Rom. 10. 13. *Love is the fulfilling of the Law*. For the firſt, love is the heart comprehendeth all good affections that one man beareth to another: as mercie, compaſſion, meekneſſe, and deſire to doe unto them what good wee can; as it is more plainly expreſſed, Luk. 6. 36. *Be yee therefore mercifull, as your heavenly father is mercifull*. And for the ſecond, that kinde uſage which love expreſſeth in word and deed, is here ſet out unto us in three branches: Firſt, *bleſſe them that curſe you*: where is commanded all good ſpeech, both unto our enemie, and of our enemie. The ſecond, *Doe good to them that hate you*: where is preſcribed all loving uſage in action, by affording them helpe, releeſe, and comfort, any way we can. The third, *Pray for them that perſecute you*: that is, for their good eſtate in this life, ſo farre forth as it ſerveth for Gods glorie, and for their converſion and ſalvation in the world to come.

See the evidence of theſe things in examples: For *the affection of the heart, take Chriſts example*, who ſo loved his enemies, that hee was contented to ſhed his owne hearts bloud for them, and to ſuffer the paugs of hell upon the croſſe for their ſalvation. For *love in courteous ſpeech, ſee Davids practice towards Saul his profeſſed enemie*: for though *David* had him in his hands, and might have killed him ſundrie times; nay, though he was provoked thereunto by his [a] *ſervants*, yet hee ſpared him, and with all termes of reverence towards *Saul* appeaſed his ſervants, calling *Saul his maſter*, and *the Lords anointed*. Thus lovingly alſo in ſpeech did *Paul* behave himſelfe to [b] *Feſtus* and *Agrippa*, though they were heathen men, and his enemies. For *doing good in action to an enemie, reade* Exod. 22. 4, 5. *If thou meet thine enemies Oxe or his Aſſe going aſtray, thou ſhalt bring him to him againe: and if thou ſeeſt thine enemies Aſſe lying under his burden, wilt thou ceaſe to helpe him?* thou ſhalt helpe *him up againe with it*: and Prov. 25. 21. *If thine enemie be hungrie, give him bread to eat: if he thirſt, give him drinke*. See the practice hereof in [c] *Eliſha*; when God delivered them into his hands, that ſought his life, he brought them to Samaria; and when the King of Iſrael would have ſlaine them, he forbade him: nay, he cauſed the King to refreſh them with bread and water, and ſo ſent them to their owne maſter. For *praying for our enemies*, we have the example of the Prophets, of [d] *our Saviour Chriſt*; and of [e] *Steeven*, who prayed for thoſe that put him to death.

Obiect. 1. It will be ſaid, the Scripture elſewhere ſeemes to make againſt this; as Pſa. 139. 21, 22. *Doe not I hate them, O Lord, (ſaith David) that hate thee; and doe I not earneſtly contend with them, that riſe up againſt thee? I hate them with an unfained hatred*: whereby it ſeemeth, that in ſome caſes a man may hate his enemies. *Anſw.* Firſt, we muſt put a difference betweene our enemies cauſe, and his perſon; their evill cauſes and their ſinnes muſt bee hated, and we muſt give no approbation thereto: but yet their perſons being Gods creatures, and bearing his image in ſome ſort, muſt bee loved. Againe, enemies be of two ſorts; private

A enemie deſcribed.

what it is to love an enemie.

B

C

D

[a] 1 Sam. 24. 7. and chap. 26 9, 10.

[b] Act. 26. 25. and 27.

[c] 2 King. 6. 14. 19, 21.

[d] Luk. 23. 34.
[e] Act. 7. 60.

Of hatred towards enemies.

Two kinde of enemies.

[f] 1 Cor. 16. 22.

vate, and publike: a private enemie is hee that hateth a man for ſome private cauſe in himſelfe, or concerning his affaires: and ſuch an one we muſt love, and not hate, as Chriſt here commandeth. A publike enemie, is he that hates a man for Gods cauſe, for Religion and the Goſpels ſake: and theſe publike enemies be of two ſorts, curable, and incurable: If our publike enemies be curable, we muſt pray for their converſion, hating their conditions: If they be incurable, and we have plaine ſignes of their finall impenitence, then we may hate them, for ſo we hate the Devill: So *Paul* ſaith, [f] *If any man love not the Lord Jeſus, Anathema Maranatha, let him be finally and wholly accurſed*. And yet this we muſt know, that we ought to direct our hatred to their ſinnes, and for their ſinnes hate their perſons, and no otherwiſe. Now *David* in that Pſalme, ſpeaketh not of private, but of publike enemies, who hated not only him, but God alſo in his religion, and were alſo incurable.

Obiect. 2. But the practice of Gods children ſeemes to be otherwiſe: for *David* often curſeth his enemies, and prayeth for the deſtruction of them and theirs, Pſal. 109. 9, 10. and *Peter* wiſheth, that [g] *Simon Magus may periſh with his money*: and *Paul* prayeth the Lord, *to reward Alexander the copper-ſmith according to his deeds*, 2 Tim. 4. 14. How can this ſtand with the Text? *Anſw.* There be divers interpretations of theſe facts: Some ſay (which is true) that in *Davids* Pſalmes, his curſes are in proper ſenſe, prophecies of the deſtruction of publike incurable enemies of Gods Church, and are only propounded in the forme of prayers. Againe, *David*, *Peter*, and *Paul*, were inlightned by Gods ſpirit, and ſaw into the finall eſtate of theſe their enemies whom they curſed, and therefore doe they wiſh for their confuſion, not for their owne cauſe, in way of private revenge, but upon a deſire of the furtherance of Gods glorie, in the execution of his juſtice upon them whom he had forſaken. And it is not unlawfull for Gods children, to pray that God in juſtice would glorifie his name in the juſt puniſhment of impenitent ſinners, that be cruell enemies to his Church.

Obiect. 3. God gave Commandement to his people the Jewes, [h] *to deſtroy the Canaanites, and to root out their enemies out of the land*: now, how could they love them, whom they muſt ſo cruelly kill? *Anſw.* Wee muſt only love the Lord abſolutely, and others in God, and for God; that is, ſo farre forth as it ſtandeth with his pleaſure: and therefore when he commandeth to kill, we may lawfully kill. And this wee may doe by way of puniſhment appointed by God, not only without hatred, but in love, both forgiving the wrong which concernes us, and alſo praying for grace and mercie for the partie, if he belong to God.

Obiect. 4. There bee ſome that ſinne unto death, for whom wee are forbidden to pray, 1 Joh. 5. 16. and therefore we may not alwayes pray for our enemies? *Anſw.* Chriſts commandement to pray for our enemies, admitteth this exception, *unleſſe they ſinne a ſinne unto death*; but that ſinne is hardly knowen of the Church of God: and therefore private men muſt not in a conceit thereof, forſake this dutie, to pray for their enemies. Thus then is this Text to be underſtood; *Love your enemies*, that is, your private enemies, *and doe good unto them*, unleſſe God command you otherwiſe, and *pray for them*, if they ſinne not that ſinne unto death.

Vſes.

1 Papiſts doctrine of loving our enemies.

[a] Aqu. 2. 2. q. 25. art. 8. 9. Bonav. in 3. ſent. d. 29. q. 4. 5. 5.
[b] Tolet. inſtruct. 3. ſacer. l. 4. c. 10.

Here is confuted the old received doctrine of the Church of Rome, touching the love of our enemies, as comming neere to the doctrine of theſe Phariſes: They teach that a man is bound alwayes not to hate his enemies; but for loving them in good uſage outwardly, a man is not bound, ſave in two caſes: [a] Firſt, when our enemie is in *neceſſitie*, and danger of life; then he muſt be releeved and helped. Secondly, [b] in the caſe of ſcandall, when as by helping or releeving him wee give offence unto others: but out of theſe two caſes to ſhew kindneſſe to an enemie, is a matter of counſell and perfection. But this doctrine is damnable, flat againſt this Text, and the practice of Gods ſervants expreſſed in his Word; and therefore we muſt renounce it, and acknowledge that we are bound in conſcience, on everie occaſion, to ſhew our love in word and deed unto our private enemies.

2 To wrong an enemie unlawfull.

[i] 1 Sam. 26. 7.
[k] Iſa. 36. 4. 6. 12.

Secondly, hereby is condemned the common practice of men in theſe dayes; which is, to wrong their private enemies any way they can, by word or deed: ſome will raile upon them, as [i] *Shemei* did on *David*, and as [k] *Rabſhekah* did on *Hezekias, and the people of God, yea, on God himſelfe*. This is a damnable practice, flat againſt this commandement of Chriſt, and his holy practice, 1 Pet. 2. 23. Nay, *Michael the Arch-angell durſt not blame the Devill with curſed ſpeaking, when he ſtrove againſt him*, Jude 9.

3 O'd grudges unlawfull.

Thirdly, that fruit of rancour is here likewiſe reproved, whereby men will profeſſe they will never forget their enemies, though they doe forgive them. It is indeed agreeable to our corrupt nature, to keep a grudge long in minde, and to revive old wrongs: but this commandement of Chriſt condemneth this practice, and bindeth us both to forgive and forget: and therefore wee muſt labour to beat downe this ſpirit of revenge, and endevour to love our enemies in word and deed.

4 Hate no mans perſon.

Fourthly, here alſo ſee, that it is not lawfull to profeſſe enmitie to any mans perſon, for we ſhould love everie man. But how can we love him, to whom we profeſſe our lives enemies: Chriſtianitie and private enmitie cannot ſtand together: and therefore wee muſt labour to abandon out of our hearts, the hatred of any mans perſon, and ſtrive to ſhew forth loving uſage, even towards our enemies, though it bee againſt our nature, both by ſpeaking well

well of them vnto others, and ſhewing kindneſſe vnto them, both in word and deed; wee muſt pray for them, and goe ſo farre in all good duties towards them, that by our well-doing, *we may heape coales of fire vpon their heads:* that is, cauſe their conſcience like a fire to burne within them, accuſing them of their ill dealing towards us, and not ſuffering them to reſt, till they lay away their enmitie and malicioufneſſe againſt us.

1 Rom. 12. 20.

Fifthly, this commandement of loving our enemies in word and deed, ſhewes it to be vnlawfull for any man to vtter evill ſpeeches of another, at any time, vnleſſe the occaſion be juſt, and he be lawfully called thereunto: for love covers a multitude of ſinnes, but diſgracing ſpeeches are fruits of hatred. Though *Saul* were *Davids* profeſſed enemie, and fought his bloud, yet *David* never reviled him; and wee ought to follow his good example.

v. 45 *That yee may bee the children of your father which is in heaven: for he maketh his ſunne to ariſe on the evill, and the good: and ſendeth raine upon the juſt and unjuſt.*

Becauſe it is againſt mans nature to love his enemie, therefore our Saviour Chriſt inforceth his Diſciples hereunto, by the benefit they ſhall reape hereby, *in manifeſting themſelves to bee the children of God:* for he ſpake to thoſe that were Gods children, thus perſwading them to love their enemies: *That which will make you knowen to be Gods children, that you muſt doe; but by loving your enemies you ſhall make it manifeſt, that you are Gods children:* this he proveth in the words following, becauſe it is a propertie of God ſo to doe; *for hee maketh the ſunne to ariſe on the evill, and on the good, &c.*

Vſe. 1 A true note of Gods child.

Here firſt obſerve a true note of the childe of God; namely, to imitate God his heavenly father, in loving his enemies, and expreſſing the ſame by all kinde uſage both in word and deed, praying for them, and relieving them in their neceſſities. And becauſe it is ſo bleſſed a thing to bee the childe of God, wee muſt therefore hereby ſtirre up our ſelves to the conſcionable performance of this dutie.

2 The exerciſe of a Chriſtian.

Secondly, from the ground of this reaſon wee are taught, that wee ought principally to imploy our ſelves to thoſe things, by the doing whereof, we may get aſſurance that we are the children of God; as alſo to ſhun the doing of all ſuch things, as declare us to be the children of Satan: that is, all ſinnes which are indeed workes of darkneſſe and of the Devill. In the evill day, whether it be of death, or of affliction, when no man can comfort us, this will breed only joy vnto our hearts, which will ſwallow up all feare, that we know our ſelves to be Gods children: for then the Lord will acknowledge us for his owne: but if by ſinne we be like the Devill, God will refuſe us, and ſo we fall wholly to the Devill. Let us therefore practiſe thoſe things, whereby this ground of comfort may be treaſured in our hearts.

3 Wherein Gods glorious eſſ. ſ. conſiſt.

Thirdly, note here the ſtyle and title of honour, which Chriſt giveth vnto God; he calls him not only *their father*, but *their father which is in heaven:* this he doth, to ſtir up reverence in his hearers towards God, and ſo have Gods children done, Dan. 9. 4. before that holy Prophet powres out his prayer vnto God for his people, he ſets out the Lord with moſt glorious titles; *O Lord God, great and terrible, which keepeſt covenant and mercie, &c.* And *Ieremie* praying vnto God, ſpends three or foure verſes, in ſetting out Gods great power and Majeſtie, Chap. 32. 17, 18, 19. So *Hezekias* in his prayer for the people, calls the Lord, *the good God*; which no doubt he did, to ſtirre up reverence in his owne heart, and in the people, towards God. Whereby we are taught, when we have occaſion to mention the name of God, to doe it with all reverence, and to uſe ſome titles of honour therewithall, to ſtirre up our ſelves and our hearers, to a gracious awe of heart towards Gods Majeſtie. But lamentable is the practice of the world in this behalfe: for everie where the name of God is toſſed in mens mouths like a tennis-ball: ſome in the middeſt of their laughter uſe, *O God, O Lord*, for breathing words: but others ſpare not to make Gods glorious name the enſigne of their rage and furie, in bloudie and blaſphemous oaths: but void of grace are all ſuch.

For he maketh the ſun to riſe on the evill, and on the good, and ſendeth raine on the juſt, and on the unjuſt. Here Chriſt propounds the propertie of God in doing good, and ſhewing kindneſſe to his enemies, to prove that by ſo doing, wee ſhall ſhew our ſelves to bee his children. Wherein firſt obſerve, the manner of Chriſts ſpeech; he ſaith not, *He hath cauſed the ſunne to riſe*, and *hath ſent raine*, &c. but ſpeaking of the time preſent, *he doth now cauſe the ſunne to riſe, and ſendeth raine:* ſo likewiſe Joh. 5. 17. *My father yet worketh, and I worke together with him.* In which phraſe is expreſſed a notable worke of Gods heavenly providence; namely, that after the creation of all things, whereby God gave being vnto the creatures, and power and vertue to doe the things for which they were created, he doth by his providence ſtill preſerve that being, and ſo in everie particular creature. It is God that gave being to the Sunne at the beginning, and it is he that ever ſince continueth the being of the Sunne, with the light and vertue thereof: and the ſame is true of all creatures, and of our ſelves: [a] *for in him we live, move, and have our being:*

Gods preſerving providence.

a Act. 17. 28.

being: hee is not like a Carpenter who builds an houſe, and then leaves it, but ſtill hee preſerves the things hee hath created. Herein hee may well be compared to a ſpring or fountaine, which cauſeth the rivers to flow while it ſendeth out waters, but when it is ſtopped, they are dried up: even ſo, whiles God continueth the being and uſe of creature, ſo long they are; but if he with-hold his hand from them, they ceaſe to be, and the uſe of them continueth no more. Thus it is with us, both in regard of our ſoules and bodies, with the faculties, powers, and graces thereof; but [b] *what haſt thou that thou haſt not received from him? who* [c] *beareth up all things by his mighty word.*

b 1 Cor. 4. 7.
c Heb. 1. 3.

Duties from Gods preſerving providence.

Now hence wee muſt learne theſe duties: Firſt, to ſeek to know him that is daily about us, and preſerveth us in ſoule and in body, from houre to houre. Secondly, to cleave vnto God with our hearts, and to ſet our affections of love, feare, joy, and hope, wholly upon him, becauſe hee is the author and continuer of our being, what ever it bee. Thirdly, to obey our God in all things: for ſhall hee give being to our bodies and ſoules, and ſhall wee diſpoſe of them after our pleaſures, to offend him, who doth wholly ſupport us, and that continually?

The ſunne is the Lords.

Secondly, here note Chriſt ſaith, *his ſunne*, not *the ſunne*; teaching us, that the ſunne which ſhineth in the firmament, is Gods ſunne, not mens: God himſelfe is the ſole author and governour thereof, hee continueth that being which it hath, and the power and vertue which it ſheweth forth. And the ſame thing by proportion, muſt be underſtood of all other creatures both in heaven and earth, the moone and ſtarres, all beaſts and cattell, yea, and wee our ſelves are Gods creatures, and he is our Creator, our Lord, and Governour: Pſal. 50. 12. *The whole world is mine, and all that is therein.* Now hence wee muſt learne two things: Firſt, not to abuſe any creature to our luſt, as food, rayment, &c. but to uſe whatſoever we enjoy to Gods glorie, according to his will. Secondly, to endevour to bee led by the creatures which wee enjoy, to the knowledge of our Creator, for they are his: but alas, the practice of the world is otherwiſe, men ſuffer themſelves by the creatures to bee drawen from God; for ſome make their belly their God; to others, riches and pleaſures are their God.

Thirdly, Chriſts ſaying of the Father, *that he maketh his ſunne to ariſe on the evill and on the good*, doth ſhew us that common bountie which God vouchſafeth to his creatures, both good and bad: for the riſing and ſhining of the ſun, is an excellent worke of God, by which many other bleſſings are convayed to the creatures: For firſt, everie thing upon the earth receiveth heat and warmneſſe from it, *nothing is hid from the heat thereof*, Pſal. 19. 6. In which regard it may well be called, the *moſt vniverſall fire of the whole world.* Secondly, the ſunne ſerveth notably for the diſtinction of times, by day and night, weekes, moneths, quarters, and whole yeares, whereby wee know the terme of times from the beginning, and ſo may doe till the end of the world: in regard whereof it may well bee called, *the clocke of the whole world.* Which things conſidered, may make us to bluſh and bee confounded in our ſelves, for that light regard wee have had of ſo excellent a creature, whereby God convayes ſo manifold bleſſings upon the earth! let us therefore learne to bleſſe God for the ſunne, and to expreſſe our thankfulneſſe by all good duties.

The benefite of the ſunne.

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2

And ſendeth raine on the juſt and unjuſt. Here is noted the ſecond common bleſſing beſtowed of God upon the world; to wit, the falling of the raine upon the ground, both of good and bad. Now here firſt obſerve the forme of ſpeech uſed by Chriſt, ſaying, *God ſendeth*: ſee Deut. 11. 14. *The Lord giveth raine in due ſeaſon, the firſt and latter raine.* This worke is attributed to God, for weightie cauſes: Firſt, to ſhew that the ſame God, who ordained in the beginning, that the clouds ſhould water the earth, doth by his owne power uphold the continuance of the ſame bleſſing unto this day: and indeed, if hee ſhould not will the continuance thereof, it would for ever ceaſe to raine upon the earth. Secondly, to teach us that God diſpoſeth of the raine that falleth, reſtraining and inlarging it at his pleaſure, either for the bleſſing, or the puniſhment of the place whereon it falleth, and that many times without the helpe of the ſecond cauſes. Levit. 26. 3, 4. *If yee walke in mine ordinances, I will ſend you raine in due ſeaſon:* and verſe 19. *But if you will not obey me, I will make your heaven as iron, & your earth as braſſe.* Amos 4. 7. *I have with-holden raine from you, and cauſed it to raine upon one citie, and not upon another; one peece was rained upon, and that which was not rained upon, withered.*

Reaſon a common bleſſing of God.

Why God is ſaid to raine.

1

3

Here then we muſt learne firſt, that we ought to pray unto God for his raine of bleſſing; that is, for fruitfull ſeaſons; and alſo to be thankfull unto God for ſeaſonable weather when we receive it, becauſe he ſendeth it.

Vſe 1.

2. This muſt teach us to obey and ſerve God: for hee hath the clouds in his hands like a ſponge, and when hee will hee preſſeth out the raine thereof: now, if wee obey him, hee will cauſe it to fall upon the earth for a bleſſing; but if we rebell againſt him, hee will either hold it backe, or powre it downe upon us for a curſe.

3

3. Seeing God ſendeth downe the raine, we may gather that no man can certainly tell, by the courſe of the heavens, the particular ſeaſon of the weather day by day. If the raine depended wholly upon the celeſtiall bodies, then ſhould it fall alike in all places, that be of like poſition to the heavens; but that is not ſo, for God ordereth it according to the ſtate of the people, upon whom it falleth, either for a bleſſing, or a curſe, as we have heard.

Alſo by call prediction of time uncertaine.

4

4. Hence we may gather, that neither witches

Whether cannot raine.

[a] Iob 1. 16, 19.

5 Vnreasonable cause of Gods punishment.

[b] Psal. 11. 6.

[c] Ier. 26. 2, 3, 4, &c.

Gods friends and enemies.

A good and just man.

ches by the helpe of Satan, nor yet Satan himselfe can cause raine, as many thinke; for it is God always yes that raineth. The Devill indeed is the prince of the aire, and by Gods permission he may joyne himselfe unto a storme, and make it more terrible and hurtfull; as hee did in the destruction of [a] *Iobs cattell and children, by fire from heaven, and by a mightie wind*: but yet he cannot make the matter of wind, or of raine; that is proper to God.

5. Doth God raine upon the earth? then we may well consider, why the land is so often plagued with unreasonable raine: it is no doubt for our disobedience, as we have heard, Levit. 26. 19. and the contempt of the word, among other sinnes, is one maine cause of this judgement. Now if we would either remove, or prevent this plague at any time, wee must turne unto the Lord, and repent of our sinnes, for thereto we are called by this judgement, Amos 4. 7. And if we doe turne, then will the Lord send a gracious raine upon our Land; but if we will not turne, we shall have another raine, the raine of Sodome and Gomortha; for [b] *upon the wicked God will raine snares, fire, and brimstone*. And this is certaine, where God sends his judgements for the contempt of his word, and yet men doe not repent, there [c] *one judgement is but the fore-runner of a greater, till they bee consumed*. And this experience teacheth, that after inundations of waters, usually comes plague and pestilence: for the preventing of these judgements, let us repent.

The last point to be here observed is this: in what termes our Saviour Christ expresseth, who be the friends of God, and who be his enemies. His friends, he calleth *good and just*; his enemies, *evill and unjust*. Now that wee may discerne of our estate towards Gods in that behalfe, we must see what *a good and just man is*.

In verie such an one two things are required: First, true faith, whereby a man layes hold on Christ for his righteousnesse, sanctification, and redemption; and for the obtaining hereof, hee must deny himselfe, and become nothing in himselfe, that he may be all in Christ. Secondly, true conversion of the whole man unto God, from all sinne, so as his heart must be renued and disposed to please God in all things. And because these things are inward and secret, therefore to make them knowen, there is further required, that a man carrie in his heart a resolute and constant purpose, from time to time, never to sinne against God: and this purpose of heart hee must testifie by a godly and conscionable endevour of life, to please God in all things: for this is the fruit of true faith, and of sound inward conversion: and in regard hereof, were *Enoch, Iob, David, Zacharie*, and *Elizabeth* called just. But hee that wants this constant purpose, and a daily endevour, from a beleeving and penitent heart to please God in all things, is a wicked person, and as yet Gods enemie.

By this, first, we see how many are deceived everie where, with civill honestie: for if a man live uprightly among his neighbours, and doe abstaine from murther, adulterie, oppression, and such like sinnes, hee is presently counted a good man: such an one indeed may be counted an honest man civilly, as [c] *Abimelech* was, but yet this outward honestie makes not a man just and good in the sight of God, so as hee reputes him for his friend; thereto are required true faith and true repentance, testified by new obedience.

Vse 1. Civill honestie deceives many.

[c] Gen. 20. 6.

A man may goe farre in religion, and not be the true friend of God.

Secondly, here also see, that neither the knowledge of Gods word, nor the hearing of it with some gladnes, and bringing forth some fruits, nor yet to bee able to conceive a prayer for the forme thereof; that none of these, (I say) no nor all of these, doe make a man the friend of God indeed, for all these may bee in an evill man, who hath a purpose in his heart to live in some sin, in whose heart as yet there is no true faith, nor sound repentance: without which (as we heard) no man is just in the sight of God, nor accounted for his friend. And therefore wee must not content our selves with these things, but labour to be good and just indeed. When affliction shall befall us, or death approach, wee would give all the world, if it were in our hands, for good assurance that God were our friend: now then let us labour for true faith and repentance, and testifie these by a constant purpose, and a godly endevour to please God in all things, thorow the whole course of our lives; and then will the Lord esteeme us for his friends.

v. 46 *For if you love them that love you, what reward shall yee have? doe not the Publicans even the same?*

A second reason to love our enemies.

In these words our Saviour Christ propounds a second reason to perswade his Disciples and hearers to love their enemies; and to the end it might take the deeper root in their hearts, hee repeats the same againe in the next verse, which in effect is the same with this. The words are plaine, if we know what Publicans were: *Publicans* therefore were Officers that gathered toll and tribute, taxes, and rents of the Jewes, for the Roman Emperour, to whom the Jewes were in subjection. Now in the gathering of it they used much injustice and oppression: for which cause they were hated of the Jewes, above all other people, and esteemed most basely of. Now (saith Christ) though these Publicans be void of all good conscience, yet *they will love their friends, of whom they are loved*. And hence Christ reasons thus; *If you my hearers doe but love them that love you, yee doe but as these Publicans doe: but you must doe more than such ungodly persons doe: and therefore you must love your verie enemies.*

Publicans.

Here

Rule of loving our neighbour.

Here first observe, that Christ doth not forbid one friend to love another, for then hee should bee contrarie to himselfe; but here hee condemnes carnall love, whereby one man loves another, only because he is loved againe, which in effect is nothing else, but for a man to love himselfe in another. And here to note the true manner of loving our neighbour, this Rule must be remembred, that *all the Commandements of the second Table must bee practised in and with the first Commandement, touching the love of God*: Thus father and mother must be honoured, in God, and for God; and thus one man must love another in God, yea, though he be his enemie, because he is Gods creature, and beares his image, as well as he himselfe doth: yea, he is by God commended to our love. This must be the ground, though for other respects our love may increase towards our brother.

What things we must specially adde unto our loves.

What reward shall ye have? Here Christ would teach us singular wisdome for the ordering of our lives; namely, that we give our selves especially to the doing of such things, as with God have promise of reward: what moved *Moses* to refuse to bee called the sonne of *Pharaohs* daughter, to forsake the pleasures and riches of Ægypt, and to chuse to suffer affliction with Gods people? the word of God is plaine, [d] *he had respect to the recompence of reward*. But this doctrine is not regarded, else how should all places abound so much with idle persons, and such as give themselves wholly to gaming and company keeping, to sports and delight: now what reward can these looke for at Gods hands, unlesse it be the wages of sinne, which is eternall death? Let us therefore beware of such a course, and learne to abound in good works, which are things good and profitable.

[d] Heb. 11. 25, 26.

Christians must abound in love.

Doe not the Publicans even the same? Our Saviour Christs intent in this instance, is to shew that his Disciples, and so all professours of the Gospell, must goe beyond all other people in duties of love: indeed their whole life should be spent in the practice of this vertue, Eph. 5. 1. *Walke*, that is, lead the course of your life *in love*; and the state of the Church is, *to dwell in love*, 1 Joh. 4. 16. The reason is great, for Christians of all other, receive the greatest measure of love from God, through Jesus Christ, and therefore they must abound in this grace; first towards God, and then one towards another: this is the badge of a Christian, and the grace of our religion, and therefore let us shew it forth.

v. 47 *And if yee bee friendly to your brethren only, what singular thing doe yee? doe not even the Publicans likewise?*

Christs drift in these words, is further to inforce the duties of love, to the last effect with the former verse. The word translated *bee friendly*, betokens the friendship which was shewed in that countrey in salutations, by embracing: now saith Christ, the verie Publicans will kindly embrace their friends, therefore you must doe more.

Kinde usages of an enemie.

Prier to salutation.

We observed before three branches of kinde usage to be shewed towards an enemie; to wit, to speake well of him, to pray for him, and to doe him good: now here wee may annex a fourth, even friendly salutation. This Christ injoyned to his Disciples, when he sent them to preach: *when yee come into an house salute the same*, Mat. 10. 12. although it may be afterward they curbed it, because it was unworthy. And here wee must learne to be kinde and courteous in salutation to our professed enemie.

Obiect. 1. This is to countenance them in their sinne and wrongdoing unto us? *Ans.* In saluting an enemie, we must put a difference betweene his person and his sinne; wee must shew kindnesse to his person, but not countenance his sinne: nay, when we embrace his person, if occasion be offered, we must disgrace his sinne.

Obiect. 2. 2 Joh. 10. *If any man bring not this doctrine, bid him not God speed. Ans.* John there speakes of such persons as are enemies to God, to his truth, and to his Church; and such indeed wee must not embrace: 2 King. 3. 14. *Elisha saith to Iehoram the idolatrous king of Israel, that hee would not have looked upon him, nor seene him, had it not beene for reverence of Iehosiphat the good king of Iudah then present*. But private enemies, of whom Christ here speaketh, must alwayes be kindly used in salutation. And yet there is a case, wherein this kinde salutation may be denied to one that is not a publike enemie: to wit, when a superiour omitteth it as a part of chastisement and correction upon the inferiour. Thus *David* denied Absolon to come in his sight for a time, after hee had pardoned him for killing *Amnon*, 2 Sam. 14. 24. but among equalls and private men this must be practised: yea, we must salute kindly, though they salute us not againe.

Whie God commands men to be perfect.

v. 48 *Be ye therefore perfect, as your father which is in heaven is perfect.*

Here Christ inferres an excellent consequent from the former reasons, wherein hee exhorts his Disciples to perfection in all the duties of love. In it observe two parts: a commandement *to bee perfect*; and a patterne thereof in God. For the first, why doth God command that which no man can performe, for who can be perfect? *Ans.* God gives this and such like commandements for divers causes: First, in regard of his elect, for to them Gods commandements serve as meanes of obedience, God by his grace inabling them to doe that which by

command

commaund hee requires: for as in the creation Gods commandement gave being to the creatures, so is it after a sort in the regeneration, as here, *be yee perfect*, is a meanes to make Gods children perfect. Secondly, in regard of the wicked, as well to restraine corruption in them, for the peace of his Church, as also to leave them without excuse, seeing the best workes they doe are short of that which they are bound to performe.

Of perfection. To come to the vertue commanded, which is *perfection in duties of love*. Perfection in generall, is twofold: of the Law, and of the Gospell. Perfection of the Law is, when a man loves God and his neighbour, according to the rigour of the Law. This is in no man in this life, but this shall be in Gods elect in the life to come. Perfection of the Gospell, is that endevour of obedience which God accepts in Christ, at the hands of his children. This distinction the Apostle maketh, Philip. 3. for first hee saith, *he hath not attained to perfection*, v. 12. meaning the perfection of the Law: and yet after hee speaketh of himselfe and others, as being perfect, v. 15. *Let us* (saith he) *as many as bee perfect, be thus minded*: that is, as many as be perfect according to the Gospell. Thus were *Noah*, *Abraham*, *Job*, *Zacharie* and *Elizabeth* perfect, that is, sincere and upright before God, both in heart and life: and this is that perfection which Christ here requireth.

Parts of Evangelicall perfection. 1 Further, this Evangelicall perfection hath two parts; either of mans nature, or of his actions. The perfection of mans nature is by regeneration: for as in originall sinne, is both guilt of *Adams* sinne imputed, and corruption inherent, which is the seed of all sinne: so in regeneration, which is the renuing of mans corrupt nature, there is an abolishing of corruption, and a restoring of grace in everie part and faculrie of the soule: for looke how far corruption spread it selfe by *Adams* sinne, so farre doth grace extend by regeneration. Of this perfection there bee three branches; First, an *upright judgement in the minde*, whereby a man understands and believes not only the grounds of religion, but everie other doctrine truly grounded in the Word, and is ready to receive it, as it is further revealed; this is sincerittie in judgement: whereby it is plaine, that to hold only the grounds of religion, and for other points, to follow the time, is a great imperfection and want of sincerrie. Secondly, *a pure and honest heart*, whereby a man is free from any purpose to live in sin; and on the contrarie is inclined to everie thing that is good. Thirdly, a good conscience, giving testimony according to the Word, and so excusing, that a man may say with *Paul*, [a] *I know nothing by my selfe*: meaning, for which he should condemne himselfe. And looke where nature is renued, there these three are never wanting.

Three branches of Evangelicall perfection in mans nature. 1

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3

a 1 Cor. 4. 4.

2 Perfection of mans actions.

Perfection of mans actions standeth in two things; First, in bewailing his wants and imperfections, known and secret: for it is a degree of perfection, to bewaile our imperfection. Secondly, in setting himselfe from a sincere heart, to obey God in all his Commandements, as occasion is offered: Psal. 119. 6. *I shall not be confounded, when I have respect to all thy Commandements*: and this indeed is the perfection of a Christian: halfe obedience is nothing: for as [b] *Iames* saith, he that failes in one Commandement of purpose and custome, is guiltie of all, because if occasion were offered, hee would breake all the rest.

b Iam. 2. 10.

Perfection in parts and in degrees. But it will be said, a man may have both these, and yet want much of perfection. *Answ.* A thing is said to be perfect two wayes; either *in parts*, when it hath all the parts of perfection, though in weake measure; or *in degrees*, when it hath a full measure of perfection in everie part. A childe new borne is a perfect man in regard of his parts, having all the parts and members of a man; but it is not perfect in degree, till everie part grow up to his perfection. Now the childe of God when he is regenerate, hath all parts of perfection, both in soule and bodie, though in weake measure; but in this life, hee is not perfect in degrees, which is that full measure the Law requireth. 2 Chron. 15. 17. *The heart of Asa is said to bee perfect towards God all his dayes*: and yet the high places were not taken away; yea, he failed in seeking to the Physitian, and not unto God, chap. 10. 12. *Asa* then had perfection of parts, but to perfection of degrees hee attained not in this life: and therefore he failed in these particulars, through the weaknesse of sanctification, which here is not finished till death.

So then it is plaine, there is a perfection in the childe of God, though joyned with much weaknesse, even in this life, his nature is perfect, being renued in soule to sound judgement, to an honest heart and a good conscience: his actions are perfect in Gods acceptance through Christ, whiles hee bewailes his imperfection, and endevours sincerely to please God in all things. This is that which Christ injoynes to his Disciples: this wee must labour for, if wee will resemble our heavenly Father: we can get no higher in this life; but let us attaine to this, and in the life to come wee shall bee perfect in degrees, for then our regeneration shall bee accomplished.

But herein men faile and come short of their dutie; as first, all those that spend their strength and wit to get the things of this world: these men little thinke of this perfection which the Lord requires in his children: it may be they will heare the Word, but yet their hearts are so glued to the earth and earthly things, that they favour not of regeneration, they know not what it meanes: but if they will be Gods children, they must follow *Iehoshaphat*, 2 Chr. 17. 6. who *lift up his heart to the wayes of the Lord*: for that is the meanes to come to perfection.

Secondly, those also are reproved, that con-

1 Who faile in seeking perfection.

tent themselves with a small measure of knowledge, and doe not strive after perfection, as Christ requireth: how can they have a found judgement, which study not to know the doctrine of the Scripture.

3 The generall want of Christian perfection. Thirdly, that generall want of Christian perfection is here reproved, when men content themselves, to yeeld to the outward duties of the first Table, that concerne Gods worship, and yet neglect the duties of the second Table, that concerne their brethren in generall, and pertaine to their functions and callings in particular. This is a common fault in Magistrates, Ministers, Parents, Masters, Servants, &c. they will be Christians in the Church, but they neglect to shew the power thereof in their callings, but this is a grievous want of sincerity, which makes them farre unlike their heavenly father: for he is ever like himselfe, and therefore looke what men professe in Gods worship, that must they practise in their callings. A Magistrate must bee a Christian upon the Bench, as well as in the Church; in the administration of Justice, as well as in the Congregation: and so must Ministers, Masters, and all estates. God allowes not of that service in the Church, that serve their wicked lusts at home, Jer. 7. 9, 10. Gods Sacrifices under the Law must bee whole and sound, not halt and lame, or maimed; and such should our obedience be under the Gospel, with sincere respect to all Gods Commandements. It profited *Herod* little to heare *John* gladly, and to doe many things, so long as he kept his brothers wife; nor *Judas* to follow Christ, while his heart was upon the bag. Let our practice of religion therfore, shew forth the truth of our publike profession, and so shall we in some sort resemble our heavenly Father.

CHAP. 6.

V. 1 *Take heed that you give not your Almes before men, to bee seene of them, or else yee shall have no reward of your Father which is in heaven.*

2. Part of Christs Sermon. IN the former chapter, the Evangelist hath faithfully recorded three parts of our Saviour Christs Sermon, and here he beginneth the fourth, which reacheth to the 19. verse of this chapter: wherein our Saviour Christ goeth about to reforme his hearers of all abuses in doing good workes, and he instanceth in these three; *Almes-deeds*, *Prayer*, and *Fasting*: not so much commanding them, as giving direction for the right manner of performing them, so as they may be acceptable unto God. From the first verse to the fifth, he intreateth of Almes-deeds, propounding two severall commandements, touching the manner of giving Almes. The first is in this 1. verse, *Take heed that you give not your Almes before men, to be seene of them*: which he inforceth by an effectuall reason in the words following, *or else ye shall have no reward of your Father which is in heaven*. And then exemplifieth it by a particular example of a corrupt manner of giving Almes, borrowed from the ambitious practice of the Scribes and Pharisies, vers. 2. The second commandement touching Almes-giving, is in the 3. verse, whereof hee renders a reason in the 4. verse.

Of Almes-deeds.

For the first Commandement, *Take heed, &c.* This may seeme to bee repugnant to that precept given before, Chapter 1. 16. *Let your light so shine before men, that they may see your good workes*. But here is no contrariety, if wee marke well: for in the former Chapter wee are commanded to doe good workes before men, that they may see them, and glorifie God for the same. Now here wee are not forbidden simply to doe good workes before men, but to doe them before men for this end, *to have our praise of men*, that wee might bee glorified for doing them, howsoever it went with God.

A diverse reading. Before wee come to the Rule, the words are somewhat to be scanned: for whereas we read them thus, *Give not your Almes before men, &c.* Some ancient Churches, after other copies and translations read them thus, *Doe not your righteousnesse or justice before men*: which must not seem strange that in Gods book there should be diverse readings: for in former ages, before Printing was invented, the Scriptures of God were conveyed from hand to hand, by meanes of writing: now they that writ out the copies of Scripture, did now and then mistake some words and letters by negligence, or ignorance, and put one thing for another, whereupon doe come these diverse readings: yet wee must not think that the word of God is hereby maimed or made imperfect: for the true sense of the holy Ghost remaines found and perfect, though it may bee wee cannot discerne of the

right reading. And the sense of Scripture is rather to bee judged the word of God, than the words and letters thereof. Now it being here uncertaine, whether reading to follow, (for either of them contains a sense convenient to the place) therefore I will exclude neither, but from them both propound this instruction.

Almes giving is a duty.

That the giving of Almes is Iustice, and a part of right worshipe which God requires at our hands. This the Apostle sheweth plainly out of the 2 Psalmes, 2 Cor. 9.9. *He hath distributed and given to the poore, his righteousnesse remaineth for ever.* And in common reason it must be so, for a man is but a steward over the goods he possesseth; the poore with whom he liveth, hath title to part thereof, and he must give unto them by *b God's expresse commandement:* so as unlesse hee give in time fort, hee playes the theefe, and robs the poore, by keeping backe that which is their due.

Psal. 112.9.

2 Cor. 9.9.

b Position for the Papists duty.

In regard whereof wee must learne: first, to acknowledge that providing of maintenance for the poore, is not a worke of freedome or liberty, left to mens choice, whether they will doe it or no, but a matter of justice; and the not doing of it is injustice, against the law of God and of Nature, which require that the poore should bee maintained at home without begging abroad. Secondly, this should move us, to lay aside some portion of our goods to give unto the poore, for the poore have interest unto them and for this cause we ought to cut off our superfluities in feasting, in attire, in sports and pleasures, that so wee may bee better inabled to doe justice in giving unto the poore: for hereby commonly men are disabled to doe this part of justice. Thirdly, this should teach us according to our places, to see those good orders well maintained and set forward, which are provided for the comen relefe and maintenance of the poore: for the neglecting of them is injustice, and a kinde of theft against the poore.

Secondly, of the word translated, *Almes*: it is very pithy, signifying *mercy* and *pitty*; whence wee may learne: First, what it is that makes our giving to the poore to be Almes: it is not the thing given, but the *mercifull and pitifull heart of the giver*, be the thing never so small, as was the poore widows mite: and therefore all our almes must proceed from a pitifull heart. Secondly, as the with what a one that party must be that is to be relieved, namely, such a one as is to be pitied, not our lusty beggers, but infants, orphanes, the lame, blinde, weake, maimed, and aged persons.

What motive to give with a pitifull heart.

Infants, &c.

Aged persons.

Thus much for the words: now followeth the Commandement it selfe: *Take heed that you give not your Almes before men to be seen of them.* This Commandement tendeth to this end, to teach men how to avoid the unlawfull manner of giving Almes: for a good thing may be done in an ill manner, and usually men offend this way in their good deeds. Now

A this Commandement prescribes a double circumspection in giving Almes: first, touching the ground: secondly, touching the end of Almes-giving. The *ground* of our Almes must not be the pride of our hearts: This Christ forewarnes us of, if we looke it should be good and acceptable in the sight of God. This is a point of great importance, and therefore for the better observing of it, I will here shew two points: I. What this pride is: II. Why it must bee so carefully avoided in our almes-deeds. By *pride* I meane not outward pride in apparell, but that which is inward in the soule, consisting partly in the minde, and partly in the will and affections. *Pride of minde* is a corrupt disposition thereof, whereby a man thinkes himselfe to bee better, and more excellent than indeed he is: this was the sinne of the *Pharisie*, who boasted unto God of his owne goodnesse, Luke 18. 11, 12. And hence it came that the Church of *Laodicea* *a gloryed in her selfe*, saying, *I am rich, and increased in wealth, and lack nothing, when as indeed she was poore, and blind, and miserable, and naked.* This conceit is most dangerous, especially in the point of grace, causing many to deceive their owne soules by thinking they have grace when they have none, and overweening that which they have. *Pride in will* is an inward affection, whereby a man is not contented with that estate wherein God hath placed him, but desires a better. This befell *b Adam* and *Eve*, who sought to be like unto *God himselfe*; and this taketh hold of most men in every age. Now from these two proceedeth that *practice of pride* in mans life, whereby hee endevours to doe what soever hee can for his owne praise and glory. This *pride* is not in some few persons alone, but in every man naturally that comes of *Adam*, Christ Jesus onely excepted. And where it takes place it is so strong, that it will not be crossed: for rather than a man will not have his will in this, he will commit any sinne. This caused *Absalom* to banish his father out of his owne kingdome: and *Achitophel* to hang himselfe, when his counsell was refused: and some Popes (as histories makes mention) to bequeath their soules unto the Devill for the obtaining of the Popedome. And this is that inward corruption which Christ here forbids to bee the ground of our Almes-deeds.

A double ground of mans giving.

Pride of heart.

Pride of minde.

a Rev. 3.16.

Pride in will.

b Gen. 3.

Practise of pride.

Or of Popes Papists called Sede vacante.

II. Point. The reasons why this inward pride must be carefully avoided, bee these two: First, because whatsoever outward good worke the child of God can doe by grace, the same may a wicked man doe through pride: as conceive a prayer, preach the word, and practise the outward duties of repentance, of love, and such like: for pride is a sinne that will counterfeit grace, and man cannot discerne it, but God onely. Secondly, many other sinnes prevaile in the wicked, but pride is the sinne that troubleth the children of God; and when other sinnes die, then will pride revive; yea, it will arise out of

Why pride must be avoided.

of grace it selfe: for the childe of God will be proud, because he is not proud: therefore *Paul* c must be *buffeted by the Messenger of Satan, lest he should be puffed up with abundance of revelations.*

c 2 Cor. 12.7.

How pride may be avoided.

Now the way to avoid this dangerous sinne stands in two things: first, we must be carefull *to know the pride* of our owne heart, for every man hath it in him more or lesse, and the more we see it, the lesse it is; but the lesse we see it, the more it is in us indeed: and though wee know nothing by our selves, yet let us suspect our selves hereof, and labour to see it in our hearts; for he that is the most humbled, is not altogether free from this inward pride: secondly, when we see our pride, we must labour to *subdue it*; which we shall doe, first, by considering the judgements of God upon this sinne: Were not our *first parents* cast out of Paradise when they would needs be as gods? And *Herod* was *eaten up of wormes* when hee took unto himselfe the glory due unto God, Act. 12.23. Therefore *Peter* d saith, *God resisteth the proud, and giveth grace to the humble.* A man that would beg an almes, must not goe in proud apparell; and so he that would procure the favour of God, must not come with a proud heart. Secondly, we must search into our selves, and labour to see our owne wants and corruptions, as our blindnesse of minde and ignorance, our unbeleefe, &c. and the sight of our sinnes will be a meanes to humble us: for they that feele no wants in themselves cannot choose but be puffed up. Thirdly, we must meditate upon the death and passion of Christ, which he endured for our redemption; how he sweat water and bloud, and suffered the wrath of God both in soule and body for our sinnes; now how can a man thinke that Christ endured all this for him, and yet bee not cast downe with the sight of his owne sinnes, which had a part in the cause of all the curse that caus'd Christ to cry, *My God, my God, why hast thou forsaken me?*

d 1 Pet. 5.5.

An ill end in Almes-giving.

The second branch of circumspection in Almes-giving here commanded, respects the end thereof: *We must not give Almes to be seene of men*, that is, to get praise and fame among men. This caveat Christ gives for a weightie cause: for the corruption of mans Nature through the instigation of the devill, causeth every one almost to doe all good workes for wrong ends: why doe many men toyle themselves to much in their ordinary callings? is it not partly for honour, partly for pleasure, partly for profit? and doe not the most men propound this end to themselves herein, to maintaine their families? But though this be a good and commendable thing, yet neither that, nor the rest are the right ends for which man should labour and travell: the *right end* of all, is the glorie of God in mans good, or the good of man in Gods glory; now when our good works proceed from an humble heart, which sincerely intends the glory of God in mans good, then is

A the worke pleating unto God. Other ends or beginnings doe prophane mens labours: and therefore Christ giveth this caveat, to look both to the beginning, and the end of our Almes-deeds.

Thus much of the commandement: the reason of it is this; *or else ye have no reward of your Father which is in heaven*: so the words are, *ye have no reward*; and they are very significant, importing thus much; If you doe your workes from an humble heart, for Gods glory in mans good, then you have a reward laid up for you in heaven: which though it appeares not presently, yet it is as sure as if you had it already in possession: but if you doe not so, you have no reward laid up for you by your heavenly father.

From this reason in generall we may gather, that hee which hath grace to doe, if it bee but one good worke (as to give Almes) upon a good ground, and for a good end, shall never perish, but shall receive eternall life: which may be a notable motive to provoke every man to doe good works: as also it proves that the child of God can never perish or finally fall away: for nothing is lost that is laid up with God.

More particularly, first, observe that the word *reward* is not taken properly, but by resemblance, thus: like as a labourer after hee hath done his worke, receiveth his wages; so the child of God having done that which God commandeth him, receiveth a reward. Secondly, it is said *of your father*, to signifie that this reward is not merited, but is the free gift of a father unto his children. Lastly, Christ saith *your Father*, speaking to all his hearers, among whom was *Judas*, whom else-where hee calls a devil, and others whom hee knew to be none of Gods children, and yet being here a preacher and *Minister of circumcision* (as the Apostle e speaketh) hee leaveth the secret judgement unto God, and following the judgements of hope and charitie, taketh all his hearers, to bee the children of God: which is a notable president to all Gods Ministers, for Christ here preaching of love, practiseth it; and so ought his servants doe. This also condemneth the practice of those, that upon a little falling out will not sticke to call others damned wretches, or reprobates; there is no charity in such censures: for love alwaies hopes the best, 1 Cor. 13.

e Rom. 15.8.

V. 2 *Therefore when thou giveſt thine Almes, thou ſhalt not make a trumpet to be blown before thee, as the hypocrites doe in the Synagogues and in the ſtreets, to be praiſed of men: verely I ſay unto you, they have their reward.*

Here Christ propoundeth by way of prohibition, a particular example of the corrupt manner of Almes-giving, proceeding from pride of heart and ambition, borrowed from the practice of the Scribes and Pharisies; and withall he annexeth in the end of the verse an effectuall reason to move men to circumspection about the ground and end of their Almes-deeds.

The Exposition. The originall is this: *Thou shalt not blow a trumpet before thee*; so that our translation doth also expound the words of Christ, according to the common rule of Divines; that *words of fact are often times put for words of speech*: which being well observed, will cleare many places from false interpretation. Exod. 12. 2. God saith to *Moses, Sanctifie unto me all the first borne*: and to *Iosua, Make thee sharpe knives, and circumcise the sonnes of Israel*, that is, command them to be sanctified, and circumcised. Jer. 1. 10. *I have set thee over nations and kingdomes* (saith God to Jeremie) *to plucke up, to root out, to destroy, and throw downe, to build, and to plant*: that is, to preach, and by preaching to pronounce that I the Lord will doe these things. Joh. 4. 1. *Christ is said to baptize*, (that is, (as the next verse imports) hee commanded his Disciples to baptize: and Act. 10. 15. God is said to *purifie* things; that is, hee pronounceth things to be pure. *As hypocrites doe in the Synagogues*: The word *hypocrite*, betokeneth one that takes upon him to represent the person of another: as players doe, who sometime represent mighty Kings, otherwhiles poore beggers, and to them it properly belongeth. Now by resemblance it is applyed to any, that outwardly feigne themselves to have that goodnesse and holinesse which they have not: for hypocrisie is nothing else, but a shew of that goodnesse outwardly, which indeed is not in the heart. Now in this instance is included a second reason of the former Commandement, touching the manner of Almes-giving, serving to make all Christs hearers circumspect, both for the ground and end of their good workes: and the reason stands thus; *That which hypocrites doe, you must not doe: but they doe their Almes to be praised of men*, as is plaine in this example: *and therefore you are not to give almes to be seene and praised of men.*

Out of this example we may learne these Instructions: First, that it is the propertie of an hypocrite to doe good workes, for false ends: as *to be seene of men, and to be praised of men*: for indeed an hypocrite in his heart makes choice not of God, but of men to be the Judges and approvers of his good works. And this is grosse hypocrisie, because hereby the honour due to God is taken from him and given to men, for God ought to bee the Judge and approver of all our actions.

Now as Christ layes this sinne upon the Scribes and Pharisies, so ought every one of us to lay it on our selves, considering our selves as wee are by nature out of Christ; for so wee make not God, but men the Judges and approvers of our actions: this will hereby appeare evidently, for when we doe a good thing, and yet thereby incurre the displeasure of men, are wee not more grieved thereat, than when by sinne we offend God himselfe? which could not bee, but that our hearts doe more respect the censure of men, than of the Lord. And to cleare this point yet further; consider this; that the roote of hypocrisie and of Atheisme is in our nature, whereby naturally wee doe these three things, wee *love*, *feare* and *trust* in men more than in God, and therefore doe make men the Judges of our actions. 1. for *love*: are wee not grieved when wee our selves or our friends are dishonoured; and on the contrary, when wee our selves or our friends are praised, are we not glad and rejoice? But when God is dishonoured, who is grieved? Or whose heart doth leape for joy, when God is glorified? which argues plainely that our affection of love is more inclined towards our selves and to our friends, than unto God. 2. for *feare*: are not most men more afraid when they offend a mortall man like themselves, than when they offend the everliving God? 3. for *trust* and *confidence* in the time of affliction; most men are more comforted if some friend promise them helpe, than they are by all the promises of God himselfe in his Word. But men will say, that they *love* and *feare*, and *trust* in God above all: This indeed is the ordinary profession of ignorant people; but the truth is, that by nature wee refuse God to bee our Judge and our approver, and appeale unto them: and therefore we must labour to see and feele, and to beware this hypocrisie, and to be indued with the contrary grace whereby wee may simply and sincerely seeke to bee approved of God in all our actions.

Secondly, in this example note one evident cause of the disorder which was among the Jewes in respect of their poore: for they begged in the high wayes, in the streets of the cities, and gates of the Temple, flat against Gods commandement, *who would not have such a begger in Israel*: other occasions there were of this abuse, but one principall cause is here noted; namely, that private persons were permitted to give their private almes unto the poore with their owne hands in publike places. This was a great disorder, and the cause of many beggers: for private men could not discerne the particular wants of all that begged so; and therefore God had otherwise provided for them in the old Testament, as hee sheweth before. And in the new Testament there were chosen faithfull men called *Deacons* in every congregation, who were to looke unto their poore, to collect for them, and to distribute to every one according to their necessity. It is not unlawfull for a private man to give Almes in publike place if need require: but where the poore are no otherwise provided for, than by such

such private releefe, it is a great disorder: like as it is in a family, where the children and servants know not where and when to have their dinners: for the poore are Gods children in his family, and ought to bee provided for in better sort, than by such private releefe: and therefore where good order is wanting for provision for the poore, it ought in conscience to be begun, and where it is begun, men must carefully maintaine and continue the same.

Thirdly, in this example of a corrupt manner of Almes-giving, see the concurrence of sundrie sinnes. First, here is noted *hypocrisie*, which were enough to condemne a man; but yet with this there goes *ambition*, and with both, an *open contempt and breach of good order*, in providing for the poore; which shewes evidently that no sinne goes alone, but ordinarily hath his companions: for sinnes are so infolded one in another, that he which commits one, is not free from any other: this may plainely bee shewed by many examples. In *Adams* sinne there was the breach of the whole law in every Commandement, either directly or by consequence: for hee shewed evident want of love to God, in beleeving Satan more than God; therein hee chose Satan for his God; hee worshipped Satan, and tooke Gods name in vaine; he shewed also evident want of brotherly love, for hereby he became a murtherer not onely of himselfe, but of all his posteritie: and thus doe sins concurre in every wicked action, in which regard it may be said with *Iames 2, that he which faileth in one Commandement, is guilty of all*: which must admonish us to make conscience of every sinne: for we cannot live in any one, but we must needs runne into many other.

Verely I say unto you, they have their reward. These words containe the reason of the former prohibition, wherein we may see the vanity of this giving of Almes: for the praise of men is all their reward; they have none with God, as we shewed in the former verse.

> v. 3 *But when thou doest thine Almes, let not thy left hand know what thy right hand doth:*
>
> 4 *That thine Almes may bee seene in secret, and thy father that seeth in secret, he will reward thee openly.*

These words containe Christs second Commandement touching the *manner* of Almes-giving, with the reason thereof. The Commandement is in the third verse, and it beareth this sense; that if the left hand could understand, yet it should not know what our right hand gave; and therefore much more must wee conceale the same from men. Yet here Christ forbids not all giving of Almes in open place, or in the sight of men, but his meaning is to restraine the ambition of the heart of the praise of men: the giver must not intend or desire that men should see him give almes, that they might praise him: but his heart must simply and sincerely seeke to approve it selfe unto God. This will appeare to be the right meaning of our Saviour Christ, by comparing this verse with the first: for here Christ renewes the Commandement there given, and forbiddeth the corrupt desire of the heart after vaine glory in the giving of Almes.

Now for our better understanding of this commandement, first, we will shew what is here forbidden; and secondly, what is commanded. Here are two things forbidden; first, all desire or intention of mens beholding of us, whenwe give our Almes: secondly, all respect and intent to please our selves in Almes-giving: for the left hand must not know what the right hand giveth. The thing here commanded is this, that he which gives Almes, must do it simply, intending and desiring onely to please God, and to approve his worke unto God without all by-respects of mens praise or approbation.

Here then first is condemned the doctrine of the Church of Rome, which teacheth men to doe good workes, with opinion of meriting life everlasting thereby at the hands of God: for that is farre more than to doe them for this end to get praise of men, which yet is here forbiddemand therefore the other must needs be abominable.

Secondly, seeing in our well-doing wee must simply intend to approve our selves unto God, it shall not bee amisse here to shew, how we may so doe our good workes that God may approve thereof. Hereunto foure things are required: *faith*, *love*, *humility*, and *sincerity* or *simplicity*. For the first, in every good worke there must be a two-fold faith: *Iustifying faith*, and a *generall faith*. *Iustifying faith*, whereby the person doing the worke must be reconciled to God, and stand before God a true member of Christ: for of this it is said, [e] *Without faith it is impossible to please God*. And Christ saith, [f] *Every branch that beareth not fruit in me, the father taketh away: and without mee ye can doe nothing*: where it is plaine, that whosoever would doe a worke acceptable to God, must first be in Christ: and the reason is evident: for first the person working must bee acceptable to God, before his worke can bee approved: but no mans person is approved of God, before he bee in Christ: and therefore justifying faith, whereby wee are united unto Christ, is chiefly necessary. By *generall faith*, I meane that, whereby a man beleeves that the worke hee doth is pleasing unto God. Hereof [g] *Paul* saith, *Whatsoever is not of faith, is sinne*. A worke may bee good in it selfe, and yet sinfull in the doer, if hee want this generall faith. Now unto this

this are two things required: first, a word of God commanding the worke, and prescribing the manner of doing it: secondly, a promise of blessing upon the doing of it: for every good worke hath his promise, both of the things of this life, and of a better: these things must bee knowne and beleeved: upon these grounds wee must pray, give Almes, and doe every good worke, and so shall they bee approved of God. Now by this double faith required in every good worke, we see, how those that are bound to practise good workes, (as every one is more or lesse) ought to labour to bee acquainted with the word of God, that they may do their works in faith: for else though the worke be good, it may bee sinne in them because it is not of faith; which is the miserable state of ignorant persons, who through want of faith, cannot doe good workes in a good manner.

The second thing required, in the doing of a good worke, is *love*: love (I say) joyned with faith: for *faith worketh by love*, Gal. 5.9. Indeed faith doth some things of it selfe; as apprehend, receive, and apply Christ and his righteousnesse to the believer, which is the proper worke of faith: but other things it doth by the helpe of another: and so faith bringeth forth the works of mercy, and performeth the duties of the first and second table; not properly by it selfe, but by the helpe of love: and therefore here I say, that in every good worke is required that love whereby faith worketh. Now the kindes of love required in well-doing are two: first the love of God in Christ: for as wee know God in Christ, so must wee love him secondly, the love of our brethren, yea of our enemies: for howsoever in our understanding these two may be distinguished, yet in practice they must never bee severed; but must alwaies goe hand in hand, to move us to doe the workes of mercy, and all the duties of our calling: as *Paul* saith of himselfe, and the rest of the Apostles, *The love of God constraineth us to preach the Gospel*, 2 Cor. 5.14.

The third thing required in doing a good worke well is *humilitie*, whereby a man esteemeth himselfe, to be but a voluntary and reasonable instrument of God therein. This vertue will make a man give the honour of the worke to the principall Agent, that is, to God himselfe: who worketh in us both to will and to doe of his good pleasure.

The fourth thing required in well-doing, is *simplicity*, or *singlenesse of heart*: whereby a man in doing a good worke, intendeth simply and directly to honour and please God, without all by-respects to his owne praise, or the pleasing of men. This is a speciall vertue directing a man to the right end in every good worke, which is the obedience and honour of God, in mans good. This vertue was in *Paul*,[d] who *in simplicity and godly pureneſſe had his conversation in the world*: thus he preached the Gospel: and so ought we to doe every good worke. Now that

A this sincerity may shew it selfe, wee must take heed of a speciall vice which is contrary unto it, namely, the *guile of the spirit*, mentioned Psalm. 32. 2. which maketh a man intend and propound false ends and by-regards in doing good workes; as his owne praise and delight, to please men thereby. And that we may avoid this spirituall guile, we are to know, that it may and doth usually prevaile with men in foure cases: I. When those doe practise vertue in whom God only restraines the contrary vice: thus civill honest men that have no religion, may practise justice, temperance, mercy, and other morall vertues, because they are not inclined to injustice, intemperance, and the contrary vices: but these actions in them are no good workes before God, because they proceed not from sanctified hearts, sincerely intending to obey and glorifie God hereby. II. When men doe good workes for feare of divine justice and the penalties of mens lawes; and such for the most part is the repentance of the sicke: I grant indeed, that some doe truly repent in this estate, but commonly such repentance is unsound, and proceedeth not from a single heart, but from feare; whereby, being under Gods hand, they seeke to avoid his judgement. Such also are the outward duties of Religion, performed by our common Protestants, who come to Church, and receive the Sacraments chiefly for custome sake, and to avoid the danger of mens lawes. III. When men doe good B works for the honour and praise of men. This is a dangerous thing: upon this ground a man may preach the Word, use prayer, and professe the Gospel; yea, and be zealous for Gods glorie as *Iehu* was: and hence it comes, that many fal away to loosnesse of life from a strict profession of religion, because they received not the truth in simplicitie of heart, with purpose onely to obey and please God, but rather to get the praise of men. IV. When men doe good works C from some corruption of heart prevailing in them; as when a man is both proud and covetous, yet more proud than covetous: covetousnesse bids him not give to the poore; but yet pride desiring the praise of men prevailing in him, causeth him to give to the poore. And so when covetousnesse prevailes in a proud man, it D will cause him to abstaine from riot and proud apparell, which yet his pride would perswade him unto. In all these cases Spirituall guile corrupts the worke that otherwise is good in it selfe: and therefore we must have a watchfull eye unto singlenesse of heart in our well-doing and to the rest of the vertues before-named, that so we may bee able to say with good conscience, that our workes are such as God approveth.

V. 4. *That thine Almes may be secret, and thy Father that seeth in secret, he will re-*

ward

a Act. 13.22, 23.

Spirituall guile in well-doing.

In 4 cases.

1

2

3

4

In humility.

In simplicity.

d 2 Cor. 1.12.

ward thee openly.

Here is the *reason* whereby Christ inforceth the former Commandement; and it hath two parts: the first is drawne from a speciall propertie in God, *to see in secret*: the second is from his bounty, in *rewarding openly*.

For the first, the words are thus in the original, *And thy father which is a seer in secret*: for the word there used signifieth a *discerning seer*: whereby Christ would teach us, that God sees and beholds things that no man can see, even the secret thoughts and desires of mans heart.

God the secret seer.

Vse 1. Hence we must learne three things: I. To examine our selves strictly not onely of our grosse and open sinnes, which all the world may see; but also of our most inward and hidden corruptions; and when wee cannot see them, yet we must suspect our selves of our secret wants; for though men know them not, no nor wee our selves, yet God the *secret seer* beholdeth them. II. Never to hide our sinnes within our selves, but freely to lay them open before God to our owne shame, yea, to confesse our unknowne sinnes: we must not like *Adam*, sew fig-leaves together to cover our nakednesse, or flie from God thinking to hide our selves from his sight: for hee discerneth in secret. III. To be carefull not onely to doe good workes, but also to doe them in an holy manner, from good grounds, and to a right end: for *God seeth secrets*, and will not bee shifted off with false shews. [e] *David* saith, *I have kept thy precepts and thy testimonies, because all my waies are before thee*. And the rather must we be moved hereunto, because God knowing what is in mans heart, doth oftentimes prove men with temptations that he may discover the guile of their hearts: and therefore that wee may escape the judgements of God due unto hypocrisie, wee must labour to doe all good duties in singlenesse of heart.

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e Psal. 119. 168.

The second reason drawne from Gods bountie unto them that in singlenesse of heart doe good workes, is in these words; *he will reward thee openly*: wherein he preventeth this objection, which some of his hearers might make against his former precept. If I may not doe good workes to be seene of men, then shall I loose my labour: Christ answers, Not so: for *God the father will reward thee openly*, if thou doe good from a single heart, onely respecting the praise and honour of God in mans good. If it be asked, how this can stand with that saying of Christ, Ioh. 5.22. *That the father judgeth no man, but hath committed all judgment unto the son*: I answer, that in regard of deliberation, of authority, and consent, the last judgement shall be executed by the whole Trinitie: but yet in regard of immediate execution, the Father judgeth not, but Christ onely: for hee alone giveth the sentence both of absolution and condemnation.

C

D

Of praise. R The Author.

The second reason teacheth us sundry things concerning praise. First, that *God himselfe is the sole author of true praise*: Paul saith, *he which praiseth himselfe is not allowed, but he whom the Lord praiseth*: where hee compareth the world to a Theater, wherein men are actors, and men and Angels bee spectators; but God alone is the *Iudge*, who giveth praise and good name to every one that deserveth it, not onely in this life, but in the world to come: in regard whereof, wee must endevour our selves so to doe all our good workes, that God himselfe may approve thereof: to seeke the praise of men, is a fond thing, seeing that not man, but God is the author of true praise: yea, this must teach us not to depend upon man for praise and commendation for the good things wee doe, but upon God himselfe, from whom all true praise commeth.

b 2 Cor. 10.18.

4

The ground.

Secondly, that *God* as he is *a father, is the sole author of praise*, for Christ saith, your father will reward you. Now God is *our father* onely in Christ, and therefore our union with Christ is the ground of all true praise: *He is a true Israelite* (saith [b] *Paul*) *which is one with him, and the circumcision is of the heart, in the spirit, not in the letter, whose praise is not of men but of God*. This then discovereth the errour of the world, in seeking after praise and reputation; for some seeke it in the comelinesse of their body, some in apparell, and some in learning, &c. but all these are wrong meanes; the right way to get true praise, is to bee in Christ, and to have an humble and sanctified heart, set purposely to keepe Gods Commandement: Psal. 119. 22. *David prayed God to remove from him shame and contempt, because he kept Gods testimonies*: as thought the keeping of Gods Commandements had beene the onely meanes to avoid contempt, and to procure true praise and fame.

b Rom. 2.29.

3

The time.

Thirdly, that *the life to come is the only time of true praise*, for Christ here saith, *he shall reward thee openly*: that is, in the last day: 1 Cor. 4.5. *When the Lord shall come, then shall every one have praise of God*. This must teach us, not to care for the contempt of the world which followeth our profession, so that our conversation bee godly; but to rest patiently contented, because it is the lot and portion of Gods children, and our sinnes deserve greater reproach, alwaies remembring, that the time of our praise is yet to come. Yea, hence we must learne not to aime at our owne praise, in things of this life but wholly to seeke the glory of God in all things; for if we seeke his glory now, the time will come when he will glorifie us.

1

Fourthly, that the *praise* that God shall give his children in the end of the world, *shall bee open and manifest*, before all men and all Angels, both good and bad, when they shall stand to be judged by Jesus Christ: and this is true praise which shall never have end, when unto the praise of men is not comparable: we count highly of applause and reputation with earthly Princes, and all men honour him whom the Prince commends: how much more then shall they be advan-

advanced, whom God himselfe should vouchsafe to praise and commend.

verse 5 And when thou praiest, be not as the hypocrites: for they love to stand and pray in the Synagogues, and in the corners of the streets, because they would bee seene of men: verely I say unto you, they have their reward.

In this verse and the rest to the fourteenth, Christ intreateth of the dutie of prayer, wherein hee dealeth as in the former point touching Almes-giving: for first, hee forbids a two-fold vice in prayer: *Hypocrisie* and *Babling*, and then teacheth the contrary vertues and the right practice of prayer. The vice of *Hypocrisie* in praier is forbidden in this fifth verse, and the contrary vertue injoined in the next.

The Exposition. *When thou praiest*] To pray properly *is to intreat of God the gift of some good thing concerning our selves*: and in this sense it is onely one part of that holy worship of God, which is called *Invocation*: for 1 Tim. 2. 1. the Apostle maketh foure kindes or parts of *invocation* to wit, I. *Supplication*, when we intreat God to remove some evill from us. II. *Prayer*, whereby wee begge at the hands of God the gift of some good thing unto us: and these two concerne our selves. The III. is *Intercession*, when as wee intreat the Lord to grant some good thing unto our brethren, or to remove some evill from them. The IV. is *Thanksgiving*, whereby wee give laud and thankes to God for blessings received, either by our selves, or by our brethren. Now in this place *Prayer* is not to bee taken strictely for one part of invocation, but generally for the whole worship of God by invocation; as it is commonly taken of us, and often used in Scripture, one part being put for the whole. *Be not as the hypocrites*] that is, doe not as they doe in prayer; by *Hypocrites* hee understandeth principally the Jewish teachers, the *Scribes* and *Pharises*, for at them hee aimeth in this part of his Sermon. For *they love to stand and pray in the Synagogues and in the streets.*] We must not here conceive that Christ condemnes altogether this gesture of standing in prayer as unlawfull: for himselfe prayed *standing when he raised up Lazarus*: and the primitive Church in their assemblies called *Stations*, prayed standing: but hee reproveth here the abuse of this gesture in these Jewish teachers. For first, they used this gesture to a wrong end, namely, thereby to get the praise of men: because standing is the fittest gesture which a man can use in prayer to make him bee seene of others. Secondly, these Scribes and Pharises thought themselves more righteous than all other men, and therefore judged that they had no need to humble themselves so much either in soule or body as the Publicans and sinners did. Againe, Christ here condemneth not the action of prayer in these places, the *Synagogues* and the *streets*: for no man was ever forbidden of God to pray in any place. The Patriarks were not tyed to any place: and under the Law, howsoever the Temple was the place appointed for Gods outward worship in sacrificing, and such like, yet even then it was lawfull for the Jewes to pray in any place; and after Christs comming *Paul* willeth, *that men pray every where, lifting up pure hands unto God*: but here is condemned this grosse fault of these *Scribes* and *Pharises*, that they minded to pray no where else, but in these open and publike places, which is expressed by this phrase, *they love to stand and pray*: So that in a word this is the meaning of this verse; *You my hearers, when you pray, take heed of the hypocrisie of the Scribes and Pharises, for they regard onely the praise of men, and therefore doe use such gesture in prayer, and chuse such places to pray in, that they may best be seene of men.* Where we see, he directly condemnes their hypocrisie, as well in respect of the *ground* thereof which was *the pride of their hearts*, and not Gods grace: as also in regard of *the end* thereof, which was *the praise of men*, and not the glory of God.

The use. I. Whereas Christ saith, *When thou praiest*: hee taketh it for granted, that all men of yeares must pray: and whereas he condemnes the false manner of prayer, and sets downe the right forme and manner thereof, he teacheth us that it is a most necessary thing for all that have discretion, to exercise themselves religiously in this dutie of prayer. And because our Saviour here urgeth this dutie so much, I will here shew the *necessitie of prayer*; which may appeare unto us by sundry reasons: I. *Prayer* is one of the most principall parts of Gods worship: for herein wee acknowledge him to bee the giver of all goodnesse, the searcher and knower of our hearts; and hereby we testifie the faith, hope, and confidence we have in God. And prayer is called *the calves of our lips*, because it is a sacrifice well pleasing unto God. II. By prayer wee doe obtaine, and also continue and preserve unto our selves every good grace and blessing of God, especially such as concerne eternall life: for God promiseth his spirit to them that aske it by prayer: and the first conversion of a sinner, howsoever it bee the free gift of God, yet by Gods grace moving and inabling a man thereunto, is obtained by prayer; and so are all the good graces following our conversion, both gotten and increased. III. The true gift of prayer is a pledge of the spirit of Adoption: and therefore *Zacharie* cals the *spirit of prayer*, the *spirit of grace*. And *Paul* saith, *The spirit helpes our*

4 1 Tim. 2. 8.

The necessitie of prayer. 1

a Hos. 14. 2.

2

Luke 11. 13.

3

f Zach. 12. g Rom. 8. 26, 15.

infirmities, even the Spirit of our Adoption, which teacheth us to cry, Abba, father. IV. By prayer wee have spirituall communion and familiarity with God: for in the preaching of the Word, God speaketh to us: and in prayer wee speake to God, and the more we pray, the nearer and greater fellowship we have with God: which one reason (if there were no more) is sufficient to perswade us of the necessity of prayer, and to move us unto diligence therein.

Object. 1.

But sundry objections are made against the necessity of prayer: 1. It is said God knowes our thoughts before wee pray, and therefore it is needlesse to expresse them by praier unto him. *Answ.* Wee pray not, to acquaint God with our suites, or with our hearts, as though hee knew them not, but to performe obedience unto his commandement, who requireth this dutie at our hands. Againe, we pray unto God, to honour him, in acknowledging him to be the knower of our hearts, the giver of all good things, the stay of our faith and hope, in whom onely we put all our trust and confidence.

Object. 2. Whether we pray or not, God will give us the blessings which he means to bestow on us. *Answ.* This is flat Atheisme: and yet we must distinguish of Gods blessings, for some are common blessings which God oft gives to men without their asking, because they serve to preserve nature: as raigne and fruitfull seasons, food, raiment, &c. Act. 14. 16. and yet even these common blessings must bee prayed for: Phil. 4. 6. *In all things let your requests be made known vnto God*: and *Iames* b saith, *You have not, because ye aske not*: Psal. 106. 23. *Moses prayer* saves the people from destruction. Others are speciall blessings of the elect, and these must alwayes be sought and obtained by prayer.

b Iam. 4. 2.

Object. 3. God hath decreed all events, and every thing shall so fall out as he hath appointed, and therefore its needlesse to pray, and oftentimes its but the crossing of Gods will. *Answ.* The reason is naught: for as God hath decreed the event of all things, so likewise hee hath appointed the meanes whereby his decree shall be effected: and *prayer* many times, is a principall meanes to bring Gods will to passe: 1 King. 18. 1. God shewed to *Elijah* that he would send raine in Israel after that long drought, and *yet the Prophet crouched unto the earth, and put his face between his knees*; no doubt humbling himselfe in prayer to God for it, as S. k *James* saith. Where we may see, that prayer is not contrary to Gods decree, but a subordinate meanes to bring the same to passe: and therefore wee must rather reason thus, that because God hath decreed the event of all things, and hath appointed prayer as a meanes to effect sundry of his decrees, therefore we must use it.

1 verse 22.

k James 5. 18.

Vse. Diligence in prayer.

Considering then that prayer is necessary, notwithstanding all that can be said against it, wee must learne with speciall reverence to give our selves unto this duty, both publikely in the assemblies of the Saints, and privately in our families, being masters and governours: for no family ought to want this morning and evening Sacrifice of prayer and thanksgiving: yea, wee must pray by our selves particularly in regard of our particular wants. Indeed the most doe thus plead for themselves, that they use to pray often: but the truth is, that the common practice of our people in prayer is nothing but lip-labour and a mocking of God: for what be their prayers, but the lying over the ten Commandements and the Creed, which are no prayers: Yea, their repetition of the Lords prayer without understanding or devotion, is no prayer with God, when they do it only of custome, and rest in the worke done. But here is required another manner of prayer than this. And to incite us unto it, let us consider the worthy examples of Gods servants herein: *Moses* prayed for the saving of the Israelites *fourty dayes, and fourty nights without meate or drinke*: *David* praised *seven times a day*: and our *Saviour Christ spent whole nights in prayer*. Now these examples were written for our learning, to teach us to addict our selves to this holy duty wherein our hearts speake unto God. The want hereof is the cause of the common Atheisme that is in the world, of injustice and cruelty in mens callings, of swearing, pride, and backbiting in mens lives: for if men would often set themselves in the presence of God, by unfained invocation, the remembrance thereof would still be before their eyes, and cause them to abstaine from all these iniquities: for who being stained with such transgressions durst present himselfe before the Majestie of God, who is a consuming fire against all sinne and wickednesse, having *fierie eyes* to see their sinnes, and *feet of brasse* to bruise them in peeces that will not repent.

D ot 9. 18, 19.

Psal. 119. 164. Luke 6. 12.

Rev. 1. 13, 14.

Secondly, in this prohibition against hypocrisie in prayer wee may see, that to conceive a prayer, and to make profession of religion may for the outward worke, as well bee performed from pride of heart as from the grace of God: carnall men may doe that in pride, which Gods children doe by grace, as we shewed in the former point of Almes-giving: that therefore which Christ said of hearing the Word, *take heed how you heare*, must bee conceived to bee spoken to us of prayer and the profession of religion, *take heed how you pray, and how you professe religion*. And indeed before wee pray, wee ought to enter into our harts, and there to search out our corruptions diligently, that wee may be able to discerne in our selves betweene *pride*, and *Gods grace*; and to perceive upon what ground we pray, that it be not from a damnable pride, but from the saving grace of Gods holy spirit.

Thirdly, in this prohibition Christ condemnes this false end of prayer, when men doe it to *have praise of men*; whereby we may see, that it is a thing incident to the professors of the

the Gospell, to doe the duties of religion, for the approbation of men, which notably bewraies the hypocrisie of our hearts, which naturally have more respect to men, than to the Lord, even then when wee have to deale with God himselfe. Thus did the Scribes and Pharises, and it is to be feared, the same fault is common among us: for men are farre more forward and carefull to performe the publike duties of religion, in the assemblies of the Church, than private duties either in their families, or by themselves: Many will pray in the Church, that never regard private prayer at home. Againe, in performing publike duties, men have more care of the outward action, than of truth and sincerity in the heart; and many study more for fit words to delight mens eares, than for good affections, which God approveth; for what is the cause that many ancient professors, when they come to die, know not how to commend their soules to God? Surely, this especially, that in the whole course of their profession, they more respected men than God; and therefore in the time of death, when they must needs deale with God indeed, they know not what to doe, nor how to behave themselves.

Lastly, Christ here reproves their behaviour in prayer, which was standing, without all humbling of themselves, either in soule or body. This is a thing incident to many in our congregations, who use to shew no manner of reverence or humility in the time of prayer; but either stand, or sit, as though they had no need to humble themselves; or else intended onely that men should see them. But wee must know, that howsoever the word of God prescribes no peculiar gesture in this action, yet it is not a thing indifferent, either to use, or not to use, some seemely gesture of humiliation in this worship of God; but some must needs be used, to expresse and further the humilitie of the heart, which is chiefly required: Hay 6. 2. the Seraphims standing before God, *cover their feet and faces with their wings*, in regard of Gods presence: and the poore Publicane that *prayed with the Pharisie*, howsoever he prayed standing, yet [a] he *cast downe his countenance, and smote himselfe on the breast*, to testifie his humiliation. Yea, Christ Jesus our Lord, when hee bare the punishment of our sinnes in the garden, fell downe upon his face, and prayed: thus also did [b] *Moses* and *Aaron*, [c] *Elijah*, *Ezra*, and [d] *Daniel* humble themselves. And it hath alwaies beene the practice of Gods servants in prayer, by some convenient gesture of the body, to expresse the humilitie of their hearts; which checketh the custome of our common people in prayer, who are so farre from bringing a broken heart to God, which is the thing hee chiefly requires, that they know not what to aske; and many there be that will not submit themselves to such outward gesture, as might expresse their inward humiliation. These things are farre unseemely for Gods people, and therefore let us learne to humble our selves at Gods footstoole, first in our very hearts, and withall, we must be carefull to testifie the same by some convenient outward humiliation.

Reverence in prayer.

[a] Luke 18.13.

[b] Numb. 16.45. [c] 1 King. 18.42. Ezra 9.5. [d] Dan. 6.10.

v. 6 *But when thou prayest, enter into thy chamber, and when thou hast shut thy doore, pray to thy father which is in secret, and thy father which seeth in secret, shall reward thee openly.*

Sincerity in prayer.

Christ having forbidden hypocrisie in the former verse, doth here command the contrary vertue; namely, *sincerity*, setting downe the right manner of prayer to God in that behalfe. Now because the words are not to bee taken in that sense, which at the first reading they seeme to beare; therefore for the better understanding of them, I will here lay downe two grounds: 1. That in this place our Saviour Christ doth not forbid publike prayer in the congregation, or in publike places; for publike prayer is Gods ordinance: *Where two or three* (saith Christ) *be gathered together in my name, there am I in the middle among them: and whatsoever they shall desire, shall be given them of my Father*. Againe, publike prayer serves for most worthy uses, for which it may be maintained: as first, to make mens prayers unto God more fervent and effectuall; as in the common-wealth, a private mans supplication is not so much respected, as when a whole incorporation, or a whole shire make petition to the Prince. Secondly, by publike prayer a man professeth himselfe to be a member of Gods Church, and one that severeth himselfe from all prophane societies and companies of men in the world. Thirdly, publike prayer serves to stirre up zeale in them that be cold and backward: for herein they are made acquainted with Gods blessings, they are left to see their owne wants, and they have the good example of Gods children. 2. *Ground. That private prayer* (though it be Gods own ordinance) *is not heerein directly commanded*: for looke what was forbidden in the former verse, the contrary thereto is here commanded; but Christ did not simply there forbid publike prayer, hee aimed at an higher thing therein: namely, hypocrisie, and therefore here he commandeth not private prayer directly, but intendeth the right manner thereof, for sincerity, whether publike or private.

[e] Mat. 18. 19, 20.

The excellent use of publike prayer. 1

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Having laid downe these two grounds, I come now to the true meaning of the words. *When thou prayest*, that is, either by thy selfe alone, or with others, *enter into thy chamber, and when thou hast shut thy doore, pray, &c.* that is, be as though thou didst pray in thy closet, intending

tending onely to approve thy selfe, and thine heart unto the Lord, having no respect to any creature in the world: for this Christ meanes by *praying in a chamber, or closet*; namely, that a man in prayer should not respect himselfe, or any creature, but simply intend and approve himselfe unto God onely.

In the words thus explained, wee are to observe two things; a Commandement, and a reason thereof: the Commandement in these words, *When thou prayest enter into thy chamber, and when thou hast shut the doore, pray unto thy father which is in secret*. This commandement in joining the right disposition of the heart to God-ward in our prayers, doth prescribe the true and perfect manner of prayer; whereto that we may the better attaine, I will shew how the same is performed.

How to pray aright.

That a man in prayer may approve himselfe and his actions unto God alone, three kinde of duties are required: some going before prayer, some in the act of prayer, and some after prayer.

Foure Duties before the worke of prayer. 1

Before prayer foure duties are required: 1. A man must have *knowledge* of three things concerning prayer, (for every prayer must be made in faith, and in obedience to God, which without knowledge cannot be done) to wit, of Gods *commandement* to pray: of the *things we aske* in prayer, and of the *manner* of asking; which is this, spirituall blessings concerning life eternall; as remission of sinnes, sanctification, and other necessary graces must be asked simply without condition: but temporall things concerning this life, as health, wealth, liberty, and such like must be asked with condition of Gods will, as they serve for his glory, the good of our selves, and of our brethren. 2. A man must labour to finde himselfe converted unto God, having a true purpose of heart not to live in any sin afore [a] *God heareth not sinners*: and *David* saith, [b] *If I regard wickednesse in my heart, God will not heare my prayer*. When men come to the Lords table, they forsake their sinnes and turne unto God; which must also be done before wee pray for therein we are to deale with God, who cannot abide iniquity. 3. A man must seeke to bee in Christ, that would pray with comfort: Joh. 15.7. *If ye abide in me, and my words abide in you, aske what ye will, and it shall be done to you*. In the old Testament the Sacrifices were to be offered onely upon the Altar of God, in the Temple, or in the Tabernacle, which prefigured this unto us, that in the new Testament, our prayers, which are our Sacrifices, must bee offered onely in Christ Jesus, who is our [c] *intercessour in heaven*, and our spirituall Temple. 2. Before prayer a man must sever himselfe from all creatures, in his thoughts and desires, and bring himselfe before God, with feare and reverence, that every power and facultie of the soule may say, as *Cornelius* did to *Peter*, *We are all here in the presence of God*: for this end, his minde and memory must be taken up with divine and holy thoughts, and his heart possessed with holy desires; God in Christ must be his whole delight, and all by-thoughts must be banished. Our Saviour Christ used to pray in the night, and in solitary places apart from the societies of men; this he did (no doubt) for this end, that hee might be himselfe wholly before God, and be free from all occasions of distraction in that divine duty.

[a] Iohn 9.31. [b] Psal. 66.18.

[c] Rom. 8. 34.

[d] Act. 10. 33.

Duties in prayer are especially five: 1. Wee must labour to have a true sense and feeling of our wants, of our sinnes and corruptions, and be inwardly touched in conscience for the same: for as the begger sits still at home, and never goes to begge reliefe, till hee feele himselfe pinched with hunger and want, so it is with us; till wee feele our owne wants and miseries by reason of our sinnes, wee can never put up an earnest and hearty prayer to God. 2. Wee must have an inward, fervent, and unfained desire toward God, for the supply of all our wants and miseries; this is a speciall thing in prayer, which maketh it not onely to be a petition of the lips, but a true request of the heart. This the Prophet *David* expressed, when he said unto God, [e] *My soule desireth after thee, as the thirsty Land doth after rain*: and *Hanna* also, when she told *Eli* that *she powred out her soule as water before the Lord*; 3. Every petition must be made in *obedience*, that is, wee must have a *commandement* injoyning us to aske the thing we pray for, and a *promise* to affure us that it shall bee granted unto us: and yet here this speciall caveat must be remembred, that wee leave both the time, and the manner of accomplishing our requests, to the good pleasure and wisdome of God. 4. Every petition must bee preferred to God in the [f] *name and mediation of Christ*: for in our selves we are sinners, and [g] *our iniquities make a separation betweene God and us*; so that wee cannot have accesse unto the father, save only by the mediation of Jesus Christ. If wee would come with boldnesse into the holy place, it must be by the new and living way, which Christ hath prepared for us through the vaile, that is, his flesh. 5. In prayer we must have *faith*, whereby we believe, that the thing we aske shall be done unto us: Mark. 11. 24. *Whatsoever ye aske in prayer, believe that ye shall have it, and it shall be done unto you*: now the ground of this faith, must be Gods commandement and his promise, which I mentioned before.

[e] Psal. 143. 6.

[f] 1 Sam. 1.15.

[g] Joh. 16. 23, 24.

[h] Isa. 59. 2.

Two duties after prayer.

The *duties after prayer* are chiefly two: 1. Wee must call to remembrance the prayer wee made to God. If our man talke with another, he will be so attentive, that as neere as may be, he will remember the words that passed between them; and much more ought we so to doe, when we talke with God: now wee must thus meditate on our prayers, for this end, that we may the better doe the thing we aske: as we crave in prayer the pardon of our sinnes, so we must after prayer endevour to leave the

practice

practice of them. What an horrible shame is it for men to beg at Gods hands the pardon of sinne, and when they rise from prayer, to fall againe to the practice of it? This is with the *dog to returne to his vomit*, and with the desperate theefe to stealing, after he hath intreated favour of the Judge. 2. After prayer wee must bee carefull to bee as plentifull in thanksgiving for blessings received, as wee were in petition to crave them. This indeed may bee done in the beginning of our prayer, though here I mention it last, but omitted it may not bee. Ordinary men have this humanity, that where they finde friendship, they will be more plentifull in tendring thanks, than in making new requests; and if wee deale thus with men, shall wee not much more doe it with God, with whom true thankfulnesse for one blessing, is a speciall meanes to procure many moe? Now this thankfulnesse must not be onely in word, but in deed testified by due obedience, in life and conversation: and these are the duties whereby a man shall avoid all carnall ostentation in prayer, and approve his heart unto God therein.

A

By this description of the true manner of prayer, we may learne three things; First, that the Romish Church doth neither know nor teach, nor practise the dutie of prayer aright; they pray not in knowledge, for they pray in an [a] *unknowne tongue*, and allow of [b] *ignorance*, as the Mother of devotion; they commend doubting, [c] by speaking against assurance, and so pray not in faith nor obedience; they pray not in humilitie for mercy for their sinnes, for they thinke to [d] *merit* by their prayers: and which is worst of all, they direct not their prayers to God only, in the name of Christ; but to God and his Saints, making the *virgin Mary* their Mediatresse: yea, they pray to *the wooden crosse*, which is most horrible Idolatry. Secondly, that our common people come far short of their duty in this part of Gods worship: for their prayers consist chiefly in the bare repetition of words, which is only a lip-labour: they pray without knowledge and feeling, and so must needs faile in many other duties. Now this bewraies the manifold wants that bee in the prayers of the best Christians: for besides their ignorance of many duties in prayer, their doubting and distrust, their dulnesse and deadnesse of heart, and their by-thoughts, doe all shew that their hearts are not wholly taken up with Gods glory, as they ought to be. Lastly, hereby wee may see the grosse ignorance of our common people, about spels and charmes; because they consist of good words, and many strange things are done thereby, therefore they thinke them to be good prayers: but herein they are deceived, through ignorance in the right forme of prayer: for they that make them and use them, are either graceleſſe persons that have society with the devil, or grosly deluded through palpable ignorance: and they cannot set themselves before God to approve their hearts unto him in this action: nay, the worship that is done herein, is to the devill, and the cure that is wrought thereby, is his worke: for these charmes are his watch-word, to stirre him up to such exploits.

B

Furthermore, in this clause, *Pray unto thy Father which is in secret*, that is, an invisible God; is couched a reason to induce men to the obedience of this Commandement, to this effect; *He to whom thou prayest, is an invisible God, therefore thou must endevour to approve the hidden man of thy heart unto him.* Hence I gather, first, that it is an horrible thing to make an image to represent the true God, or to worship God in it; for God is invisible. The second Commandement condemneth them both, as *Moses* himselfe doth expound it, Deut. 4. 15, 16. *Yee saw no image in the day that the Lord spake unto you in Horeb, therefore corrupt not your selves by making you a graven image, or representation of any signe.* Secondly, that there should be no outward pompe in prayer, either for gesture, or for garments; for prayer is made to an invisible Father. This overthrowes the whole worship of the Popish Church, which stands in outward shewes of carnall pompe; if there bee any pompe, it must bee inward, in the graces of the heart, among which humilitie is the first ornament. Thirdly, that all places are alike, in respect of Gods presence, and of his hearing; for hee is a God in secret, wheresoever a man hath occasion to pray, there God is: which confuteth them that make the Church a more holy place for prayer, than other-where, and therefore reserve all their prayers till they come thither; for now difference of place, in respect of Gods presence, is taken away: God is as well in the field, and in the private house, as in the Church: and yet Churches are ordained and used in a godly policie, because a congregation may more conveniently there meet, to their mutuall edification, in the publike exercise of the Word and prayer; otherwise private houses were as good places for Gods worship, as Churches, if they were so decent, and convenient for edification: for *in all places men may lift up pure hands unto God*, as the Apostle teacheth.

C

And thy father which seeth in secret, shall reward thee openly. These words contains a two-fold reason, whereby Christ perswadeth his hearers, and in them all others, to the carefull practice of the former duty, of sinceritie in prayer. The first reason is drawne from Gods *All-seeing property*: the second from his *bountie*. Gods all-seeing property is set out in these words; *and the father which seeth in secret*: that is, though the father himselfe bee invisible, yet when thou prayest in secret, that is, as though thou wert in secret, intending onely to approve thine heart unto God in prayer, then thy father seeth thee, he knowes thine heart, and hears thy prayer. This is verified by the example of *Jonas*, who was heard praying in the Whales belly:

D

Ver. 1.
a Papists errour in praying.

b Papists ignorance.

c Papists doubting.

d Papists merits.

Against spels and charmes.

Images of God abhominable.

No difference of place in regard of Gods presence.

1 Tim. 2.

of *Daniel*, praying in the Lyons denne, and of *Moses*, [b] who is said to *cry* unto the Lord, when as he prayed onely in heart.

b Exod. 14. 15.

Ver. 2

The use of this point is manifold: 1. It serveth to admonish us, that when wee pray, we must in singlenesse of heart, bring our selves into Gods presence, and heartily and truly put up our requests unto God, so as wee may approve us to him, both our hearts and our prayers: for there is nothing in our prayers that can be hid from God: and therefore we must not content our selves with the thing done, but labour so to pray, that God may be well pleased with the manner thereof.

A

Secondly, hereby wee are taught to make conscience, not onely of our doings and speeches, but even of our very thoughts, and that in secret places: for though we may conceale the same from men, yet wee cannot cover them from the eyes of God: he is invisible, and yet [c] *all things are naked before him.*

c Heb. 4. 13.

Prayer to Saints unlawfull.

Thirdly, this proveth that no prayer can lawfully be made to the virgin *Mary*, or to any other Saint departed; for hee alone is to be called upon in prayer, who sees in secret: but God onely sees in secret, neither the virgin *Mary*, nor any other of the Saints can see in secret; and therefore prayer is to be made to none but to God alone. The Papists answer, that Saints departed see in secret, though not of themselves, yet by God, and in God: but that is false: the Angels before their fall, saw not their owne future fall, nor the fall of man. The blessed Angels in heaven, know not now the time and day of the last judgement: yea, and the Saints departed lie under the Altar, crying, [d] *how long Lord?* being ignorant of the time of their full redemption: and therefore the Saints departed see not in secret.

B

Rhem. on Luke 15. fol. 2.

d Rev. 6. 9. 10.

The second reason drawne from Gods promised bounty, is in these words, *shall reward thee openly*: that is, shall repay thee for thy prayer in the day of judgement, before the Saints and holy Angels, as we expounded the same words in the fourth verse. This is a notable reason to induce men to pray in a true and holy manner: wherein we may see the endlesse mercie of God, vouchsafed to them that pray aright: if any subject put up a supplication to his earthly Prince, he takes it for a speciall favour, if the Prince vouchsafe to admit him to his presence: behold here the King of Kings will not onely vouchsafe us accesse unto the throne of grace, when we put up our supplications unto him, but if we pray aright, he doth hold himselfe indebted unto us for the same, and promiseth one day to reward us openly. This farre exceeds the love of all creatures in heaven and earth, no Prince is so kinde and gracious to his best subjects, as the Lord is to all that call upon him in spirit and truth.

C

From this place the Papists would gather, that prayer is a worke that merits at Gods hand eternall life, for thus they reason: *Where there is reparring by way of reward, there is something done which merieth: but some prayer there is a reparing: therefore it doth merit at Gods hand.*

Rhem. on Matth. chap. 6. ver. 5. Bellarmine de bonis operum parti. lib. 2. cap. 3.

Ans. Reward is due to man two wayes, either by desert, or of free gift and promise: now in this place God will reward man for his prayer, not for his desert, but of his owne free will and grace, because he hath promised so to doe. That this is so, may thus appeare: If a begger should aske an almes of any man, it were absurd to say, that the begger by asking did deserve the almes: and so friends the case for the merit of our prayers; thereby we begge things at Gods hands, and therefore can no more merit thereby than the begger can deserve his almes by asking: nay rather wee may gather hence, that Gods rewarding them that pray, proceeds from his owne free grace alone; for prayer properly is a worke of man unto God, wherein may gives nothing unto God, as the Jewes did in the sacrifices, or as is done in some other spirituall sacrifices of the new Testament; but only asketh and receiveth for nothing from God, and therefore cannot hereby merit any thing at Gods hands. And by this may all other places be expounded, where reward is promised to mans worke.

D

Lastly, note the phrase here used; *hee shall reward thee openly*: that is at the last day: whence I gather, that till the day of judgement, no servant of God shall fully reape the fruit and benefit of his prayers. This must be well considered of all that have care to call upon God unfaindly: for many times after long and earnest prayer, we feele little or no comfort, whereby we may be brought to dislike our estate, as though God had no respect unto us: but wee must know, that God doth often long deferre to reward his servants that pray unto him: no doubt but *Zachary* and *Elizabeth* prayed for issue in their younger age, and yet they were not heard till they were both old: and *David* saith, his eyes failed for waiting on God when hee would accomplish his promise made unto him: this we may also see in the petitions of the Lords prayer: for they be all according to his will, yet the full fruition of the benefits there asked, is referred to the appearing of our Lord Jesus Christ.

v. 7 *And when ye pray, use no vaine repetitions, as the heathen, for they thinke to be heard for their much babling.*

Against babling in prayer.

Our Saviour Christ having deale against hypocrisie in prayer, doth here come to the second vice, which hee intends to reforme therein, namely *babling*, consisting in the outward forme of prayer. The words containe two parts, a commandement, and a reason thereof: The *commandement*, *When ye pray use no vaine repetitions, as the heathen doe*: where first we must

know, that Christ reproves not repetition in prayer simply, but needles repetitions only: for Psal. 51. *Dauid* doth sundrie times repeat his requests, for the pardon of sinne, and for sanctification: also *Moses*, *Elias*, and our Saviour Christ prayed fortie dayes together, and in this long prayer (no doubt) used many repetitions; much lesse can we pray one day together without many repetitions. Here then by *vaine repetitions* is meant *babbling*; that is, a desire and affection to vse and speake many words in prayer: and under this one vice, are condemned all sins of the same kinde, that is, all superfluous multiplication of words in prayer. *As the heathen*, that is, such as were not [a] *the people of God*, but *aliens from the common-wealth of Israel, and strangers from the covenant of promise.*

In this Commandement are condemned many abuses in the manner of prayer. 1. *Meere babbling*, when words are vsed for praier, which containe neither requests vnto God, nor giving of thanks: such are many popish prayers, and such is the vse of the *Aue Maria*, among our common people, for it is the salutation of the Angell *Gabriel* to the virgin *Marie*, calling her by commission from God, to be the mother of Christ; which words, none since that day, had warrant to vse to the virgin *Marie*, only they are to be read as a part of that historie: yea, the rehearsall of the *ten Commandements*, and of the *Creed* for prayers, is but meere babbling. 2. Prayers made in *ignorance* are here condemned: thus the Popish fort offend, who vse to pray vnto God in an vnknowen tongue; and thus many sin, that vse the Lords prayer without understanding of the words. 3. *Cold and dull praying* is here condemned, when the lips draw neere vnto God, but the heart is no whit affected therewith: this is a common vice, and some taint hereof may euerie man finde in his owne heart. 4. *Superstitious prayers*, when as Gods worship is measured out by set numbers. This is the Popish practise answerable to their doctrine, that the rehearsing of so many *Pater nosters*, *Aues*, *Dirges*, *Masses*, and such like, are effectuall with God, to procure such and such things: this opinion takes place with our common people, for they thinke God is serued by the worke done; if the words bee said, all is well. 5. *Rash praying*, without due preparation, is here condemned, when men pray only on the sudden, by the motion of the spirit, as they vse to speake: too many are of this mind, allowing no set forme of prayer to any sort; but howsoeuer conceiued prayer be most comfortable, yet without due preparation of the heart, it is most subiect to vaine repetitions. 6. *Rash vowes*, especially of things not lawfull, or aboue our power. 7. *Rash wishes*, of good or euill, being framed according to our carnall affections, and not by the word of God. And in a word, all vaine and superfluous speech in any manner of inuocation, wherein the heart is not affected according to the will of God: all which must be remembred, for they shew plainely, that our common prayers are farre short of that which the Lord requireth and alloweth.

[a] Ephes. 2.12.

How to speake aright in prayer.

Here some will say, If so many things be disallowed in prayer, how shall we speake aright in prayer? *Answ.* As the Apostle *Paul* said of singing, so say I of prayer; it must bee [b] *with grace in our hearts*, and all our words, both for measure and number, must be tempered thereto, and no more ought to be vsed in prayer, than may serue to expresse and further in our selues, or others, some inward grace of God; as faith, repentance, zeale of Gods glorie, &c. Eccl. 5.1. *Be not rash with thy mouth, nor let thine heart be hastie to vtter a thing before God; for God is in heauen, and thou art on earth, therefore let thy words bee few*: where wee haue expresse command, not only to prepare our hearts, but our words also, when wee come before God in prayer, that they be such as may expresse some grace of our hearts.

[b] Col. 3.16.

As the heathen] In this instance wee may note, that the heathen had some in-sight into matters of religion: for first, they knew there was a God, and that the same God may be worshipped: Secondly, they practised many excellent vertues of the second Table; as Iustice both in word and deed, liberalitie, continencie, fidelitie, and such like: yea, they cared to doe some duties of the first Table, as here wee see they prayed vnto God: and some of them performed this dutie in such sort, as they obtained hereby some temporall blessings. [c] *The heathen Mariners* that carried *Ionas* towards Tarshish, *prayed vnto God, and obtained safetie*: and *Ahab*, a wicked Idolater, [d] *humbled himselfe vnto God in prayer and fasting*, and obtained a temporall freedome from a fearefull iudgement. Now the consideration of this point, serues to checke many among vs, who thinke that God will hold them excused, because they meane well, and doe no man harme; they plead that they are no adulterers, theeues, nor outragious offenders: but all this the heathen man can doe, and yet he is but in a damnable case: for though these be good things, yet they will not bring any man to saluation: we must therefore get faith in Christ, and from thence practise all Christian vertues.

[c] Ion. 1.14.

[d] 1 Kin. 21.28.

For they think to be heard by their much babbling. These words are a reason of the former commandement, wherin we may note three opinions of the heathen concerning God. 1. They thought God was like an earthly man, who might bee instructed and perswaded by words. 2. They denied Gods providence, and were not perswaded that God saw them, or regarded their estate; and therfore they vsed many words to acquaint him therewith. 3. They thought by the force of words to prevaile with God.

Three Opinions of the heathen concerning God.

Hence wee may learne these instructions. 1. That though the heathen knew there was a God, yet they turned him into an Idoll, when they worshipped him; and therfore *Paul* saith, [c] *they*

[c] *they were without God in the world*: for they made him like vnto man, without any prouidence, and perswasible also by mans reason, and by many words.

2. By these opinions of the heathen touching Gods, we may gather, that there was not alwayes in the old Testament, *an vniuersall grace giuen to all*, whereby they might be saued, if they would: for if they had had any such grace, they would neuer haue thought so grossly of God as they did: one sparke of true knowledge of the Messias, would haue expelled all these carnall conceits of God out of mens hearts: and therefore howsoeuer the heathen had so much knowledge of God, as made them without excuse, yet we are to hold, that before Christs comming, they were left to themselues, and forsaken of God in his iust iudgement, in regard of his speciall grace and fayour.

Mens naturall conceits of God.

3. By these heathen wee may see what bee our naturall conceits of God, for our nature is the same with theirs: and therefore of our selues we thinke God to be like some old man, sitting in heaven, without any regard of us at all: and when we haue all things needfull we will trust in God, but when meanes faile, we forsake him straight: and this we shew, by using vnlawfull meanes to helpe our selues in the time of distresse, as by seeking to witches, &c. Lastly, naturally we thinke we can prevaile with God by our words. The Papists teach, that the saying of five words, *Nam hoc est corpus meum*, will turne the bread and wine in the Sacrament into the body and bloud of Christ: and it is the common opinion of our ignorant people, that the saying of words pleaseth God: they thinke that the words of Scripture written or spoken, haue vertue in them to doe strange things, and this is one maine ground of all the practices of sorcerie which bee so common among vs: but we are to know, that there is no such vertue in any words, it is only faith in the heart that makes Gods word effectuall for our good. Words of themselues can doe no more but signifie, and that they doe not of themselues, but by the pleasure of men: and therefore wee are to renounce the vse of all spels and charmes: for be the words neuer so good, they are but the Deuils watch-word, and the ceremonies vsed therewithall, are his Sacraments to cause him to worke wonders. Wee therefore must learne by the word of God, to conceiue better of God than Nature can teach vs, as of an heauenly and inuisible God, governing all creatures by his prouidence, and not perswaded by mans reason, but working all things according to the counsell of his owne will.

Ex vi verborum: Conc. Trident. sess. 13. cap. 3.

> **v. 8** *Bee yee not like them therefore: for your Father knoweth whereof you haue need before you aske.*

In this verse our Saviour Christ reparteth the former commandement touching prayer, made after the manner of the heathen: and withall annexeth a second reason to enforce the same. The commandement is repeated from the former reason in these words *Bee yee not like them therefore*: as if he should say, considering that the heathen in their prayers looke to bee heard for the multitude of their words, therefore yee must not pray in that manner which they doe. This repetition of the commandement serues to imprint the same more deeply in the hearts of his hearers, to cause them, and so vs in them, to be more carefull to auoid needlesse repetitions in prayer.

Distinction of people before Christs death.

Now hauing handled this commandement in the former verse, I will here only obserue this point of doctrine, touching the distinction of people before the death of Christ: for here Christ saith vnto the Jewes, *Be yee not like them*: that is, like the Gentiles: where hee putteth a plaine difference betweene the Jewes and all the Nations of the world besides. And therefore when he first sent his Disciples to preach, he forbade them [a] *the way of the Gentiles, and the cities of Samaria*, commanding them *to goe to the lost sheepe of the house of Israel.* And this distinction was not only in Christs time, but had been from the beginning, for the space of 4000. yeares. In the first age of the world there were [b] *the sonnes of God*, and *the daughters of men*: after the flood, the [c] *children of the flesh*, and *the children of the promise*. And vnder the Law, a [d] *people of God*, and *no people*. This distinction stood in two things. 1. In regard of the grace of adoption, and of the especiall favour of God; for in this Text Christ saith, the *Jewes had God for their Father*, which the *Gentiles had not*, for they were *strangers from the covenants of promise*, Ephes. 2.12. 2. In regard of Gods true worship: for concerning prayer, a speciall part thereof, Christ here saith to the Jewes, *Ye shall not be like the Gentiles*: If any shall here thinke that this preferment of the Jewes before the Gentiles, in regard of Gods speciall mercie came from this, that God foresaw something in them, which was not in the Gentiles, let them heare what *Moses* saith to the Jewes: [e] *The Lord did not set his love vpon you, nor chuse you for your multitude, but because the Lord loued you, and would keepe the oath which he sware to your fathers.*

[a] Matth. 10.5,6.

[b] Gen. 6.2.

[c] Gal. 4.29.

[d] Hos. 1.10.

[e] Deut. 7.7,8.

From this ground of doctrine touching the distinction of people, in regard of Gods speciall mercie, follow three weightie points to bee knowen and beleeued: First, that the promise of remission of sinnes, and life everlasting in the *Messias*, is not universall to all, but indefinite to many of all sorts, kindes, and estates: for if the promise pertained to all, then there could be no distinction of man and man, of people and people, in regard of mercie: and therefore the opinion of vniuersall grace is false and erroneous. Secondly, that though Christ

The promise of life not universall to all.

Against universall redemption.

Against universall vocation.

A Caution expounding Scripture.

How to pray for things God knowes our wants.

died for all, (for so the Scripture saith) yet hee died not alike effectually for all: for if Redemption by Christ had beene universall, then had mercie belonged alike to all, which is against the Text, and therefore the opinion of universall redemption is also a forgery of mans braine. Thirdly, that God calls not all men effectually to salvation by Christ, for then should every one have God to be his Father in Christ: and the Jew had no privilege before the Gentile, in regard of mercy, and the grace of adoption: but here we see, that God for many hundreds of yeares, was the Father of the Jew, and not of the Gentile, in regard of grace and adoption. And by this doctrine wee may cleare that place of the Apostle Saint *Paul*, 1 Tim. 2.4. where he saith, *God would have all to be saved:* for he meaneth not all men in all times, but in this last age of the world, after the ascension of Christ, when as the partition wall was broken downe, and the distinction betweene Jew and Gentile taken away, in regard of mercy and the grace of adoption.

For your Father knoweth where of yee have need, before yee aske of him.

These words are a second reason against the heathenish manner of prayer, to this effect; It is needlesse for you to use vaine repetitions in your prayers, because God knowes your wants before you pray: and therefore few words well ordered are sufficient.

The exposition. *Your Father knoweth*] This knowledge of God, is not a bare notice taken of our wants, but such a knowledge as doth withall include a speciall care to make supply unto them: for this is a rule in the expounding of Scripture, that *words of knowledge are oftentimes put for words of affection:* as Psal.1.6. *The Lord* knoweth *the way of the righteous, but the way of the ungodly shall perish:* where the opposition of knowledge to destruction, sheweth plainly, that by knowledge there is meant, *the Lords due regard and respect* unto the wayes of the godly: which is a point full of all comfort to the children of God: and for the clearing of it, three questions are to be scanned, which may well be moved out of this Text:

1. *Quest.* If God know our wants before we pray, why then should we pray at all? *Ans.* We pray, not to informe God of the things we want, as though he knew them not; but for other causes: as 1. to stirre up our hearts, to seeke unto Gods presence and favour: 2. to exercise our faith in the meditation of Gods promises: 3. to ease our wofull hearts, by powring them out unto the Lord: 4. to testifie our obedience unto Gods commandements, and our trust in his providence, for the receiving of every good thing we desire.

2. *Quest.* If God know our wants, and have care to make supply thereof, why then doth God oftimes delay to grant the prayers of his servants? *Answ.* God deferreth to grant the request of his children for many respects, tending to their great good: as 1. thereby to kindle their faith, and to stirre up their zeale in prayer, that they may more earnestly begge the things they want: for this end our Saviour Christ reasoned with the woman of Canaan, before hee would cure her daughter: 2. to keepe them in humility, and to prevent spirituall pride: thus hee denied to remove from the Apostle *Paul*, the *buffeting of Satan*, though he prayed for it, *lest he should be puffed up through multitude of revelations*, 2 Corin. 12.7, 8, 9. 3. to make them esteeme more highly of the blessings of God, and to stirre them up to more thankfulnesse for the same: for it is commonly true, that things lightly gotten, are lightly set by.

Why God delaies to grant to our prayers.

3. *Quest.* How falleth it out, that God doth never grant some men their requests? *Ans.* 1. Because they make their prayers, but not according to Gods will, either failing in the time, as did the foolish virgins, who cryed, *Lord, Lord, open to us, when the doores were shut*, Mat. 25.11, 12. or in the things they aske, and so the sonnes of *Zebede* had not their request, because *they asked they knew not what.* 2. Because they *doubt and waver in prayer*, for such shall not receive any thing of the Lord, Jam.1.6,7. 3. Because they pray for wrong ends; *Yee aske and receive not, because yee aske amisse, that yee might consume it on your lusts*, Jam.4.5.

Why God never grants some mens requests.

o Mat. 20. 22.

The Vse. First, this provident eye of God over all our wants, teacheth us what to do when we are assaulted by any enemy, either of body or soule: we must first of all make God our refuge and tower of defence, by getting assurance of our adoption: for if we be Gods children, he is our father, knowing, and weighing our wants, and he is most carefull to make supply thereto, before we pray, Genes. 25.22. when the two twinnes strove together in *Rebecca's* wombe, she sent to aske the Lord thereof, no doubt by *Isaac* her husband, who before had prayed for her, v.21. So when *Iehosaphat* was beset with many enemies, *he cried unto the Lord for helpe, and was delivered*, 2 Chr.18.31. and chap.20.12. And it was the Prophet *Davids* practice to have recourse to God in all his troubles, for which cause he calls the Lord *his rocke, his resting and hiding place.*

Christian behaviour in affliction.

Secondly, hereby wee are taught to have a moderate care for the things of this life: for we have a Father in heaven, who careth for us, knowing all our wants, and ready to make supply thereof before we pray. In these dayes, most men set their hearts upon the world, and trust to outward meanes more than to God himselfe, which comes from this; because they want a true perswasion of their adoption in Christ: for if they knew that God were their Father, then surely this perswasion would take place in their

A ground of confutation.

Christian behaviour in affliction.

Of set forme of prayer.

How farre forth the Lords prayer is prescribed.

Reason for it. 1

2

3

Barrow and Greenwoods first part p.48.

their hearts; *God knowes my wants, and is carefull for the supply thereof, and therefore I will trust in him, and obey him.*

Thirdly, this teacheth us, in any necessity or affliction, to subject our selves to the will of God, labouring to be thankfull for that estate, as well as for prosperity, and studying to please and honour God therein: for he is a father who seeth all our wants before we complaine, and is carefull for our good, knowing that affliction is better for us than prosperity, or else he would send us deliverance: for it is all one with him, and hee delights not in the affliction of his people.

Fourthly, this serves to arme us against all carnall and slavish feare, whereby mens hearts are oppressed, either in regard of death, or of the day of judgement: for though the devill rage against us, yet when death commeth, God is our father, who knoweth our wants, and the way to comfort us, and is both willing and able to save us. In a word, this meditation serveth to stir us up to all dutifull obedience in the whole course of our lives: for who can be but thankfull to such a father, as knowes all his wants, and as he is able, so also he is willing and ready to make supply thereto: this therefore should enlarge our hearts to bless God, that is such a father unto us in Christ.

v. 9 *After this manner therefore pray yee: Our Father which art in heaven, hallowed be thy name.*

Our Saviour Christ having forbidden his Disciples all carnall and superstitious kinde of praying, doth here prescribe unto them a most holy forme of true prayer: but before we come unto it, hee gives them this commandement, *After this manner therefore pray yee:* S. *Luke* hath it thus; *When you pray, say, Our Father, &c.* in which words Christ injoynes his Disciples to use a right and holy forme of prayer, the patterne whereof is after set downe. Now because this point is controversall, I will briefly set downe, how farre forth this prayer of Christ is prescribed unto us; to wit, for matter and forme we must imitate and follow it in all our prayers, but wee are not tied to the very words of this prayer, but may freely use them, or other words at our pleasure: for our Saviour Christ oftimes prayed in other words, and so did the Apostles, as we may see by *Pauls prayers* in his Epistles, wherein he observeth the matter and manner of this prayer, but yet useth other words: yea, S. *Luke* setting downe this very forme of prayer, doth somewhat alter from the words of Saint *Matthew.*

Upon this commandement it may well bee demanded, whether it be profitable and necessary to use a set forme of prayer, either privately or publikely in the service of God? *Answ.* I take a set forme of prayer, either publikely or privately, to be both profitable and necessarie; *set* (I say) both for the matter and manner, and if need require, for the very words also: my reasons are these: *I.* That which God hath ordained, is both profitable and necessarie: but God hath ordained that men should use set formes of prayer: for the Priests were injoyned a set forme of prayer in blessing the people, Numb.6.23,24. and the 92. Psal. is a set prayer for the Sabbath day: yea, all the Psalmes of David, (some few Psalmes of doctrine onely excepted) are set formes of prayers to bee used of the Church of God for ever: and in this place, Christ prescribes a set forme of prayer, not only for the matter and manner, but also for the words: and the like did *Iohn Baptist*, when hee taught his disciples to pray. *II. Reason.* In man there be sundry wants in prayer, as ignorance in the understanding, distractions in the minde, oblivion in the memory both of Gods commandement and promises; in the heart is much deadnesse, dulnesse, and distrust; in the tongue many times, is want of such convenient utterance as should be in him that would speak unto God; and in most men there is that bashfulnesse, that they cannot utter and dispose the desires of their heart before others in that order which were meet. Now to make supply of all these wants, a set forme of prayer is to be used, whereunto all the powers of body and soule may be well fitted. *III. Reason.* The ancient Church of God, long before the time of Popery, used a set forme of prayer: indeed for the first three hundred yeares after Christ, by reason of continuall persecution, they could not doe so: but after those times, there was a set forme of prayer used in all Churches, insomuch as the souldiers in the field had their set praiers. And in many Councels it was decreed, that no Church should use any forme of praier, but such as was allowed and appointed, and that for these causes: first, that there might be an uniformity in the solemne worship of God: and secondly, that the ignorance and negligence of many Pastors might be prevented, who otherwise would have omitted this duty in their congregation: and therefore there was then set downe a generall forme of Confession of faith, of prayer, and thanksgiving, and of administration of the Sacraments.

Now considering set prayer is Gods ordinance, and the imperfections of man require it, and the same hath beene so long used in former ages, I doubt not to affirme the same to bee both profitable and necessarie: whereby we may see how blinde and rash they are, who terme set prayer an *abhominable Idol*, and as loathsome unto God, as swines flesh was to the Jewes. These be loathsome and unreverent termes: but that we may know their errour and folly the better, let us here scanne their principall Reasons against set prayer; and

they be two: I. To read a ſermon penned by an other, is no preaching, and therefore to repeat a ſet prayer is no prayer. *Anſw.* The reaſon is naught: for in reading a penned Sermon, a man cannot expreſſe the gift of prophecie; but in reading a ſet prayer he may ſhew the gift of prayer; as namely, a touched heart for his ſinne, an hungring deſire after grace, and a thankful heart for Gods mercies; and herein doth prayer conſiſt, and not in words. *II. Reaſon.* We muſt pray freely as the Spirit moves us; and therefore to uſe ſet formes of prayer, is to ſtint and quench the good motions of the Spirit. *Anſwer.* This reaſon were ſomewhat, if every one received ſuch a portion and meaſure of the Spirit as did inable him hereunto: but ſeeing in this life we have but the *firſt fruits thereof*, and not the *tenths* (as one ſaith); we are to uſe al good helps to make ſupply unto our wants: for in the practice of holy duties, we are like unto a man that is newly recovered of ſome grievous ſickneſſe, who can walke in his chamber, yet not by himſelfe alone, but either with his ſtaffe, or leaning upon another mans ſhoulder: even ſo we being weake and feeble in prayer, had need of the helpe of ſet formes of praier, to hold up our feeble hands unto God: and therefore it is requiſite for men to uſe ſet formes of prayer, at leaſt for the matter and order thereof in their owne hearts; yea, and many times it is needfull for ſome to uſe ſet prayers for words: for many that have true grace in their hearts, want utterance to expreſſe it: and if they might not uſe ſet forms of prayer, they ſhould be deprived of many great comforts, eſpecially when they pray with others. So that if the heart be rightly prepared thereto, ſet prayer doth not quench, but helpe the weake gifts of the Spirit both in the heart and tongue.

By this then we ſee, that neither our Church, nor any other, where a ſet forme of divine ſervice is eſtabliſhed, is therefore to bee blamed; becauſe the ſame is both neceſſary and profitable. Secondly, here we ſee, that it is meet and neceſſary wee ſhould have ſome ſet forme of prayer in our hearts according to our peculiar eſtates, whereby wee may expreſſe unto God our peculiar wants, and crave ſupply thereof particularly: ſome thinke we muſt onely pray upon extraordinary inſtinct and motion of the Spirit: but ſo many be our wants, that unleſſe we prepare our ſelves before-hand, we cannot pray aright: and therefore to avoyd many diſtractions and lets in our minde, heart, and utterance, it ſhall be found needfull to preſcribe unto our ſelves a ſet forme of prayer: wee are content to keepe a ſet order for our diet and apparell, and why ſhould we not doe it in prayer, which concernes the comfort and refreſhing of our ſoules.

A ſecond thing to be gathered from this commandement is this; That the Lords prayer is the moſt excellent forme of prayer that is, or can be made by any creature: for it was indited and propounded by the Sonne of God, who is the wiſdome of the Father. Now the excellency of it ſtands in theſe things: I. in the pithy ſhortneſſe of it: for in few words it compriſeth endleſſe matter: II. in the perfection of it: for it containeth in it whatſoever is to bee asked in prayer: in which reſpect it is well called of one, the *abridgement of the whole Goſpell*: III. in the order thereof, which hereafter wee ſhall ſee in the reſolution of it: IV. in the acceptation it hath with God the father: for it containeth the words of Chriſt his Sonne, in whom the Father is well pleaſed.

Uſe 1. The excellency of this prayer ſheweth plainely, that if any ſet forme of prayer may be uſed, then this may, being inſpired by the Mediatour of the Church. And therefore the Anabaptiſts of our dayes are ſoule deceived, who deny the uſe hereof for a prayer, when as before this time, for the ſpace of fifteene hundred yeares after Chriſt, there was never any that diſallowed it. Secondly, hence we ſee that the practice of thoſe Preachers is commendable, who uſe to conclude their prayers with the Lords prayer: for hereby, as by a moſt perfect and excellent prayer, the wants and imperfections of our prayers are ſupplied. Thirdly, whereas ſome would gather from the perfection and excellency of this prayer, that it alone is ſufficient to be uſed, they are deceived: for Chriſts intent was rather to commend this prayer unto us for matter and manner, than for the words thereof. Againe, though it bee a moſt perfect prayer, yet it is onely generall: but every true beleever muſt have particular prayers, whereby in ſpeciall forme and manner his particular eſtate and condition may be made knowne unto the Lord; yet ſo, as they bee alwayes ſuitable unto this forme here preſcribed. And thus much of the Commandement: Now followeth the prayer it ſelfe.

Our Father which art in heaven, hallowed be thy name, &c.

This Prayer hath three parts: I. a *preface*: II. the *petitions*: III. the *concluſion*. The *Preface* in theſe words: *Our Father which art in heaven*. In the handling whereof, as alſo in the reſt of this prayer, I will firſt propound the *Meaning*, then the *Inſtructions*.

I. The Meaning. Our Father] This title *Father*, properly belongs to God, who is a Father ſimply, by creation giving being to all things, and preſerving them by his providence. Men indeed are called fathers, but that is onely ſecondarily, becauſe in ſome properties of fatherhood they reſemble God. Now this title is given to God, ſometime ſimply conſidered without perſonall relation; as Deut. 32.6. *Doe ye ſo reward the Lord, O fooliſh people? is not he thy Father that hath bought thee?* Other-while it is given to the particular perſons in Trinity; as firſt and principally to the firſt perſon, who is commonly called the *Father*. And the ſecond perſon in Trinitie is ſometime called *Father*, as Iſa. 9.6. *the Father of Eternitie*: becauſe hee is the ground of our adoption, whereby we become eternally the ſonnes of God: and therefor hee is brought in thus complaining of reproach: *Behold, I and the children which the Lord hath given me, are as ſignes and wonders in Iſrael*: For the Author to the Hebrewes expounds that place of Chriſt, Heb. 2. 13. and he is ſaid *to have ſeed*, Iſa. 53. 10. And the Holy Ghoſt may proportionally be called *Father*, becauſe with the Father and the Sonne hee gives being to all things. But in this place by *Father*, is meant properly the firſt perſon, who is firſt and chiefly the *Father* of Chriſt; and in Chriſt our *Father*. He is the *Father of Chriſt*, firſt by nature, begetting him as he is the Sonne, of his owne ſubſtance before all worlds, by communicating unto him his whole Eſſence or Godhead. Secondly, hee is the Father of Chriſt, as Chriſt is man, by the grace of perſonall union: for the manhood of Chriſt doth wholly ſubſiſt in the Godhead of the ſecond perſon, and therefore Chriſt as he is man, (I ſay not his manhood, which is a nature, not a perſon) may well bee called the Sonne of God. And in this relation of himſelfe to the firſt perſon, Chriſt ſaith, *My Father is greater than I*, Joh. 14. 28. God the Father is our father, not by nature, or in regard of perſonall union, but by the *grace of Adoption in Chriſt*: for *God ſent his Sonne made of a woman* (that is, incarnate) *that wee might receive the adoption of ſonnes*. And this grace wee receive, when wee *truly beleeve in his name*, Joh. 3. 12. and Gal. 3. 26. God for Chriſts ſake being content to receive us for his ſonnes and daughters.

Which art in heaven] God is ſaid to bee *in heaven*, not as though hee were included in the circle of the heavens: *For the heavens, and the heaven of heavens are not able to containe him*, 1 King. 8. 27. and indeed hee is neither included nor excluded any place, being infinite, and ſo everie where; but becauſe his majeſtie and glorie is moſt eminent in the higheſt heavens to his Saints and Angels: and thence doth he manifeſt himſelfe unto us in his power, wiſdome, juſtice, and mercie, while we are on earth: for *Heaven is his throne, and the earth is his footſtoole*, Iſa. 66. 1. So that the meaning of this preface is this; *O Lord God, thou art the Father of our Lord Jeſus Chriſt, and in him our moſt mercifull Father by adoption and grace, thou art a moſt glorious God, who dwelſt in heaven and from heaven manifeſt thy glorious power, and mercie, thy wiſdome, juſtice, &c.*

2. The Inſtructions.

I. This title *Father*, here given to God, teacheth us to whom we muſt direct our prayers: not to Saints or Angels, or any other creatures, but to God alone. *Reaſons.* I. This is a perfect patterne of true prayer, wanting no direction for the right performance of this part of Gods worſhip: now this directs us not any unto God in prayer. II. God only is the Author and Giver of all good things, Jam. 1. 16. and therefore we muſt aſke them of him alone. III. The Lord only who is infinite and omnipotent, can heare all mens prayers at all times, and in all places: and therefore hee alone is to be prayed unto, and not Saints departed, as the Papiſts teach.

II. By this title wee may ſee, in what order we muſt direct our prayers unto God: for as the word of God reveleth God unto us, ſo muſt we pray unto him: now the Scripture reveleth God unto us, to bee one in eſſence and three in perſon, viz. the Father, the Sonne, and the Holy Ghoſt; whereof the Father is firſt, the Sonne is the ſecond, the Holy Ghoſt the third in order, though not in time or greatneſſe. Thus and no other ways muſt wee conceive of God, neither ſevering the Godhead from the perſons, nor the perſons from the Godhead. And thus alſo muſt we worſhip him, even one God in three perſons, and three perſons in one God. And yet ſeeing the Father is firſt in order, the Sonne the ſecond, and the Holy Ghoſt the third, therefore when wee pray to God, wee muſt obſerve this order, directing our prayers to God the Father, in the mediation of the Sonne, by the aſſiſtance of the Holy Ghoſt, as Chriſt here teacheth us to ſay, *Our father.*

Queſt. May we not direct our prayers to the *Sonne*, or to the *Holy Ghoſt* by name? *Anſ.* Yes: for *Stephen* prayed to the Sonne, Acts 7. 59. *Lord Jeſus receive my ſpirit*: and Chriſt bids his Diſciples, *Goe teach all nations, baptizing them in the name of the Father, the Sonne, and the Holy Ghoſt*: that is, calling upon the name of the Father, Sonne, and Holy Ghoſt: *Object.* But in this perfect platforme, we are taught to pray to the Father alone. *Anſw.* Though the Father alone be here named, yet the other two perſons are not hereby excluded: the Father indeed is moſt uſually named, becauſe hee is the firſt in order, but yet with him alwayes is implyed the Sonne, and the Holy Ghoſt: for as all the three perſons ſubſiſt in one and the ſame divine nature or Godhead, and are not ſevered in will, in counſell, or in outward actions, as creation, preſervation, and redemption, ſave only that they are diſtinguiſhed in the manner of working; ſo likewiſe muſt they be all conceived in our mindes together when wee pray, and none ſevered out though they be not named: we muſt pray to all, though we name but one, having in that one relation to the reſt in our minde and heart. And if we conceive aright of the order of the perſons in Trinitie, ſubſiſting in the unitie of eſſence, wee may fitly name in our prayers which perſon we will, ſo that withall we include the reſt in our minde, and may alſo (if we name all) place them in ſuch order as beſt fitteth our preſent occaſion: as the Apoſtle doth in his benediction, 2 Cor. 13. 13. *The grace of our Lord Jeſus Chriſt, and the love of God*

God the Father, and the communion of the Holy Ghost be with you all, Amen: where he placeth the second before the first, because by the grace of Christ we come to be partakers of the love of God the Father.

III. In this title *Father*, see the true ground of that boldnesse wherewith Gods children come before God in prayer; namely, their interest in the covenant of grace in Christ, in whom God becomes their Father. The Scripture mentioneth two covenants: one of works, which saith, *Doe this, and thou shalt live*: the other of grace, concerning reconciliation by the *Messias* through faith: for it saith, *Beleeve in the Lord Iesus, and thou shalt be saved.* Now the covenant of works through the corruption of our flesh, drives us from God, and throwes us to hell: but the covenant of grace shewes our reconciliation to God in Christ: *for* [a] *God was in Christ, and reconciled the world unto himselfe, not imputing their sinnes unto them:* for which the first covenant would have condemned them. And when wee truly beleeve in Christ, wee performe the condition of this covenant, and *so through* [b] *faith in him have peace with God:* yea, [c] *boldnesse, and entrance with confidence.* And therefore when wee come to God in prayer, we must ground upon this covenant in Christ, and so shall wee goe boldly unto the throne of grace: bring faith in Christ, then is God thy Father, and so thou shalt bee welcome: Hence it was that the Prophets and holy men under the Law doe so often intreat the Lord in their prayers, to remember his covenant made with *Abraham, Isaac,* and *Iacob*, which was the covenant of grace; as the Apostle sheweth, Gal.3. and Rom.4.

IV. In this title *Father*, we are taught how to dispose our selves towards God when wee pray unto him; namely, as children towards their father, for our whole behaviour both outward and inward. And this stands especially in foure things: *I.* In due reverence both of heart and gesture, like as gracious children come before their awfull parents: *II.* In true humilitie, from our hearts renouncing our owne merits, and our owne wills, and relying wholly on Christs righteousnes, and on the will of God in him: *III.* In true contrition and sorrow of heart for our owne sinnes, whereby we have offended God, who hath beene so gracious and mercifull a Father unto us in Christ: *IV.* In a sound purpose of heart to breake off the course of all sinne, and to walke before God in new obedience to all his Commandements. This is such behaviour as becometh Gods children in prayer; and hereunto must wee labour to conforme our selves when wee come before God, or else we shew our selves not children, but Rebels and Traytors: beware therefore of all unreverent behaviour in prayer; beware of pride, of hardnes and wickednesse of heart, as having the least purpose to live in sinne: for as *Davids* faith, *If I regard wickednesse in my heart, God will not heare my prayer:* but (faith he) *I will wash my hands in innocencie, and so will I compasse thine altar: with a contrite and broken heart,* Psal.51.17. disclaiming his owne righteousnesse, v.1. and Psal.115.1. and in all reverence of behaviour, Psal.95.9.

Thus much of the title *Father*. Now let us see how we must apply it to our selves in prayer: *Our Father*, that is, my Father in Christ, and not mine only, but the Father of all that truly beleeve in him.

Hence we learne sundrie instructions:

I. That when wee pray, wee must apply to our selves all the promises of God in Christ, touching righteousnes and life everlasting: for he that makes them is our Father, and therefore they belong to us that bee his children. These promises are many and excellent. And that they must be applyed to our selves in prayer, is granted on all parts; but how, there is the controversie. The Papists say, we must apply them to our selves by hope; we say, by faith, which is the ground of things hoped for, laying hold on them for our selves particularly, as *Thomas* did on Christ, [a] *My God, and my Lord:* which I prove thus: Whatsoever we aske in prayer, we must [b] *beleeve that God will grant it for his Sonnes sake:* but this we cannot doe, unlesse we beleeve that God is our Father in Christ, and Christ our Redeemer: and therefore wee must first by faith lay hold upon the maine promises of righteousnesse and life everlasting in Christ, which is the ground of all other blessings we receive from God. O (will some say) this is hard to doe. *Anso.* Yet wee must doe our endevour herein, and strive against doubting, using the meanes whereby wee may come to that measure of grace, to say with *Paul; I live now by faith in the Sonne of God, who hath loved me, and given himselfe for me*; doing this in sinceritie, God accepts the will for the deed, even our desire and endevour to apply Christ and his benefits, for application is selfe. And if we continue in this use of meanes, he that hath begun in us this good desire, will finish it in the fruition of grace and full assurance.

II. This teacheth us when we pray, to bee mindfull of Gods whole militant Church and people: for we must say, *Our Father.* Indeed it is not unlawfull to apply this title in prayer to our selves particularly, for God saith of every one that truly beleeveth, *Thou shalt call me my Father,* Jer.3.19. and so did [c] Christ and his [d] Apostles apply to themselves this title in their prayers. But yet Christ would have us alwayes to pray for our brethren, being assured from this his direction, that they likewise pray for us. This was *Davids* usuall practice, no doubt: for when hee prayed [e] most earnestly for the pardon of his owne personall sinnes, he then forgets not Zion, but prayes the [f] *Lord to doe well unto it, and to build the walls of Ierusalem.* Now if in every prayer wee make, wee must have respect to the Church of God; then undoubtedly in the course of our lives we must employ our selves to seeke the good of others, especially of Gods Church: for our conversation must expresse the truth of our devotion. Every one will say, this is the Ministers dutie: which is most true; but yet it is not his only: for as in the naturall body every member imployes it selfe for the good of the whole body, so must it be in the mysticall body of Christ: for the meanest Christian hath some gift of the Spirit; and *the manifestation of the Spirit* (wheresoever it is) *is given to profit withall.* The common saying is, Every man for himselfe, and God for us all: but this is a graceless saying, flat against the communion of Saints, wherein every one seekes anothers good.

III. Hence we learne, how wee must come affected towards our brethren when wee pray to God, namely, lovingly and peaceably, as to children of the same Father: when we come to the Lords Table, wee make conscience of love and amitie with all men; and so should we doe in prayer, for therein we bring a spirituall sacrifice unto God, and therefore we must bee [a] *reconciled to our brethren* when wee offer it: for when mens hearts bee full of malice, or *their hands full of blood,* [b] *God will not heare them, though they make many prayers.* If therefore wee call upon God as on our Father, wee must be sure to love his children as our brethren: for [c] *this commandement wee have of God, that hee which loveth God, should love his brother also: and he is not of God, that loveth not his brother,* 1 Joh.3.10.

IIII. Here wee see that all true beleevers, whether high or low, poore or rich, are in an equall condition in regard of God: for God is no respecter of persons: and here Christ teacheth every one to say, *Our Father.* In earthly Kingdomes there bee differences of estates and degrees: some be noble, some bee base; some rule, others serve and obey; but *with God in Christ there is neither bond nor free, &c.* Col. 3.11. The beleeving shepherd may call God his Father, as well as the beleeving King, and have as good a place in Christs Kingdome. Which serves notably both to encourage the poore to embrace the Gospell in sinceritie, seeing their meane outward estate can nothing prejudice or hinder their high acceptance with the Lord, if they be faithfull: as also to admonish the rich and noble in this world, not to bee puffed up with these outward things to contemne the poore: for these things give them no title to the Kingdome of God: nay, [b] *not many noble, nor mighty are the poore of this world, that they should be rich in faith.* Jam.2.5.

Which art in heaven] These words shew towards what place we must dispose our selves in prayer: our Father to whom wee pray *is in heaven*, and therefore thither must wee direct our hearts, our eyes, our hands, and all that is in us. Indeed the Jewes under the Law looked towards the Temple, and in the Temple towards the Mercie-seat, because the Lord had there promised the manifestation of his presence: and therefore [c] *Daniel* turned his face towards Jerusalem when hee prayed in Chaldea: but now in the new Testament difference of place in respect of Gods presence, is taken away, and we are not tied in prayer to looke East or West, North or South, but men may now every where, and every way lift up pure hearts and hands unto God; towards heaven thou must dispose thy heart, because thy Father to whom thou prayest is there: and look which way thou wilt, or goe whither thou wilt, heaven is not neerer nor further off. Which shewes evidently two notable and grosse Popish fooleries in the matter of Gods worship: the first is, their *going on pilgrimage* from place to place to serve God the better: for God whom thou must worship is in heaven; in respect whereof all places are alike, goe whither thou wilt thou art not neerer, and stirre no foot, thou art not further off. Their second fooleric, which is also abominable before God, *is to worship God in an Image, at Crosses, and in Crucifixes, &c.* These they use to put them in minde of God, and of Christ; but this they learne by the precepts and traditions of men, and therefore it is but meere vaine and foolish worship in the sight of God: Christ teacheth us to set our hearts towards heaven, and not to pore on dumbe Images here on earth.

II. Instruct. Is God in heaven; then when we pray we must come before God with all reverence, feare and trembling; for he is in heaven a most glorious God, full of all majestie and power: Eccles.5.1. *Be not rash with thy mouth, nor let thine heart be hastie to utter a word before God:* why so? *for he is in heaven, and thou art upon earth, therefore let thy words be few.* Now this reverence must shew it selfe, first, in the holy disposition of the heart and affections towards the Lord, when the minde is not carried away with by-thoughts, but applyeth it selfe wholly and only to the present service it hath in hand: secondly, in the comely gesture of the body beseeming so holy an action, done to so high a majestie: thirdly, in the humble and reverent uttering of our requests, having before-hand well considered the things wee are to utter before God. But goes the case thus with men in their ordinarie prayers? nothing lesse; for beside the multitude that pray without understanding, even the better sort in the time of prayer, have their mindes running upon other matters, some about their profits, others about their sports, or such like: now is not this Pharisaicall prayer, wherein the lips draw neere to God, but the heart is farre removed? Againe, many shew no reverence in gesture or in speech; some disdaine to bow to God in prayer, and others doe rush upon God in many words without premeditation: But all these sinne grievously: for howsoever unreverent

Psal.56.8.

Applying of Gods promises to our selves.

Brethrē in love needfull in prayer.

Fatherhood in God is equall towards all true beleevers.

We must pray for others.

Reverence requisite in prayer.

How it must be shewed.

Two popish fooleries.

[a] 2 Cor.5.19.

[b] Rom.5.1. [c] Ephes.3.12.

How to dispose our selves towards God in prayer.

Psal.66.18.

[a] Joh.20.28.

[b] Mark.11.24. Jam.1.6.

[a] 1 Joh.4.21.

[b] 1 Cor.1.26.

Gal.2.20.

[c] Matth.26.39. [d] 1 Cor.14.18.

[e] Psal.51.11.

[f] verse.18.

[a] 2 Cor.5.19.

[b] Psal.66.18.

[c] Dan.6.10.

rent praying troubles few mens conscience, because it is not easily discerned, being against the first table: yet it is to be esteemed as a disgrace unto the Almightie: and being carelesly practised, when it is once knowen, it is plaine mockerie of Gods Majestie, worser than mocking of father or mother: and therefore we must with all carefulnesse avoid it, and set our hearts with all reverence towards God in prayer.

Where we must direct God in prayer.

III. Hence we must learne to aske of God in prayer heavenly things especially: these earthly blessings may be asked, so farre forth as they are helpes to further us towards our everlasting inheritance in heaven, to which we are called, 1 Pet.1.3,4. But to be ever groveling in the earth, is against the nature of him that hath a father in heaven.

Use. 1. Our mindes must be heavenly.

IIII. Our principall care must bee how to come to heaven, for there our father is: ordinarily a childe desires to be with his father, and is best pleased on his mothers lap, or in his fathers armes; herein therefore we must testifie our selves to bee the sonnes and daughters of God, by our unfained desire to bee in heaven where our father is. It is unnaturall for a childe not to be delighted with his fathers house; and so it argues them to be void of grace, that have no affection towards heaven and heavenly things: let us therefore delight to pray, whereby we may creepe into our fathers bolome, and though our bodies be on earth, yet in affection and desire let our soules mount up to heaven: here we are but pilgrims, if God be our Father, our hearts must bee upon our home which is heaven where our Father is.

A double prop to our prayers.

Now the words of this preface thus opened, containe a two-fold notable ground and prop to all our prayers: to wit, that God is both *able* and *willing* to heare and helpe when we pray: for his being *in heaven*, imports that he is Almightie, and therefore can heare and helpe us: *Our God is in heaven, and he doth whatsoever he will.* And being a *Father*, yea, our Father in Christ: he must needs be willing and ready to grant our requests: for no father is so tenderly affected towards his naturall sonne, as the Lord our God is towards all his children in Christ: Psal. 103.13. *As a father hath compassion on his children, so hath the Lord compassion on all that call upon him:* Luk.11.13. *If you that bee evill can give good things to your children, much more shall your heavenly Father give the Holy Ghost to them that aske him:* And hence it is that Christ saith, *Whatsoever you aske the Father in my name, he will give it you*, Joh. 16.23. Of these two must everie one be perswaded that prayes aright: everie one will grant that God is able to heare and helpe; but of his willingnesse thereunto none can be assured, but hee that is the childe of God, who knoweth God to be his Father. Yet here must none deceive himselfe, to thinke whatsoever hee askes on his owne head, God will grant it: for if we aske amisse we shall not receive; and therefore

Ioh. 15.5.

A we must carefully marke and observe the direction of Gods word, both for the things wee aske, and for our manner of asking.

Hallowed be thy name.

Thus much of the preface: here begin the petitions, which are six in number; whereof the three first concerne God, the three latter concerne our selves. Againe, of those which concerne God, the first concernes Gods glorie it selfe, the other two the meanes whereby Gods glorie is manifested and inlarged among men: for *Gods name is then glorified among men, when his kingdome doth come, and his will is done.*

Now this petition for the glorifying of Gods name, is rightly set in the first place: for Gods glorie is the absolute end of all things: Prov. 16.4. *The Lord made all things for his owne sake, yea even the wicked for the day of evill:* and therefore it must be preferred before all things: before life it selfe, yea before salvation, which is life eternall: Joh.12.27,28. our Saviour Christ preferres the glorie of his fathers name, before his owne life. And *Paul* preferres it afore his owne salvation: for he professeth that for Gods glorie in the salvation of the Jewes, *hee could wish himselfe separate from Christ*, Rom.9.3.

B

In this petition, as in the rest, we are to observe this order: first, shew the meaning of the words; then propound the uses.

I. The meaning. Name] The word ascribed to God, is here taken generally; first, for God *himselfe*; as Psal.20.1. *The name of the God of Jacob defend thee:* that is, the God of *Iacob* defend thee: Rom. 10. 13. *Whosoever shall call upon the name of the Lord shall be saved*; that is, upon the Lord. Secondly, it here betokens any thing whereby *God may be known*, as men are by their names: and thus it comprehends, I. his *divine attributes*; as justice, mercie, power, wisdome, &c. II. his *word*, the holy Scriptures which reveale to them the true knowledge of God. III. Gods *Iudgements*, publike or private; for thereby hee makes knowen his presence, his power and justice. IV. his *works* and *creatures*; for all these beare a stamp of Gods name, and in them may the invisible things of God be seene, Rom.1.20.

Godsnama.

C

How we sanctifie God in his Word.

D

Hallowed, or *sanctified*] To *hallow Gods name*, is to glorifie Gods name, as Joh.12.28. and this wee doe, when we give unto him the highest honour that may be: the highest I say, because there are two kinds of honour; First, the honour of religion, when we give our hearts to God, loving him, fearing him, trusting, and delighting in him above all; which we testifie by all outward adoration prescribed in Gods word: this is the highest honour of all. Secondly, there is the honour of societie, which passeth between man and man in Common-wealths; and it consisteth in the acknowledgement of preheminence and superioritie in another, either by word or gesture, civilly: thus subjects honour Princes and Magistrates; and inferiours their

Two kindes of honour.

1. Religious.

2. Civill.

their superiours. This is due to the creature: the former to the Creator only, and that is the honour we heare pray for.

How we hallow Gods name. 1. In himselfe.

That we may yet the better understand the meaning of this petition, wee must know that Gods name is hallowed or sanctified of us two wayes: either in God himselfe, or in his works. In himselfe by three actions: 1. When we conceive God in our mindes, and acknowledge him as hee hath revealed himselfe in his Word; to wit, Creator and Governour of all things, most holy, most wise, just, mercifull, &c. 2. When we *sanctifie the Lord in our hearts:* that is, when we love him above all, and feare him above all, and put our trust in him in all estates. 3. When wee praise and laud the name of God, for his goodnes: yea, though we should never taste of his speciall favour, yet for his generall mercie, justice, and most wise providence, we ought to extoll the Lord with our mouthes.

1. Pet. 3. 15.

B

2. In his creatures.

Gods name is hallowed or sanctified in his creatures, by three speciall actions: 1. When we acknowledge the wisdome of God, and his powerfull hand in everie creature. 2. When we have a reverent estimation of the creatures, and use them in Christian sobrietie, in regard the stamp of Gods power and wisdome, which appeareth in them. 3. When wee sanctifie our moderate use of them, by the word and prayer, as God requireth, 1 Tim.4.5. See the practice hereof in the word of God, which is his owne solemne ordinance, whereby he makes himselfe knowen unto his Church: Therein we sanctifie and hallow Gods name: I. When we acknowledge the wisdome, mercie, and power of God in it: II. When we have a reverent estimation of the word, in regard of the glorious Image of God which appeareth in it: III. When we use it in a sanctified and holy manner, comming unto it reverently with prepared hearts, hungring after the graces of God which are wrought thereby, and giving our selves in heart and life to be framed and ruled thereby. And thus we sanctifie God in afflictions, (for they are his worke) when we labour to see the hand of God therein, in justice, mercie, and grace: wisdome chastening us, when wee have a reverent regard to the hand of God appearing in them; and labour to bee humbled thereby for the increase of our repentance, and the exercise of our faith and patience.

C

Thus then in this petition we desire in mind, in heart, and life, to glorifie God both in himselfe and in his workes: and the meaning of it may be thus expressed: *O Lord, open our eyes that we may know thee aright, and may discerne thy power, wisdome, justice, and mercie: and inlarge our hearts that we may sanctifie thee in our hearts, by making thee our feare, love, joy, and confidence: and upon our lips, that wee may blesse thee for thine infinite goodnesse: yea, O Lord, open our eyes that wee may see thee in thy works, and strike our hearts with reverence of thy name appearing in them: and grant that*

D

when wee use any one of them, wee may honour thee in our sober and sanctified use thereof.

The Uses. I. Wants to be bewailed.

Sinne prophanes Gods name.

I. Here wee are to call to minde our wants, and to humble our soules for those sinnes, whereby we have hindred Gods glorie, or prophaned his name: and these especially are foure: I. *Pride of heart:* a vile affection whereby wee seeke our own praise and glorie, and not Gods. This is naturall, and so the more hardly discerned; but while it is nourished, Gods glorie is neglected, and therefore when we desire to *glorifie Gods name*, we must acknowledge and bewaile this inward corruption. II. *Want of zeale, coldnesse* of heart towards God. This is an inward corruption which debaseth the Lord in our hearts, and takes away that high esteeme of God which ought to be in us. This causeth us to omit to glorifie God, and to defend the causes of God, and the honour of his name, when wicked men disgrace and reproach the same: he that hath any insight into his owne estate may perceive this in himselfe: now it mightily hinders the glorie of God, and therefore we must unfainedly bewaile it in our owne hearts. III. *Hardnesse of heart;* whereby wee are hindred from the true knowledge of God in his Word, and from discerning his wisdome, power, justice, mercie, &c. in his workes, though wee have them before our eyes: Hence it comes, that either wee neglect the Word, and passe by the workes of God without consideration; or if we use them, yet it is without glorie to God, or profit to our soules. Mark. 6. 5. *Christs owne Disciples considered not the matter of the loaves, because their hearts were hardened:* they discerned not, or at least remembred not the power of God in that miracle, though themselves were instruments about it, and they might perceive the food to increase in their hands. IV. *Prophanenesse and impietie in life:* for God is *glorified*, when wee bring forth the *fruits of grace*, Joh.15.8. and our *good workes* cause others to glorifie God, Matth. 5. 16. And therefore our prophane life is a reproach unto the Lord, and causeth others to dishonour and blaspheme his name, Rom. 2. 24. Now this prophanenesse appeareth, either in mens speech, by blaspheming the name of God, abusing his titles, attributes, his Word, his creatures, or any worke of his providence; or in their conversation, when they dispose the whole course of their lives to wrong ends, seeking themselves and not Gods glorie.

These are the speciall sinnes against Gods glorie, which wee are to see and to bewaile in our owne hearts: if wee see them not in our selves our case is the worse, and wee must suspect our selves the more: if wee perceive them in us, we must be humbled for them, yea, ashamed and confounded in our owne hearts, thinking evill of our selves by reason hereof: and then shall we be able to say with some truth of

Iesus,

heart, *O Lord, hallowed be thy name.* And indeed till wee bee inwardly humbled for these corruptions in some measure, the heart can never speake these words as a sonne and daughter of God ought to doe.

2. Vse. Graces to be desired.

Secondly, this petition teacheth us, earnestly to desire of God those spirituall graces, whereby wee may glorifie his name in our selves and others. The graces inabling us hereto, are these especially: I. The true *knowledge of God*, as hee hath revealed himselfe in his word, and in the workes of his power and providence: for hee that knowes not God cannot possibly glorifie his name. II. To *sanctifie God in our hearts*: by loving, fearing, and trusting in him above all. This makes greatly for his glorie, when we depend upon him in soule and body for all good things. III. The *calves of our lips*, which is a sacrifice of praise to God for all his mercies: Psal. 50. 23. *Hee that offereth praise shall glorifie me.* IV. To *see Gods hand* in all his works, how mighty, wise, just, and gratious the Lord is. V. To *reverence the works of God* for his justice, mercie, power, &c. appearing in them. VI. To *vse all his creatures reverently*, sanctifying the same unto our selves by the word and prayer.

These graces we must hunger after, and labour to have a lively feeling of in our hearts, and so shall we sanctifie Gods name, and honour him in all his works. And hereby we shall know our selves to bee the sonnes and daughters of God: wee may indeed belong to God in his secret counsell; but without these sanctified affections, we are not effectually called, and so indeed not actually become Gods children.

3. Vse. Duties to be practised.

Thirdly, whatsoever we aske of God in prairer, we must unfainedly endevour to practise in our lives: as therefore we pray that Gods name may be hallowed, so we must be carefull to sanctifie the same in our conversation. For this end we must have regard to three things:

I. That our lives be unblameable, not tainted with any crime, that as *Paul* said of carthly servants, *They must count their masters worthy all honour, that the name of God be not evill spoken of*: so the same may bee verified in everie one of us towards the Lord our master in heaven. Away therefore with all Idolatrie, blasphemous oathes, and curled speaking, with Sabbath-breaking, and all other sinnes against the second Table: for a prophane life brings great reproach upon the name of God which men professe.

II. We must prepound the right end of our life everie day in our calling and conversation, to wit, Gods honour and glorie, and not our owne praise, wealth, pleasure, or dignitie.

III. When God offers occasion by any worke of his providence, wee must endevour therein to glorifie and magnifie God: Example;

A Say God sends a grievous dearth and famine of bread among us, or the plague of pestilence as he hath done sundry times; then must wee strive herein to glorifie and praise Gods name: first, by labouring to see the hand of God smiting us for our sins: secondly, by reverencing the worke of God, esteeming it as his hand upon us: thirdly, by humbling our selves unto God, and renuing our repentance for our sinnes, that have brought Gods judgements upon us. Thus should wee glorifie God in his judgements; but alas, such is our blindnesse and securitie, that though Gods hand be upon us, yet few lay it to heart: where is he that saith, [a] *What have I done?* nay, though God himselfe *call unto weeping and mourning, and to girding with sackcloth* (as the Prophet [b] speaketh) *yet behold, joy and gladnesse, — eating and drinking*; so as Gods name is dishonoured in his judgements. So when Gods blessings are upon us, we should glorifie his name, by labouring to see his hand of mercie; and esteeming of them reverently, with praise and thanksgiving to God that is the giver: but herein also men dishonour God, by poring upon the meanes, praising their owne wit and industrie, and to *sacrifice to their nets*, as the [c] Prophet saith.

a Iere.8.6.

b Isa.22.12,13

c Hab.1.15,16.

Motives to glorifie God.

Now because this dutie is of great weight and importance, I will adde some speciall reasons to move us hereunto: I. From the necessitie hereof in Gods Church and children: for Gods name is dishonoured over all the world. In the great dominions of the Turke, God is acknowledged, but yet out of the Trinitie; And the Jewes confessing God, deny Christ: The Papists in words confesse and acknowledge the Trinitie: but yet by their idolatrie they greatly rob God of his glorie, they rob Christ of his offices, and give divine worship unto creatures. And in the bosome of the Church are many Atheists, blasphemers, oppressors, drunkards, adulterers, and voluptuous persons, whose belly is their God; all which, though they will professe God in word, yet by their workes they deny him; so that unlesse Gods children seeke to maintaine and advance Gods glorie, it is like to be trampled and trodden under foot. II. There is great danger to Gods children in omitting and neglecting this dutie; for by calling they are brought neere unto God: now God will bee glorified in all that come neere him: if we doe not honour him according to our profession, his hand will be upon us for his glorie in our confusion: hence it was, that God slew [d] *Nadab* and *Abihu* the sonnes of *Aaron*, for offering strange fire before the Lord: and he debarred *Moses* and *Aaron* out of the promised land, [e] *because they glorified him not at the waters of strife*. This made the wrath of God to burne like fire against the house of *Eli*, for [f] *the iniquitie of his sonnes, which their father saw in them, and yet stayed them not, and so honoured them above the Lord.* Wee had need therefore to looke unto our selves, that wee glorifie God in

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d Levit.10.1,2.

e Numb.20.12.

f 1 Sam.2. 29,31. and 3.13.

in himselfe and in his workes, else his hand will be upon us in soule or body, goods, or calling, or some other way for the glory of his justice: for God will not lose his glory. III. If wee say, *Hallowed be thy name* with our mouth, and seeke not his honour in our life, wee bewray in our selves damnable hypocrisie, and make profession of that sinne which the Lord utterly detesteth: wee esteeme very basely of dissemblers among men; but much more odious is this sinne in the matters of God: and therefore let the practice of our lives, shew the sinceritie of our hearts, when wee pray for the glorifying of Gods name.

3

Vse 4. We must labour to be sanctified.

Fourthly, this petition teacheth us, that wee our selves must be hallowed and sanctified, for else wee cannot hallow Gods name: *They that beare the vessels of the Lord*, in his Sanctuary, *must bee cleane*, Isa. 52. 11. How much more ought they to bee holy, that beare the glorious name of God? When *Ananias* doubted of going to *Paul*, the Lord tels him, [g] *he is a chosen vessell unto mee to beare my name*: alluding to that state of sanctification, whereto the Lord had lately called him, whereby he made him a fit instrument for the glory of his name, in the ministery of the Gospell. And the same state must we labour after, if wee would be answerable to that we seeme to desire in this petition. We must therefore labour to be new creatures, changed in minde and heart, for an unholy person, cannot truly desire the glory of God; but when wee once feele the grace of sanctification, then will the desire of Gods glory breed in our hearts, and wee shall know how worthy the Lord is to have all glory given unto his Name.

g Act.9.15.

Vse 5. More plentifull in thanksgivings than in petition.

Fifthly, if we compare this petition with the reason wherewith Christ concludes this prayer, wee shall see that the praise and honour of God, is the beginning and end of Christs prayer, and so as it were the first and last thing with Christ: whence wee learne, that we ought to be more frequent and plentifull in thanksgiving unto God, than in petition and request. Thus wee deale with those that bee bountifull unto us on earth, wee give them many thankes for one good turne; and therefore should wee much more abound in thanksgiving to our heavenly Father, from whom wee receive every good gift that wee enjoy. It beseemes not the child of God to bee alwayes and onely begging, as though hee had nothing: but withall must be plentifull in thanks and praise, for that argues he hath a taste of Gods mercy towards him: this made *David* say, [h] *Praise is a comely and pleasant thing; it well becommeth upright men to be thankefull.* Our life of glory shall be spent in praising God, and therefore we should inure our selves thereto, in this time of grace: and indeed, according to our thanksgiving is our grace; little praise, little grace; but he that abounds in thanksgiving, abounds in Gods blessings. Againe, hearty thanksgiving for that wee have, is an effectuall prayer for more increase.

h Psal.147.1.

i Psal.33.1.

Lastly, the place wherein this petition is set in this prayer, teacheth us to seeke the glory of God simply and absolutely before all other things. This ought to be the affection of Gods child, though hee should receive no blessing from God, for looke what God prefers in his direction, that must we alwaies prefer in all our actions, though no good should follow unto us thereupon: for this end, God gives us time to live in this world, that we might glorifie God in our places and callings; and hee that imployeth himselfe otherwayes prophaneth Gods name, and transgresseth this heavenly order herefor downe by Christ, who is the wilddome of his Father.

Gods glory must be sought absolutely.

V. 10 *Thy kingdome come.*

The Coherence. Christ having taught us to pray for the sanctifying of Gods name, in the former petition, doth in this, and the rest which follow, as it were expound the same, by directing us to the meanes whereby Gods name is hallowed of us: for then doe we glorifie Gods name, when he sets up his kingdome in us; and wee suffer him to rule in our hearts, when wee doe his will, depend upon his providence for the things of this life, trust in his mercy for the pardon of our sinnes, and on his power and strength against temptation. Now of them all, this second hath the neerest dependance upon the former, as being an especiall meanes thereof: for men ought to glorifie Gods name on earth, but of themselves they cannot doe it, till God rule in their hearts by his Word and Spirit, and so set up his kingdome in them.

The meaning. Gods *kingdome* is two-fold; *Generall* and *Speciall*. Gods *generall kingdome* is his absolute power and soveraignty, whereby hee ruleth all things in heaven, in earth, and in hell, even the Devils themselves: Psalm. 103. 19. *The Lord hath prepared his throne in heaven, his kingdome ruleth over all*: and this we acknowledge in the end of this prayer, *For thine is the kingdome.* Now this wee pray not for, because it is alwayes every where, no creature can hinder it, no not all the devils in hell: for every creature is subject hereunto, and can doe nothing but that which God either willeth or permitteth: [k] *according to his will he worketh in the army of heaven, and in the inhabitants of the earth; and none can stay his hands nor say, What doest thou?*

Gods kingdome two-fold.

a Generall.

k Dan.4.32.

Gods speciall kingdome is that, whereby hee ruleth his elect and chosen people, working his will not onely by them, as he doth in his generall kingdome, by the devils themselves, but in them also by his holy Spirit: and it is called *speciall*, because it is not exercised over all the world, but onely over the Elect, whom he hath ordained to eternall life.

a Speciall.

This speciall kingdom of God is two-fold, either of *grace* or of *glory*. The *kingdome of grace*

Gods kingdome of grace.

is a spirituall estate, wherein God makes men willingly subject to his written Word, by his spirit. I call the kingdome of grace, *a spirituall estate*, both because it is principally exercised in the conscience, and also because this regiment in the conscience, is by the Spirit of God. Secondly, I shew wherein it consists; namely, in a voluntary subjection of the whole man in soule, and body, and spirit, to the will of God, revealed in the word: Psalm. 110. 3. *Thy people shall come willingly in the day of assembling thine army, in holy beauty.* And this subjection standeth in three things: in *righteousnesse, peace, and joy in the holy Ghost*, Roman. 14. 17, 18. In *righteousnesse*, that is, first, in Christs righteousnesse imputed; and secondly, in the righteousnesse of a good conscience; the ground whereof, is sanctification by the Spirit, which Christ gives to them, whom hee doth justifie. In *Peace*, that is, peace of conscience towards God, and peace with Gods Church; yea, with all creatures, so farre forth as is needfull for them. Now under peace, wee must comprehend love, and all duties of love: for as righteousnesse concernes the person in soule and bodie, so peace respects all duties and actions of the life: Righteousnesse is the root, from whence springeth this peace with every action thereof; for when the heart is sanctified, the life is reformed. Lastly, in *joy in the holy Ghost*: this is a fruit of both the former, respecting especially the state of affliction; for when a man is justified and sanctified, and hath peace towards God, then ariseth in his heart a spirituall delight in God, in all estates: yea, though great afflictions light upon him for Gods cause, yet hee beareth them with inward joy and delight, knowing that the spirit of glory, and of God, resteth upon him, and that hee shall bee glorified with Christ, if hee suffer with Christ: which things, while he compareth together, he little esteemeth the afflictions of this life, in respect of the glory that shall be revealed; 2 Cor. 4. 17. *For the light affliction that is but for a moment, causeth unto us a far more excellent and eternal weight of glory.* These are the branches of this spirituall subjection, which whosoever hath is a good subject in the kingdome of Grace; as the Apostle saith in the next verse, m *Hee that in these things serveth Christ, is acceptable unto God, and approved of men.* m Rom. 14. 18.

Gods kingdome of glory.

The *kingdome of glory* is the blessed estate of Gods elect in heaven, whereby God in Christ becomes all things unto them immediately; 1 Cor. 15. 28. This estate of glory is a subjection also, but yet such a subjection, as is indeed a glorious regiment: for there wee raigne with Christ, in whom, and through whom, God himselfe becomes honour, peace, health, food, raiment, and all things needfull to the perfection of felicity. Now these two bring Gods Kingdome, differ thus; The state of Grace is the beginning and entrance to the state of glory: and the state of glory is the perfection of the state of grace. This state of glory is the city, and the state of grace, as it were, the suburbs of it. In this life, wee live in the kingdome of grace: but the kingdome of glory is reserved for the life to come: and this speciall kingdome of God in both these estates, doe we here pray for.

Thy kingdome] This imports that there is an other kingdome, even the kingdome of Satan, which is a kingdome of darknesse, full of all disorder and confusion through sinne, which greatly hindereth and annoyeth Gods kingdome of grace especially.

Gods kingdome comes by degrees.

Come] That is, to us men in the world; and then it commeth, when God doth erect and establish the same in their hearts: now unto perfection it comes by five degrees: 1. When God gives unto men the outward meanes of salvation, wherein hee doth reveale his grace and favour in Christ; as the Gospell preached, which is therefore called the *word of the Kingdome*, Matth. 13. 19. And so Christ (having relation to his preaching, which he confirmed by miracles among the Jewes) saith, *The kingdome of God is come unto you*, Luke 11. 20. and being demanded by the Pharisies, *when the kingdome of God should come?* he tels them, *it was among them*, Luk. 17. 21. meaning, that it was brought unto them, by the ministery of *John Baptist*, of himselfe, and of his Disciples; although indeed it were without profit to many of them. 2. When the word preached inlightens the mind, so as a man knows and understands the mysterie of the Gospell, which is the Law of this Kingdome. 3. When a man is thereby regenerate, and so brought into this kingdome: for by regeneration wee have effectuall entrance into the state of grace, wherein Christ rules in us by his Word and Spirit, and wee yeeld subjection unto him. 4. At the end of this life, when the body goeth to the earth, but the soule to God that gave it, being translated to the joyes of heaven, in the glory of this kingdome. 5. At the last judgement, when body and soule being united againe, are both made partakers of the glory of this kingdome: and this is the full and perfect comming of it.

So then our request to God in this petition, is to this effect; *O Father, let thy kingdome come to us that bee pilgrimes and strangers here on earth, prepare us for it, and enter us into it, that be yet without; renew us by thy Spirit, that wee may be subject to thy will, confirme us also in this estate, that our soules after this life, and both soule and body at the day of judgement may bee fully glorified: yea, Lord hasten this glory to us, and to all thine Elect.*

The Vses. 1. *Wants to be bewailed.*

Mans nature lyeth in bondage under sinne.

The wants wee are to bewaile in this petition, either concerne our selves, or others. First, we must lament and mourne for our owne miserable estate by nature, whereby wee are the servants of sinne, and so in thraldome and bondage under Satan: sinne leads us into bondage,

dage, *for he that committeth sinne, is the servant of sinne*: and where sinne raigneth, there the devill hath dominion. And hence it comes that we rebel so much against the kingdom of God, and refuse to stoope to the scepter of his Word. Indeed this bondage is weakened in Gods children, but none is wholly freed from it in this life, as *Pauls* complaint declares, Rom. 7. 14. *The Law is spirituall, but I am carnall, sold under sinne.* The naturall man is dead in sinne and feeles it not; wee therefore must labour to feele in our selves this spirituall bondage under sinne; and when we feele it, we must bewaile it, and so shew some life of grace to be in us. This *Paul* did, Rom. 7. 24. *O wretched man that I am, who shall deliver me from the body of this death!* Looke as the prisoner feeles his bolts and fetters, so sensibly should wee feele the chaine of sin, wherewith our soules are kept in bondage; and til we feele it and bewaile it, the Kingdome of Christ doth not come unto us: we must therfore every day, crie unto Christ our Lord, that hee would shew himselfe to be our Redeemer, by breaking the fetters of sinne, wherewith our soules are kept in bondage, and giving us that free spirit, which may fully erect his blessed Kingdome in our hearts: *for where the spirit is, there is liberty*, 2 Cor. 3. 17.

Bewaile the sinnes of the world.

Secondly, we must bewaile the sinnes of all the world, in the transgression of Gods Law, wherby God it dishonoured, and his kingdome hindred, and the kingdome of darknesse furthered: 2 Pet. 2. 7, 8. *Just Lot vexed his righteous soule, with the unclean conversation of the wicked of his time.* 1 King. 19. 10. *When Elias saw the children of Israel forsake Gods covenant, breake downe his altars, and slay his Prophets with the sword, then he became very zealous for the Lord of hosts.* Psal. 119. 136. *Mine eyes* (saith *David*) *gush out with rivers of water, because they keepe not thy Law.* vers. 139. *My zeale hath even consumed me, because mine enimies, have forgotten thy Law.* Mar. 3. 5. *Christ mourned for the hardnesse of the harts of the people:* and Luk. 19. 41, 42. *he wept over Jerusalem, for that they knew not the day of their visitation.* Now look how these were affected with the raigning sins of their times, so must wee also mourne for their sinnes that raigne among us; as Atheisme, and prophanenesse, contempt of Gods Word, blasphemie, Sabbath-breaking, oppression, cruelties, and pride. All good subjects are grieved much when they see forren enemies display among them banners of victory; how much more then ought the godly to grieve, when they see impietie practised with an high hand, which is as it were a flag of defiance in the Kingdome of Christ, and a speciall ensigne of Satans triumphing in the increase of his kingdome of darknesse? When the devil sees one that hath lived in sinne, but cast a looke toward the kingdome of Christ, he rageth greatly, and labours by all meanes to turne him backe: and when wee see those that have made profession of religion, returne againe to the lusts of their former ignorance, O it should grieve our soules, and cause us to pray, *thy Kingdome come.* Doe wee perceive the Turke, or Pope, or any instrument of Satan, either by subtiltie or tyranny, to hinder the Gospell preached, which is the scepter of Christs Kingdome, and the arme of God, whereby hee puls men from the kingdome of darknesse? O then we should mourne. Or doe wee see the want of Gods ordinance in preaching, sacraments, and discipline, which serve for the furtherance of Christs kingdome: or the Lords people committed to ignorant or idle Ministers, to scandalous Teachers, either for life or doctrine? In all these wee have cause of mourning, and they should stirre up our hearts to cry unto the Lord, *Thy kingdome come.*

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3 *Vse. Duties to be practised.*

Duties furthering Gods kingdome.

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1

2 Psal. 119. 18.

3

4

5

9

3 Vse. Duties to be practised.

Duties furthering Gods kingdome.

Whatsoever we aske in prayer, that must we endevour after in life and conversation, else we

mocke God, saying well, and doing nothing. First therefore, as we say, *Thy kingdome come*, so must we seeke to meet it, and strive to enter into it: for this end God gives us time to live in this world, that here wee might enter the gate of grace, and wait for the fruition of glory: and therefore wee must diligently frequent the suburbs of this heavenly Jerusalem, even the preaching of the word, and therein labour both for true *humiliation* and *conversion*, or else wee cannot enter into this Kingdome, Matth. 18. 3. John 3. 5. First, we must have the pride of our hearts pulled downe, and become as little children, being humbled in our selves through the knowledge of our sinnes, and the feeling of that misery which is due unto us for them: yea, wee must confesse them unto God, and cry unto him for mercy, and by this means lay aside this burthen, which hinders our entrance into the gate of grace. Secondly, wee must be converted and changed by the renuing of our minds, our hearts must cleave unto God, and we must carry therein a resolute purpose not to sinne: when these things bee in us, wee enter into Gods Kingdome; but till wee endevour after them in some truth, wee say in vaine, *Thy Kingdome come*.

Secondly, we must be carefull to bring forth the fruits of this Kingdome; for therefore doth he send it amongst us, and for want hereof, doth he take it from them: Matth. 21. 43. Now these fruits are *righteousnesse, peace, and joy in the holy Ghost*, Rom. 14. 17. whereof we have [a] spoken before: all which, we must labour to find in our hearts, and to expresse in our lives, else this kingdome shall be taken from us, and we shall never see the glory of it.

Thirdly, hence wee must learne to be contented in all estates of this life whatsoever, the hope of the glory of this kingdome which wee pray for, must swallow up all the sorrowes that earthly calamities can bring upon us: This it was that made the Patriarkes to walke contented in the state of Pilgrims and strangers here on earth, Heb. 11. 13, 14. Yea, this renues [b] *the inner man*, it cheers the heart, and keeps it from fainting, *though the outward man perish*, so look after the joyes of this kingdome, which are *the things not seene*: and therefore Christ herewith comforts his Disciples against the sorrow of affliction, saying, *Feare not little flocke, it is your Fathers good pleasure to give you the kingdome*, Luke 12. 32.

Fourthly, wee must all labour in our places and callings, to bring one another into this kingdome, one neighbour another, and one friend another; Ezek. 18. 30. *Returne*, (saith the Lord to the house of Israel) *and cause one another to returne*. This the Prophet *Isay* noteth as a practice of the subjects of this Kingdome, that *they shall say one to another, come, let us goe up to the mountaine of the Lord*, Isa. 2. 3. But Masters of families especially, must looke to the practice of this duty, and labour to bring Gods kingdome into their families: for this end they must see to these things; first, that there be no manifest or open sin permitted in their families: rid thy house of such a person, if thou canst not reforme him, Psal. 101. 7. Secondly, instruct thy family in the way of the Lord, that the ymay know to live righteously and uprightly both before God and man. Thirdly, set up and maintaine the private worship of God in thy family, joine thou with them in holy duties, especially in daily calling upon the name of God. In regard of these and such like duties it is, that the [c] Scripture ascribes salvation to a family, where the master or the governour of the house is converted to the faith. And for the practice hereof, the holy Patriarkes are commended to al posterity: God saith of *Abraham*, [d] *I know him, that hee will command his sonnes, and his household after him, that they keepe the way of the Lord*: and [e] *Iacob commands his family to put away their strange gods, and to cleanse themselves*: and [f] *Iosuah* professed publikely, *That hee and his family would serve the Lord*.

Fifthly, hence wee must learne, every day to prepare our selves to die: for by death our souls enter into the glory of this kingdome, which we pray may come unto us; and therefore we must bee ready to receive it every day, that whensoever our King commeth unto us, either by death, or in the last judgement, we may passe from grace to glory. And indeed wee cannot with comfort make this petition, unlesse wee bee in some measure prepared for death, and that every day. Now being prepared, wee must *wait*, as *Iob* 8 did, *every day till our changing come*. Looke how the godly in the old Testament looked for Christs first coming in the flesh; so must we wait for his coming to us, either by death, or judgement; neither must any thing dismay us in this waiting, no not death it selfe: for the sooner we die, the sooner wee may enter into glory. And here wee may take a view of the monstrous hypocrisie of the world: for who will not say these words, *Thy kingdome come?* But yet the most men neglect to prepare themselves for entrance into this kingdome; nay, many contemne the word and praier, which are the meanes whereby wee have admittance into the state of grace, and are prepared for the Kingdome of glory.

Sixthly, wee may here learne of our Saviour Christ the practice of humility, and in all things to give all glory to God; for though this kingdome pertaine equally to him (as hee is God) with the Father; yet because he hath it from the Father, as he is the Sonne, therefore he will have it wholly attributed unto him: for he teacheth us to say, *Our Father, Thy kingdome come*.

Lastly, here observe the necessity of this petition, in respect of our outward estate; for the comming of this kingdome to any estate, is a speciall cause of prosperity and happinesse unto

[c] Luke 19. 9.

[d] Gen. 18. 19.

[e] Gen. 35. 2.

[f] Iosh. 24. 15.

5 Prepare to die.

[g] Heb. 11. 14. Luke 2. 25.

6

7 Gods Kingdome doings prosperity.

unto us: for where this Kingdome is, Gods hand of blessing and protection is in a speciall manner: here the Lord raigneth and his glorious and blessed Angels, which are mighty in strength and power, keepe watch and guard in that kingdom, and about that people who have the Lord for their King and God. Hence it is, that this our Kingdome hath so long enjoyed peace and protection from many dangerous assaults, because wee embrace and professe the Gospel, which is the sceptre of Gods kingdom; and if wee could doe it in sincerity, and walke worthy of the Lord our King, our prosperitie should bee as the floods, and our peace as the Sunne and Moone in heaven. And therefore they that love the peace of this kingdome, must embrace and obey the Gospell, and pray for the happy and flourishing estate thereof: for therein stands our peace.

Thy will be done, in earth as it is in heaven.

The Coherence. This petition dependeth on both the former thus; as a meanes whereby we doe that which wee desire in the first petition: for Gods name is glorified, when his will is done: and as a manifestation of that which we desire in the second petition, for there we pray, that Gods kingdome may come unto us, and he rule in our hearts by his word and spirit: now here we crave that we may doe his will, and so testifie our selves to be his loyall subjects.

The meaning. This petition is propounded in a comparison, which naturally standeth thus; *As thy will is done in heaven, so let thy will bee done in earth.* And it hath two parts: The first respects the grace of obedience which we pray for, *Thy will be done in earth.* The second shews the right manner of performing it, *As it is in heaven.*

For the first, *Thy will*] Gods will is onely one, considered in it selfe, as God is one: yet for our understanding, it may be thus distinguished: It is either *absolute*, or *revealed*. Gods *absolute will* is the will of his good pleasure, whereby according to his eternall counsell, hee determines of all things, what shall be done, or what shall not bee done, and in what manner. This absolute will extendeth over all creatures, and over all their actions: Ephes. 1. 11. *We are predestinate according to the purpose of him that worketh all things after the counsell of his owne will.* Rom. 9. 19. *Who hath resisted his will?* Mat. 10. 26. *Without this will of God, a sparrow cannot fall to the ground.* And this absolute will of God is hidden from us, till God reveale it by the event. Gods *revealed will* is the sacred doctrine of God in his Word, whereby he signifieth unto man, so farre as concernes his happinesse and salvation, what hee ought to doe, or what he ought not to doe. This is not Gods absolute will, but rather an effect thereof concerning man, revealing unto him, not what hee simply and absolutely willeth to bee done, for that must needs bee done; but what is pleasing or displeasing unto him, done by man, and what he will have man to doe, or not to doe, if hee desire to come to life, and would not be condemned. And this revealed will comprehendeth both the Law and Gospell, with all their Commandements, prohibitions, threatnings, exhortations, promises, and such like, whereto the Apostle hath relation, when hee saith, *Prove what is the good will of God, and acceptable*, Rom. 12. 2.

Now this distinction of Gods will being according to the Scripture, hath his use in this place; for when wee say, *Thy will be done*, wee meane not the absolute, but the *revealed will of God. Reasons. 1.* The absolute will of God is always done, and cannot be resisted; *My counsell shall stand* (saith [a] the Lord) *and I will doe what soever I will*: and againe, [b] *Who hath resisted his will?* that is, his absolute will: for his revealed will is generally transgressed by men, and men doe that which seemeth good in their owne eyes, notwithstanding God reveale his will to the contrary. II. A man may sometime dissent from the absolute will of God without sinning, so be it hee still submit himselfe to the will of God, resting therein, when it is revealed. Thus *Abraham* [c] prayed for the safety of Sodome (yet submissively) which God willed and decreed to destroy: and *David* [d] prayed for the life of his child, which God would have to die: and our [e] Saviour Christ prayed for the removall of that cup, which God had absolutely decreed hee should drink of, yet submitting his will unto his Fathers. And [f] *Paul* according to his Apostolike function, desired to preach the Gospel in *By thinia*, but the Spirit suffered him not; which sheweth plainly it was not the will of God that he should preach there, and yet he desired it religiously without sinne, as did the rest before mentioned. And as in will, so in affection a man may differ from Gods absolute will without sinne: Christ as the Sonne of God, knew his Fathers will, concerning the destruction of Jerusalem, and yet [g] *he wept for it*, in a tender compassion over their misery to come: and so the brethren at *Cæsarea*, [h] *wept and lamented for Pauls going to Jerusalem*, though *Agabus* prophesied that God would have it so: neither must this seeme strange unto us, for two things may remaine both good, and yet differ one from another; and so may mans created will differ from Gods absolute and uncreated will, and yet both remaine good.

Having found that this petition must be understood of the revealed will of God, wee now come to search out the speciall branches of Gods revealed will: which wee shall finde in severall places of the holy Scripture. The first is, the *conversion of a sinner*, Ezek. 33. 11. *As I live* (saith the Lord) *I will not the death of a sinner, but that the wicked turne from his way and live.* The second is, that wee

deny

[a] Isa. 46. 10.
[b] Rom. 9. 19.
[c] Gen. 18. 23. 27.
[d] 2 Sam. 12. 16. 19.
[e] Matth. 26. 39.
[f] Act. 16. 7.
[g] Luke 19. 41.
[h] Act. 21. 13.

Gods absolute will.

Gods revealed will.

Branches of Gods revealed will.

deny our selves, and rely wholly on our Saviour Christ Jesus for life and salvation: Iohn 6. 40. *This is the will of God, that he that seeth the Son, and believeth in him, should have everlasting life: and I will raise him up at the last day.* The third is our *sanctification* in soule, and body, and spirit: 1 Thes. 4. 3. *This is the will of God, even your sanctification.* The fourth, is that every one that lives in the Church of God, beside his generall calling of a Christian, should have a *particular calling to live in,* wherein hee must seeke the glory of God, in the good of others: 1 Cor. 7. 20. *Let every man abide in the same vocation wherein hee is called, and therein walke with God;* v. 24. The fifth part of Gods will is to *subject our selves* under the hand of God in all crosses and afflictions whatsoever: when the brethren at *Cæsarea* saw *Pauls* resolution to goe to Jerusalem, notwithstanding the bonds that there remained for him, they said (as it were expounding this petition) *The will of the Lord be done,* Act. 21. 14.

Bee done] According to the Scripture there be two degrees of doing Gods will: the first is prescribed in the Gospell, to wit, a sincere endevour and strife according to all the power of grace that God hath given us, to doe the will of God; and this especially is here meant. The second is commanded in the Law, and it is a fulfilling of Gods will, doing that which God commandeth in that manner of perfection which he commandeth: but this is not attained unto in this life: and therefore our desire of God in this petition is, that he would give us grace, sincerely to endevour to doe his whole will here on earth, and to hasten that time and state unto us, wherein we shall doe it perfectly as the Law requires.

1 Use. Wants to be bewailed both in our selves and others.

I. This petition teacheth us to bewaile our naturall disposition, whereby wee are prone to rebell against the will of God, being wholly bent to disobedience in doing that which is evill.

II. We must bewaile our naturall hypocrisie, even that which remaineth in us after grace received: for though we may say these words, yet we cannot possibly have our hearts affected with such a perfect desire after obedience to Gods will, as we ought to have.

III. Though we have never so much grace, yet here wee must labour and bewaile our want of obedience in all good duties: for though we give our selves to doe good things, yet the best of us all faile in the manner of doing of them; as in hearing the Word, in receiving the Sacraments, and prayer; so as we must be humbled for our wants, and confesse that we are unprofitable servants, when we have done all that is commanded us, Luke 17. 10.

Secondly, we must bewaile the sinnes of others, whereby they disobey the will of God, and so rebell against him; hereby God is dishonoured, and therefore in zeale of Gods glory, and love to our brethren, wee must be grieved when others sinne. Thus was *David* affected, Psal. 119. 136. and *Paul,* 2 Cor. 12. 21. *I feare lest when I come unto you, my God abase me among you, and I shall bewaile many of them that have sinned already.*

2 Use. Graces to be desired.

As wee must bewaile the wants that hinder the doing of Gods will in our selves and others; so wee must stirre up our hearts unto heavenly desires after those graces whereby Gods will may be done. As first, that wee may have grace to deny our selves, our owne wils and affections; for naturally we are herein unlike God, and like the Devill: and this must every one learne that would bee Christs Disciple, Luke 9. verse 23.

Secondly, that God would incline and dispose our hearts towards his holy word, that we may not onely know, but obey Gods revealed will. This was *Davids* usuall request; Psalm. 119. 27. *Make mee to understand the way of thy testimonies* and 36. *Incline my heart unto thy testimonies.* For how should wee doe the will of God, unlesse wee know it? and how shall wee know it, unlesse our hearts affect the meanes of grace and of obedience.

Thirdly, that God would hasten that time and state unto us, wherein we shall perfectly doe the will of God: that is our state of glory.

Fourthly, that under every crosse which God shall lay upon us, wee may possesse our soules with patience, and so subject our selves to Gods absolute will. Thus *Paul* prayes in behalfe of the Colossians, that *GOD would strengthen them by the power of his might, unto all patience and long suffering with joyfulnesse.* Col. 1. 12.

Fifthly, that God would turne the hearts of men from sinne, and bring them every where to the obedience of his will.

3 Use. Duties to be practised,

Because we must seeke to practise that which we aske in prayer, therefore hereby we are also taught to endevour our selves after these good duties: First, *to prove what is the good will of God, and acceptable,* Rom. 12. 2. We must by often triall of our actions by the word of God, become expert in Gods will; use in all things makes perfect, and therefore in all our affaires we must consult with God, whether the things wee goe about bee agreeable to his will. Most men will have an eye to the lawes of the Land in their civill affaires, as in buying and selling; and why should wee not bee as wise for our soules in the matters of God? Doe we not dissemble with GOD when wee say with our tongues, *Thy will bee done,* and yet in life and conversation, have no regard to square our workes thereby?

Secondly, wee must be strict in the matter of sinne, making conscience of every evill way; yea, even of the first motions unto sinne, that never

Matth. 6. ver. 10.

never come to consent: for this petition for obedience, respects not onely our words and deeds, but our secret thoughes: for even they must bee brought to obedience to God, 2 Cor. 10. 5.

Thirdly, wee must seeke to cut off all things that hinder us from doing Gods will: we must mortifie and crucifie the lusts of the flesh, and all sinfull motions of our corrupt hearts; for these make us rebels against God in transgressing his will. This is an hard thing to doe, and unto a naturall man of himselfe altogether impossible, and therefore wee must use spirituall meanes: for the deeds of the flesh must bee mortified by the Spirit, Roman. 8. 13. Now the ground of this worke is the death of our Saviour Christ applied by faith to our corrupt hart; *for the olaman is crucified with him,* (as the Apostle *Paul* saith) *that the body of sinne might be destroyed, that henceforth we should not serve sin,* Roman. 6. 6. This therefore must wee doe, if we thinke our selves to have part in Christ; we must perswade our hearts, that when our Saviour Christ was upon the Crosse in our roome and stead, bearing the punishment of our sinnes, then were we, in regard of the old man, crucified with him; the vertue and efficacy whereof, we shall undoubtedly finde in our selves, for the mortifying of sinne, when wee doe truly beleeve; for our fellowship with Christ begins in his death; and if wee bee dead to sinne, how can the motions thereof yet live and reigne in us? When a malefactor is put to death, he ceaseth from his bad courses; and so, if our corruption be crucified with our Saviour Christ, it must not reigne in our hearts, to bring forth the fruits of sinne. Let us therefore meditate on the death of our Saviour Christ, and apply it to our selves by faith, and consider the vilenesse of our sinnes, in the bitternesse of his passion; and then no doubt wee shall bee moved to strive against evill motions: *For if we be Christs, wee have crucified the flesh with the affections and lusts,* Gal. 5. 24.

Fourthly, we must not live inordinately, but in that sort which God injoineth Christians in his word: every one must have a double calling; the generall calling of a Christian, common to all that live in the Church, concerning the service of God, in righteousnesse and holinesse; and a particular lawfull calling, in some set state of life, tending to the good of the Church, common-wealth, or family, wherein a man must glorifie God in the good of men: this is to live in order, and hee that wanteth both, or one of these, lives inordinately, for God would have every man to abide in that vocation wherein he hath called him: every one therefore according to his gift and grace received of God, must live in a lawfull calling, and hee that doth not so, resisteth Gods will. Whereby wee see that wandring beggers are not to bee suffered in Church or common-wealth; for they live without any calling, and so transgresse Gods will: yea, their course of life is here also condemned, that spend their life in sports and gaming; for such a life is rebellion against God, who will be glorified in workes done by vertue of our lawfull calling.

Fifthly, it is the will of God, that through manifold afflictions wee should enter into his kingdome; and therefore when any crosse befals us walking in our lawfull callings, we must endevour to subject our selves patiently to the will of God therein: in prosperity wee are cheerefull and thankfull, but when affliction comes, our nature would repine: O remember we say in all estates, *Thy will be done!* and therefore in the most bitter crosses that can befall us, we must labour to say with *Iob, The Lord giveth, and the Lord taketh away: blessed be the name of the Lord.* Iob 1. 21. So did the Prophet *David* being banished his kingdome by his owne sonne, 2 Sam. 15. 26. *But if hee thus say, Behold, I have no delight in thee, behold, here am I, let him doe to mee as seemeth good in his eyes:* and chap. 16. 10, 11. when *Shemei* cursed him, he stayed *Abishai* from revenge, upon consideration of Gods will to have it so: saying, *Suffer him to curse, for the Lord hath bidden him.*

In earth as it is in heaven.

Having spoken of the grace of obedience desired in this petition, wee now come to the manner how it must be performed: to wit, *In earth as it is in heaven:* that is, of us men living on earth, as the blessed Angels and glorified Saints doe it in heaven: for *a the Angels that excell in strength, doe Gods commandements in obeying the voice of his word.* And because this exposition is generally received, I will not stand to prove it; this onely we must remember, that here wee pray not to performe obedience equall in measure and degree, to the obedience of the Saints and Angels in heaven, but such as is like unto it: for this note of comparison here imports a likenesse and resemblance, and not equality.

Now this likenesse here stands in 2. things: First, *in cheerefulnesse and willingnesse:* for the holy Angels obey the Commandement of God freely, and readily, without murmuring or constraint: for this cause they are said to *come and stand before God,* Iob 1. 6. *and to behold his face,* Matth. 18. 10. to expresse their voluntary service unto God: and so should Gods children obey God, as *Paul* speaketh of *b Philemons* beneficence, *it must not bee as it were of necessity, but willingly.* As in the case of *c Almes-giving, c God loves a cheerefull giver,* so in all obedience hee likes a cheerefull doing: and therefore like faith, *d if there be first a willing minde, it is accepted according to that a man hath.* In this regard, *Peter* beseecheth the Elders, *e to feed the flocke of God, depending on them: not to care for it; not by constraint, but willingly; not for filthy lucre, but of a ready minde:* and the Apostle *Paul*

1 Vers. 3 Vers. 4 Vers. 5 Vers. 1 Vers. 2 Vers. 3 Vers. 4 Vers. 5 Vers. 1 Vers. 2 Vers.

Duties furthering our obedience.

Desires furthering our obedience.

Hinderances to obedience.

4 An orderly life.

5 Patience under the crosse.

a Psal. 103. 20.

Reason-blances, from obedience to the Angels.

b Philem. 14.

c 2 Cor. 9.

d Cor. 8. 12.

e 1 Pet. 5. 2.

1 Cor. 9.17. *Paul saith, If I do it willingly, I have a reward.* A This verse the Prophet *David* expresseth notably, Psal. 40. 6, 7, 8. when God as it were bored new eares in his soule, then he said, *Loe I come, I desire to doe thy will.*

2 Secondly, in *priority*, for the Angels preferre to doe the will of God, before all other things: and therefore they are said to stand in his presence continually as it were wayting upon his pleasure: and the like affection for obedience unto God, must bee in all his children. Thisk *Abraham* notably testifies, when at Gods command he would have killed *Isaac*; testifying thereby, that he preferred obedience unto God, before the deerest thing in the world: this also we may see in *David*, Psal. 119. 14. *I have had as great delight in the way of thy testimonies, as in all riches*: and vers. 127. *I love thy commandements above gold, yea above much fine gold*: and in our Saviour Christ, who said, when hee was weary and hungry, *My meat is to doe the will of him that sent me, and to finish his worke*, Joh. 4. 34.

3 Thirdly, *in speed*, and *quicknesse*: for the Angels doe Gods will without all delay or slacknesse, which the Scripture signifies by their wings, and flying, which it ascribeth unto them: and the like alacrity should Gods children shew in their obedience unto God, Psal. 119. 60. *I made haste and delayed not to keepe thy commandements.*

4 Fourthly, in *faithfulnesse*: the Angels doe not Gods will by halves or peece-meale, but thoroughly and entirely, wherein soever God imployeth them: and so should wee bee faithfull in doing Gods will, endevouring to yeeld sincere obedience, not to some, but to all Gods commandements which concerne us: Psal. 119. 6. *I shall not be confounded when I have respect unto all thy commandements.* 2 King. 23. 25. King *Iosias* turned to the Lord *with all his soule, with all his heart, and with all his might, according to all the law of Moses*: an example to be followed of all Gods children, that so they may be like to the blessed Angels.

The 1. Vse. Wants to be bewailed.

1 First, this patterne of Angelicall obedience here propounded for our imitation, must teach us to acknowledge and bewaile the naturall hardnesse, deadnesse, and untowardnesse of our hearts, in yeelding obedience unto the will of God: if wee feele not this dull and untoward heart, we may suspect our selves of the want of grace, for every gracious heart feeles it more or lesse, and bewailes it unto God: and so must we doe, if we say in truth, *Thy will be done in earth as it is in heaven.*

2 Secondly, wee must here also bewaile the want of sincerity and faithfulnesse in doing Gods will: our maymed and halt obedience, shewes how farre we come short of this Angelicall example: many content themselves with the outward service of the body, and never regard the inward worship of the heart; and others have respect to outward duties of piety, that concerne God, but for uprightnesse and mercy towards men, they little regard: this the Angels doe not.

2. Vse. Graces to be desired.

Hereby also wee must learne to pray for the Spirit of freedome, whereby we may be delivered from the bondage of corruption, and so may the more freely, and cheerefully, and heartily endevour to doe Gods will: Psal. 51. 12. *Restore to me the joy of thy salvation, and stablish me by thy free Spirit*: the holy Ghost is therefore called *the free Spirit*, because it gives liberty from the bondage of sinne, and makes the heart free, and forward, and cheerefull in Gods service; *for where the Spirit of the Lord is, there is liberty*, 2 Cor. 3. 17.

B *3. Vse. Duties to be practised.*

Because wee must practise the good things we pray for, therefore here wee are taught to frame our lives to an holy Imitation of the blessed Angels. Though we cannot attaine to the measure of their obedience, yet wee must endevour after their manner of obedience, in *readinesse*, &c. and so by following them beginne our heaven in this world. This will not stand with their humour, who accoume zeale in religion, affected precisenesse: but such as call God Father in sincerity, must lye before them the obedience of the holy Angels, as a patterne for their imitation. Now in them we may observe these things for us to follow:

C First, they desired before Christs incarnation, to looke into the mystery of our redemption wrought by Christ, 1 Pet. 1. 12. although it concerne them not as it doth us: for they never fell, and they are established by another grace than of redemption: now herein we must follow the Angels, or (if it were possible) goe beyond them, for *Christ tooke not the Angels but the seed of Abraham*: his redemption concerns us, and therfore we much more must be diligent searchers out of this mystery in the Gospell.

2 Secondly, the Angels are maintainers of true religion, and of the worship of God: for the Law was given by Angels, Gal. 3. 19. The most of *Daniels* visions were shewed by an Angell; and so was the revelations unto *John*, Revel. 1. 1. the Angels brought the Apostles out of prison to preach the Gospell a sundry times. They are enemies to Idolatry; for, Apoc. 19. 10. when *John* would have worshipped the Angel, he forbade him, saying, *See thou doe it not, worship God*: herein also we must be followers of Angels, by furthering the Gospel and true worship of God to the uttermost of our power, by inuring al Idolatry, & shewing our selves enemies to all the enemies of God and of his truth.

3 Thirdly, the Angels were always serviceable unto Christ: they brought the tidings of his birth to the shepherds, Luk. 2. 9, 10. they *ministred unto him in his temptation*, Matth. 4. 11. *in his agony*, Luk. 22. 43. *in his resurrection*, Mat. 28. 2. *and ascension*, Act. 1. 10. and so

4 should we performe unto Christ all the service we can.

Fourthly, they spend their time in praising and lauding the name of God: and so should we labour to have our hearts inlarged for his glorie, and our mouthes filled with his praises.

5 Fifthly, they be serviceable for our good, if we be Gods children, though they be farre better than we are: Heb. 1. 14. *They are ministring spirits, sent forth to minister for their sakes which shall be heires of salvation*. Psal. 91. 12. *They are as nurses to beare Gods children in their hands.* Psal. 34. 7. *The Angel of the Lord pitcheth round about them that feare him*: And all this they doe unto us of love, as though it were not injoyned them: So we after their example must imploy our selves in soule and bodie, calling, credit, and all we have for the good of men.

6 Sixthly, the Angels are joyfull when sinners are humbled and converted from sinne unto God: Luk. 15. 10. and they are grieved when men by sinne dishonour God. And the like affections should be in us: we should mourne for all sinne in our selves and others, whereby God is dishonoured; and have our hearts to leape for joy, when sinners repent and turne unto God. In the world to come we shall be like the Angels in heaven in glorie, Matth. 22. 30. let us therefore here testifie this hope by beginning our heaven upon earth, in becomming like to the Angels, though not in glorie, yet in obedience.

Vse 4. Here lastly observe, what honour we are to give to the Angels of heaven, namely, the honour of Imitation, becomming like unto them in obedience, and treading in the steps of their vertues: but for the honour of invocation, that is due to God alone, and we must not give it to Angels: damnable therefore is the doctrine and practice of the Church of Rome, who pray unto the Angels, and give unto them the honour of God in religious worship.

V. 11 *Give us this day our daily bread.*

The coherence. Hitherto wee have handled the petitions that concerne Gods glorie; now we come to the petitions that concerne our selves as the word *Vs*, doth plainely shew, in these three which follow: and they depend upon the former, as an explication of the manner of our obedience: for there we asked grace to doe Gods will, and here we pray for those blessings and mercies wherein we may expresse our obedience, for we doe Gods will, when we *depend upon his providence* for the blessings of this life: when we *relie upon his mercie*, for the pardon of our sins, and *trust in his power for strength* against temptation and deliverance from evill. Now then to come particularly to this fourth petition: having in the former craved grace to doe Gods will in our particular callings, here we pray for such sufficiencie of all

A temporall blessings, whereby we may glorifie God therein.

In the handling of this petition, six points are to be considered: 1. what we aske, *Bread*: 2. what bread we aske, *daily bread*: 3. whose bread, *ours*: 4. for what time, *this day*: 5. to whom, *to us*: 6. whence would we have it; by gift from God, *give us*.

For the first: The thing we aske is *Bread*. But what is meant by *Bread*, at is not agreed upon: some expound it spiritually of Christs bodie and bloud, the food of the soule in the Word and Sacraments. But the unfitnesse of this exposition we shall see by the weaknesse of their reasons alleaged for it. First, they say, it is not meet that in so heavenly a prayer, wee should aske so base a thing, as materiall bread of our heavenly father. *Ans.* If God command us to aske him bread, and to depend upon him for it, we must not judge basely of it: now in this a chapter God commands us to depend upon him for food to eat: yea, 1 Pet. 5. 7. we must cast all our care on him: and *Iacobs* practice in praying *for bread to eat*, Gen. 28. 20. and *Agurs* praying for a competencie in outward things, Prov. 30. 8. declare plainely the lawfulnesse thereof. Secondly, (they say) we must first seeke Gods kingdome and his righteousnesse, and then all these things shall be cast upon us, ver. 33. *Ans.* Distrustfull and distracting care is there onely forbidden, but a moderate care is there allowed: and therefore prayer for them is undoubtedly lawfull.

C The second opinion touching Bread is of the Papists, to wit, *That here we aske not onely all necessarie sustenance for the bodie, but much more all spirituall food, namely, the blessed Sacrament, which is Christ the bread of life.* But neither is this so fit: for first, we prayed for spirituall things directly in the second petition. Secondly, Sacramentall bread cannot here bee meant, because it was not ordained when Christ taught his Disciples this prayer. Thirdly, their exposition is against their owne practice: for if by bread were meant Christ in the Sacrament, then the people should be fed therewith every day, which they barre them from.

D The third opinion is, that by bread is meant corporall food and blessings, necessarie to comporall life onely: and this I take to be the truth for these reasons, which also make against the former expositions. First, S. *Luke*, the best interpreter of our Saviour Christ, expounds the words, *of bread that serves for the day*: that is, for every day, Luk. 11. 3. and therfore it must needs be bodily: for spirituall food once truly received serves not for a day, but for ever, Joh. 4. 14. Secondly, this is a perfect platforme of prayer, and therefore must containe petition for temporall blessings, else it were not perfect: now we cannot comprehend our requests for temporall blessings under any other petition but this onely, and therefore Christ here propounded them.

Now

Now properly bread imports that sustenance made of graine which is fit and convenient for mans bodily nourishment, such as *Melchisedek* brought out to *Abraham* and his companie, with wine for their refreshing, Gen. 14. 18. and such is meant in Scripture where bread is opposed to wine or water. But more generally it is taken for all kinde of food whatsoever, whereby life is preserved: in which sence *goats milke is called bread*, Prov. 27.27. and the *fruit of trees*, Jer. 11.19. and all things that passe to and fro in trafficke, Prov. 31.14. Now in this place it must be taken in a generall sense, not onely for bread, but for all other necessarie food, and for raiment also, with health, peace, libertie, and all other things that are meet and needfull for the good outward estate of man, of family, or common-wealth.

A

B

The uses. 1. In that Christ bids us pray for bread, and not for dainties; hereby he would teach us to be ware of covetousnesse, the common sinne of our nature, whereby we are discontent with our estate, and murmure with the Israelites, if we have no more but Manna: but we must strive against this corruption, and say with *David*, *Lord, incline my heart unto thy testimonies, and not unto covetousnesse*, Psalm. 119.36.

1 Cautions of covetousnesse.

Secondly, we must also hereby learne to practise sobriety and moderation in diet, apparell, and all other things appertaining to this life, using them so as we may be the fitter for our callings, and the service of God, and so bettered thereby and not made worse.

2 Sobrietie.

C

Thirdly, this must teach us contentation with that place and state of life, and measure of wealth which God gives us: for we must aske bread onely, that is, things necessarie, and therefore if God gives us things necessarie, we must be therewith content: and our corrupt minde must not be judge herein, but what God bestowes upon our sober use of lawfull meanes within our calling, that must we judge to bee our portion: 1 Tim. 6.8. *If we have food and raiment, let us therewith be content.* This was *Pauls* practice, *I can be abased, & I can abound: everywhere in all things I am instructed both to be full and to be hungrie, to abound and to have want.* The [a] *Israelites* in the wildernes were not content with Manna, but would needs have flesh to eat, and God gave them their desire; but *while the flesh was in their mouths, his wrath fell upon them*: therefore let us lust after no more than God gives upon our sober use of lawfull meanes, lest in seeking more, we draw Gods curse upon us. But alas, few are content with their estate, the yeoman will be like the gentleman in attire and diet; and the gentleman like the noble man; & hence comes usurie, oppression, injustice, and much ungodlinesse; hence it comes that Gods judgement in dearth is increased upon the poore, because men make no conscience of the meanes, so they may benefit and inrich themselves, and get aloft: but be ware of Gods curse with thine advancement; unlesse God change thine estate, rest contented with that which is present, and be thankfull for it: *for better is a little with the feare of God, than great treasure and trouble therewith*, Prov. 15.16. now what trouble like the wrath of God? and therefore be content with that which God sendeth in the use of lawfull meanes.

Phil. 4. 12.

a Numb. 11. 33.

D

Fourthly, must we aske of God every bit of bread we eat? then away with all chance and fortune, and let us learne to acknowledge Gods providence in all thing.

4 Chance confuted.

Fifthly, must Gods children aske of God their daily food, and receive it as a gift of mercie from the hands of their father? then away with merit by mans workes: for if bread be of mercie, life everlasting cannot be of merit or mans part.

5 Merit confuted.

Lastly, this petition ministreth unto us a notable ground of contentation against distrustfull care: for that which Christ bids us aske, God undoubtedly will give, because it is according to his will: and therefore the childe of God may assure himselfe of things sufficient for this life, in the sober use of lawfull meanes; and looke, if temporall blessings faile, for a good supply in spirituall graces.

6

Here a question may be asked, seeing wee aske of God but bread onely, that is, things necessarie for this life, whether may wee use the creatures of God for our delight? *Answ.* We may use the outward blessings of God for our honest delight: Eccles. 5. 17. *Behold what I have seene good, that it is comelyto eat, and drink, and to take pleasure in all his labour wherein man travelleth under the sunne*: yet three caveats must bee remembred lest wee abuse our libertie in this delight: 1. we must see God to give us not onely things necessarie, but for delight: II. in our delight and pleasure we must so moderate our affections, that they be not taken up with these earthly things, nor hereby withdrawne or hindred from things heavenly and spirituall: III. Our principall joy must be in spirituall food, even in Christ crucified, and in our true communion with him in his bodie and bloud: all our delight must stoope to this, and out of Christ wee must count nothing joyous.

Of using Gods creatures to our delight.

Eccles. 9. 10.

How temporall blessings become ours.

Enjoy all in Christ.

Ephesians.

II. *Point.* What bread: *daily bread.* The word in the originall signifieth *bread put to our substances* day by day: that is, such bread as serves to preserve health and life from day to day: this *Agur* calls *bread or food convenient for him*, Prov. 30. 8.

We may pray for temporall blessings.

The Use. In this second point we learne two things: First, that it is lawfull to aske temporall blessings at the hands of God, for he is our mercifull father, and bids us so to doe; which serveth to confirme the former exposition of this article. Secondly, that we ought to have a moderate care to preserve our bodily life and health, in the diligent use of all lawfull meares: for what we pray for, wee must endevour to doe.

A moderate care for temporall things lawfull.

doe. The fifth commandement saith, Thou shalt not kill; wherein the Lord injoineth us by all good meanes to preserve our owne and our neighbours life. And this we must doe for two causes especially: first, that we may doe all the good we can to the Church, Common-wealth, and family whereof we are members: secondly, that wee may have a sufficient time to prepare our selves for heaven: for death will come, and the day of judgment; and after death *there is no wisdome, nor counsel, worke, nor invention* therefore now must wee prepare our selves for God, that wee may bee ready to receive him at his comming; and he that is prepared for the Lord hath lived well and long enough, but without this our life is spent in vaine.

A

II. Thus petition for our owne bread teacheth us, that every one should have a lawfull calling, and therein so imploy himselfe, that hee may eat his owne bread, 2 Thess. 3. 12. No man ought to live out of a lawfull calling, nor yet idlely therein; therefore must banish idlenesse out of his family: and the magistrate out of the common-wealth: yea rich persons ought not to be tolerated, for such eat not their owne bread.

A lawfull calling a necessary.

III. Point. Whose bread doe we pray for? *our owne*, not other mens. But how doth bread or any other temporall blessings become ours? *Answ.* First, when we have true right thereto before God: secondly, when we have lawfull possession thereof before men. Our right before God is needfull, for we lost all in *Adam*, and have recovery of our right in the creatures onely in Christ Jesus, when by faith wee become his members: 1 Cor. 3.22. *All things are yours and you are Christs.* And yet for all this, the child of God may not use all things as his own though he have right thereto in Christ, unlesse by Gods providence he have also lawfull right thereto or possession thereof before men, as by lawfull gift, purchase, labour, or such like. Indeed right in Christ is the chiefest title, but yet right before men is also necessary: for Christian liberty doth not abolish good orders in civill estates, but establish them rather: Christ is no enemy to *Cæsar*, and therefore the Scripture injoines *every man to eat his owne bread*, 2 Thes. 3. 12. that is, such whereto hee hath right in Christ by faith, and also enjoyeth by Gods providence in some honest meanes allowed of men; for by good orders established among men, we are put into possession of those things whereto we have right in Christ.

B

Thieving condemned.

The use. I. Here wee learne to receive our bread from God, or any other temporall blessing wee enjoy as a fruit of Christs passion; and indeed Christ crucified is the foundation of every good gift and blessing of God. As for infidels and wicked men, who possesse and use many temporall blessings, it must bee granted, that they have right thereto before men: but yet having no part in Christ crucified, they want the true foundation, and so are no better than usurpers before God, for which one day they must be called to reckoning. If this point were learned, men should shew more conscience in getting, and more reverence and thankfulnesse in using Gods temporall blessings, than usually they doe: there would bee lesse riot and excesse in diet and attire, and lesse abuse of all Gods creatures: for the meditation of this price of our redemption, would refraine us from dishonouring God in any of his blessings.

a Isa. 3. 1.

Thirdly,

C

b Hab. 2. 5

D

Thirdly, to moderate our care in seeking for the blessings of this life: wee must have care to provide things honest and necessary; and for this end must exercise our selves in the use of lawfull meanes, otherwise we shall tempt God; but yet our care must be so moderate, that wee still depend upon our heavenly fathers care and providence for us, who bids us aske him bread for every day: and thus we shall have enough, when as distrustfull and immoderate care shall helpe us nothing. When the [e] *Israelites* lived by Manna, which God gave them from heaven, they were commanded to gather but for one day, and to reserve none of it till the morrow; whereby God would teach them to depend upon his daily providence: which while they did, they had sufficient, and that which was good; but when through covetousnesse they would needs gather more than for the day, and so reserved of it till the morning, Gods curse light upon it; [f] *for it was full of wormes, and stanke*: and afterward when they began to dislike Manna, and were not content with his providence, but '*lusted after flesh, hee gave them their desire, but withall his wrath fell upon them while the flesh was betweene their teeth before it was chewed*, v. 33. and so it will be with us if we distrust in God: but if we learne and practise this dependance on Gods particular providence, we shall have experience of his goodnesse, though ordinary meanes faile, either by supply, as 1 King. 17. 6. or by patience to beare the want.

Fourthly, here wee have a good ground of that holy practice of Gods children, sanctifying their meat and drinke by prayer and thanksgiving: for here we are taught to pray for temporall blessings, and therefore when we have them and use them, we should glorifie God by praier and thanksgiving for his blessing upon them: the reason hereof is great: for first, hereby wee are distinguished from brute beasts, who live upon Gods blessings, but yet cannot praise him as man may doe: secondly, hereby wee testifie our right and interest into Gods creatures by Jesus Christ, which wee lost in *Adam*, for true prayer is a fruit of faith, and by faith wee are made partakers of Christ Jesus: thirdly, such is our corruption by nature, that wee are prone to abuse all Gods blessings, and therefore wee must pray for grace to use them moderately and thankfully.

Fifthly, here we may learne how to frame our daily prayers to God, for this circumstance of time must bee referred to every petition; and therefore this must bee our practice, every day to pray for grace to glorifie Gods name, to yeeld obedience to his will, to have our sinnes forgiven, and so for the rest.

V. Point. For whom doe we aske bread? not for our selves alone, but for our brethren; *Give us*: which serves to teach us brotherly love, which seeketh not her owne things onely, but is bountifull towards others, seeking their good also. And indeed here wee are but stewards of Gods temporall blessings, and therefore may not imploy them as wee will, but for his glory who is our absolute Lord: now his direction is to this effect; that first, we should glorifie God with our temporall goods, imploying them for the maintenance of his worship, and of true religion. Secondly, that we should imploy them for the common good, in the releefe of the poore, and other necessary duties for the common-wealth. Thirdly, that wee should provide for our owne, especially them of our family, that we may live in peace and quietnesse, and so the better prepare our selves for the life to come.

VI. Point. From whom must wee looke to receive our bread? namely from God: for wee say unto him that is our father in Christ, *Give us*: which teacheth us, that though wee bee his children, and so have right to temporall blessings, yet whatsoever wee have, wee must know it comes from God, and must receive and use it as from his hand. And this we shall doe if wee sanctifie the creatures of God unto our temporall use: for every creature of God is good, if it bee sanctified in his use. Now the creature is sanctified not as man is, when the Spirit of God worketh in him, abolishing corruption and renewing grace; nor yet as the elements in the sacraments are sanctified, which are set apart by God to an holy and spirituall use, to be seales and pledges of grace; but when it is made fit to our temporall civill use, which is done *by the word and prayer*, 1 Tim. 4.4. Where by the *word* is meant; first, *the word of creation*, whereby God in the beginning fitted the creature for mans use, and gave him power and soveraigntie over it: Secondly, *the word of restitution*, whereby after the fall, and after the flood, he granted unto man the use of his creatures, Gen. 9. 3. Thirdly, the *word of the Gospell* concerning our Christian liberty, wherein hee hath inlarged our use in the creatures of God, Acts 10. 15. And by *prayer*, wee desire God to give his power unto the creatures, and his blessing upon them to serve for our good and comfort; as also to give us grace to receive them as from his hand, and to use them to his glory. If wee could learne and practise this duty, wee should have more comfort in the creatures than yet we have; yea, it would restraine us from fraud, oppression, crueltie, and from pride and vanitie in getting and using all Gods blessings: for if wee were perswaded that all temporall blessings came from his hand, how durst wee sinne against him either in getting or using of them.

Secondly, in that after our labour and diligence in our callings, we must still pray to God to give us bread, we must learne to observe that order of causes which God hath set in the producing of all temporall blessings for this life: for not onely food and rayment, but our labour and diligence there about are secondary causes,

[e] Exod. 16. 18, 19.

[f] ver. 20.

Numb. 11. 4.

Sanctification of our food.

How to glorifie God with our temporall goods.

How the creature is sanctified.

Gen. 1. 29, 30.

causes depending upon the blessings of God, which is the first cause of all disposing and ordering all things unto goodnesse: for it comes from God that meat doth feed us, and cloathes doe keepe us warme. If hee say unto stones, become bread, they shall feed us, Mat. 4.4. yea, in the want of bread hee can preserve strength for many daies, Exod. 34.28. and 1 King. 19.8. yea, if he speake the word, poyson shall become bread and nourish us: but without his blessing nothing can doe us good: Psal. 127. 1, 2. *Except the Lord build the house, they labour in vaine that build it*: wee therefore must learne to relie upon Gods providence for a blessing on all our labour and studie, and wait for his blessing in all the meanes wee use for our good and comfort: for he is our life, our health, and preservation.

Worldlings want faith.

Right use of temporall blessings.

The order of causes in temporall blessings.

Why God the child of grace daily prayes for pardon.

V. 12 *And forgive us our debts, as wee forgive our debters.*

I. The Coherence. Christ having taught us in the former petition to pray for temporall blessings, and for grace to rely upon Gods provident dispensation for the things of this life, doth in this petition and the next, direct us to aske spirituall blessings for our selves, to wit, remission of our sins, and strength against temptation: and the reasons of this order is this; Christ makes the former petition a steppe unto these; for a man must rest upon Gods providence for the preservation of his bodie, that will relie upon his mercy for the salvation of his soule: hee that cannot bee perswaded that God will give him bread, will hardly be resolved that hee will forgive him his sinnes.

Where first, we may note what is the faith of worldlings: they doe not trust in God for food, rayment, and other temporall blessings; how then can we say that their faith is found for eternall mercies? Hab. 2.16. *Flee that believeth will not make haste*, but will stay Gods leasure, waiting for his blessings whereof hee stands in need: But is this the practice of the world? no verily; for let a crosse come, and men will not sticke to use unlawfull meanes for their deliverance: and so they deale, when hope of gaine is offered, making little conscience of fraud, lying, oppression, &c. and so making haste to be rich, they over-runne the provident hand of God, that would lead them by ordinarie lawfull meanes.

Secondly, hence we learne how to enjoy and use all temporall blessings, food, rayment, and such like; namely, as helps and meanes to draw us towards Gods mercy in Christ. Thus did *Jacob*, Gen. 28. 20, 21. *If God will be with mee, and give me bread to eat, and clothes to put on. ---then shall the Lord be my God*: Joh. 6. 27. Christ bids those *whom he had fed miraculously*, when they sought him afterward for outward things, that *they should not labour for that food which perisheth, rejoycing thereat, but for that which endureth unto everlasting life*; teaching them from bodily care and labour, to that which is heavenly and spirituall.

To come to the petition, wherein wee will handle, first, the necessity of it; then the meaning; and lastly, the uses.

For the first: This petition may seeme to be needlesse; for they that make us Gods children, who have all their sinnes forgiven them, both past, present, and to come. *Ans.* This indeed must be the daily petition of all Gods children in this world, and the necessity of it is great; for however in the purpose of God, all sinnes are pardoned to true believers; yea, all sinnes past repented of, are so forgiven, that they shall never be againe imputed: yet sinnes present, and to come, are not actually pardoned, till they be repented of. This experience teacheth, for who can feele the assurance of mercy for any sinne committed, before he have repented of it? and though true repentance once had, let us for ever in Gods favour, yet it must bee daily renued for our daily falls, or else we cannot know it to be true. Hence it is, that *Paul* intreats the Saints of God in Corinth (though they had truly repented at their conversion) *to be reconciled unto God*, 2 Corinth. 5. 20. meaning, by renuing their repentance. And *David* was the true childe of God, yet being left unto himselfe, hee fell into two grievous sinnes, wherein hee lay almost a whole yeare without repentance; during all which time, he had not pardon of them actually; for *Nathan* rebuked him to bring him to repentance, and upon his confession, pronounced them pardoned: yea, and *David* himselfe afterward, for the fuller assurance of mercy to his soule, most earnestly intreated pardon hereof at the hands of God, Psal. 51. So that this petition is most necessary, as well for actuall pardon of sinnes present, as for the more full assurance of sinnes past.

The meaning. This petition is propounded in the forme of a comparison, which naturally standeth thus; *As we forgive our debters, so forgive thou to us our debts*: and it hath two parts, a request for pardon, and a reason thereof. Our request for pardon is this; *Forgive us our debts*. In the word *debt* is a figurative kinde of speech taken from bargaining, wherein *God* is resembled to the *Creditour*. *Man* is the *debter*: the *Law* is the *bond or obligation*; and *sinne* is that *debt* of ours, for which we stand bound to God by the Law, this appeares by this, that in the Evangelists the word *sinne* and *debt* are used promiscuously; as Luk. 11. 4. compared with this of Matthew, and Luk. 13. 4. Now sinne makes us debters unto God, not for that we owe it unto him, for wee are bound by the Law to yeeld the contrary obedience; but because upon default of obedience unto God, wherein wee are bound by the Law, wee are

Sinne a debt.

bound for our sinnes unto punishment, which is as it were a second debt. Even as a man that is bound in an obligation to another, through default of performing the condition thereof, is bound to pay both the principall and the forfeiture: the punishment of sinne which is eternall death, being that forfeiture whereto wee stand bound before God, for want of obedience which is as it were the principall.

Remission of sinne not our whole justification.

The consideration of this resemblance for which sinne is called a debt, serves to direct us in some points of religion: as first, it confutes their opinion, who hold that our whole justification consists in the remission of sinnes, and that the same is wrought by the shedding of Christs bloud alone: for we owe to God a double debt, first, obedience, and for default thereof we stand bound to punishment: these two debts are different and distinct one from another, and they must be both paid, and Gods justice satisfied either by our selves or by a surety, before wee can be accepted as righteous unto life: Now wee our selves can discharge neither; therefore Christ our suretie must doe both: and so he hath: for our second debt of sinne whereby we stand bound to punishment, Christ discharged by his death and passion, wherein *he made his soule a sacrifice for sin*; and our debt of obedience in perfect love to God and man, hee also paid to God in fulfilling the law for us: whereupon it is true, *c that the righteousnesse of the Law is fulfilled in them which walke not after the flesh, but after the Spirit.* But (say they) the Scripture everywhere ascribes our whole redemption and justification to Christs bloud-shedding, and to his death and passion. *Ans.* Christs bloud-shedding must be considered two wayes: first, as a part of his passion, whereby we are discharged from punishment: secondly, as a part of his obedience, wherein he testified singular love both to God his father, and unto mankind: for in suffering he obeyed, and in obeying hee suffered: now because his bloud-shedding is a part of both, therefore is our whole redemption ascribed thereunto, not excluding, but including his actuall obedience therein, it being a part thereof.

c Rom.8.4.

Secondly, debt in this place betokening sinne as it binales unto punishment, sheweth plainely that sinne and punishment goe alwaies together: and therefore the Popish doctrine is false and erroneous which parteth them asunder, by making some sinnes venniall, not deserving the punishment of death, which is the wages of sinne.

Papists error in 1 Joh.1. sect.3.

Forgivenesse of sinne defended.

Forgive us] This forgivenesse here asked, is a free and full discharge from sinne and the punishment thereof, without any satisfaction on our part: and this God doth, when hee is content for Christs sake, not to impute sinne unto us, but to account it as not committed, and the punishment thereof as not due unto us; being fully and freely contented with the all-sufficient satisfaction made by Christ in his death and passion. This forgivenesse *Hezekiah* expressed, when he said to God, d *Thou hast cast all our sinnes behinde thy backe*: and *Micheah*, saying, e *He will subdue our iniquities, and cast all our sinnes into the bottome of the sea.* So that our request to God is this, that *whereas our sins binde us unto punishment, the Lord would be pleased for his Sonnes sake, freely to remit all our sinnes, and never to impute them unto us, and to be fully contented with the suffering of Christ, that the punishment of our sinnes be never laid upon us.*

d Isa.38.17.

e Mich.7.19.

Quest. But of what sinnes doe we here aske pardon? *Ans.* Both of sinnes past and present: for howsoever the child of God hath his sinnes past fully pardoned at once on Gods part, upon his true repentance; yet hee is not able so to receive pardon as God gives it, but must receive it by little and little, and as it were drop by drop: this we may see in *David*, who had the pardon of his sin pronounced by f *Nathan* the Prophet; and yet after that he penned the 51. Psal. wherein hee begs mercy and forgivenesse most earnestly for that sinne which God had already pardoned, ayming no doubt at a more full and comfortable assurance of Gods pardon in his owne heart: for this cause also in his old age he prayes for the pardon of the sinnes of his youth, Psal. 25. 7. Againe, here wee pray for the pardon of sinnes present, both that they may bee actually forgiven: and also that our hearts and consciences may be setled in the assurance thereof.

f 2 Sam.12.13.

Wantes to be bewailed. Security in sinne.

The uses. First, by this petition, we are taught to bewayle our carnall security; for naturally we goe on from day to day, in following the pleasures and profits of this world, and never thinke of our debt to God by sinne, till the evill day of death or distresse approach unto us; like to desperate bankrupts that never regard their debt, till the Serjeant be upon their backe. This is that sin which Christ foretold should reigne in the latter dayes, Matth. 24.39. and I appeale to the conscience in the view of all estates and conditions, whether it be not so: for though iniquity doe abound, yet no man saith, *what have I done?* Jer.8.6. yea, this is the sinne of many professors, for the nature of man is prone to incroach upon Gods favour. But wee must know, that this security cannot stand with this petition: for here we are taught to call to minde our sinnes, every day praying for the pardon of them.

Our rest in distrust.

Secondly, here we see whereon we must rely and settle our hearts in all estates, in affliction, temptation, and death it selfe; namely, on the meere mercy of God in Christ, by faith in his bloud for the pardon of our sinnes. Looke to the prayers of all the Saints of God in Scriptures, and wee shall finde that they made this their rocke, and anchor of stay in all distresse; Dan.9.18,19. *O Lord, heare and behold,---not for our owne righteousnesse, but for thy great tender mercies: deferre not for thy owne sake, oh my*

my God. This wee must observe to arme us against the damnable doctrine of the Church of Rome, for they will grant that in his first conversion a man must rely onely on Gods mercy in Christs bloud; but after a man is made the childe of God, he may rest upon his owne good merits, so it be in modesty and sobriety. But this is the right way to hell, flat against this petition: for how can wee dreame of any merit, when as wee must every day aske mercy and forgivenesse? for to aske mercy, and to plead merit, are contraries: now by our daily sinnes we adde debt to debt, and so must still plead mercy and not merit, even after wee are converted and sanctified; ever praising God that hath delivered us from the slavish bondage of that accursed Synagogue.

Bellarm de justif. l.5.c.7.

Daily humiliation.

Thirdly, here we see what wee must doe in respect of our daily sinnes wherein wee fall; wee must not lie in them, but renue our estate by true humiliation and repentance. Also if thou be crossed in the things of this world, the way of comfort and deliverance is to be learned here: for as thou doest daily aske bread, so thou must aske forgivenesse for thy sinnes: and when they are pardoned, thou hast title and interest to all Gods blessings. Now this daily humiliation stands in three things: 1. in examination of our selves for our debt unto God by sinne: 2. in confessing our debt unto our creditour, yeelding our selves into his hands: 3. in humbling our selves unto him, craving pardon and remission earnestly for Christs sake, as for life and death: herein the children of God are presidents unto us: Psal. 32. 5, 6. *David* in great distresse found no release while hee held his tongue, but when he humbled himselfe, and *confessed against himselfe*, then he found mercy and ease: whereupon he professeth that he will be a patterne to every godly man for their behaviour in the time of distresse.

Remedy against despaire.

Fourthly, here wee have a notable remedie against despaire, wherewith the devill assaults many a childe of God, when though infirmitie they fall into some grievous sinne, or commit the same sinne often, which greatly wounds the conscience: for here Christ bids us aske forgivenesse of our daily sinnes whatsoever they be, or how often soever committed. And no doubt, he that bids us forgive our brethren that sinne against us, though it were *seven times in a day, if they seek it at our hands*, will much more forgive us. This must not embolden any to sinne presumptuously, for the Lord hath said, *He will not be mercifull unto that man*, Deut. 29.19. but if any fall through infirmity, hereon hee hath to stay himselfe from despaire.

1 Joh.1.9.

No man can fulfill the Law.

Fifthly, hereby wee see that no man possibly can fulfill the Law, for the Apostles themselves were commanded to aske pardon of sinne every day: whereby it is plaine they could never fulfill the Law, and therefore much lesse can any other.

Sixthly, that which we pray for we must in all

A godly manner, endevour after. And therefore as we pray for pardon of sinne every day, so must wee daily use the meanes wherein God gives assurance of remission to his children; as heare the Word, receive the Sacraments, and pray unto God publikely and privately: endevouring to resist all temptations, and to glorifie God by new obedience: for it is grosse hypocrisie to aske the pardon of sinne, and still to live in the practise of it.

Forgiveness to be pardoned.

Lastly, here we see we must pray not only for the pardon of our own sins, but of our brethrens also; *Forgive us*: whereby Christ would teach us to be carefull of the salvation of our brethren and neighbours; the good estate of their soules should be deare and precious unto us: and if this were so, happy would it bee with the Church of God; but alas, men are so farre from care of the salvation of their neighbours, that men of the same family are careless of one anothers soules; masters regard not their servants, nor parents their children: indeed, they will provide for their bodies and outward estate, but for their soules they have no care: wherein they bewray themselves to be cruell and mercilesse, having more care of their hogs and brute beasts, than of their children and servants: for when their hogges have all needfull provision, their children and servants soules shall want instruction.

Were it be careless of the salvation of others.

As wee also forgive our debtors] These words are here propounded as a condition of the former petition; and they include a reason thereof, as Luk. 11.4. *Forgive us our sinnes,* FOR *even we forgive every man that is indebted unto us.* And this Christ addeth for weightie causes, even to crosse the fraud and hypocrisie of our corrupt hearts, who would have forgivenesse of God, and yet would not forgive our brethren, nor yet leave off the practice of sinne our selves. But this condition imports, that wee must exercise mercy towards our brethren, and so breake off the course of our sinnes, if we looke for mercy at Gods hands. Now the words here used are comparative, betokening a likelihood and similitude betweene Gods forgiving and ours: which must bee rightly understood, because our forgivenesse is mingled with much corruption through want of mercy: and therefore we must not understand it of the measure of forgivenesse, nor yet of the manner simply, but especially of the very act of forgiving, for therein sometimes must similitudes be restrained; as Mat.9.29. *According to your faith be it unto you.* And the force of the reason stands in the circumstance, thus; If wee who have but a drop of mercy, doe forgive others; then doe thou who art the fountaine of mercies forgive us: but wee forgive others; therefore doe thou forgive us.

How we forgive.

Touching our forgiving others, three questions must be scanned: 1. How can any man pardon a trespasse, seeing God onely forgiveth sinnes? *Ans.* In every trespasse which one doth

to his neighbour, be two things: the loſſe and damnage whereby man is hindered in body, goods, or name: and an offence againſt God, by a practice of injuſtice againſt his law. Now as a treſpaſſe is a dammage unto man, ſo may a man forgive it; but as it is a ſinne againſt God in the tranſgreſſion of the morall law, ſo God only pardons it: as when a man hath his goods ſtolen, that dammage done to him a man may remit; but the breach of the eighth commandement therein, God onely can forgive.

How farre we are bound to forgive.

I. Queſt. How farre is a man bound to forgive others that treſpaſſe againſt him? *Anſw.* There is a threefold forgiveneſſe; of *revenge*, of *puniſhment*, and of *judgement*. *Forgiveneſſe of revenge* is when a man is not deſirous of revenge from an inward grudge, but forbeares to render like for like to thoſe that wrong him: this is principally here meant; for we muſt [a] *alwaies forgive our brethren*, in reſpect of revenge; *for vengeance is mine, ſaith the Lord, and I will repay*, Rom. 12.19. *Forgiveneſſe of puniſhment* is the remitting of that puniſhment which another mans wrong-doing juſtly deſerves: this is not alwayes to be granted, eſpecially in the caſe of offence, which may tend to the publike hurt: for then were the ſtate of magiſtracy unlawfull, whoſe office it is to puniſh offences. The *forgiveneſſe of judgement* is the remitting of that cenſure which an evill deed doth juſtly deſerve; neither is this here meant, for being lawfully called thereunto, wee may freely cenſure that which is evill done.

[a] Mark. 11.25.

How we muſt forgive the obſtinate.

II. Queſt. Whether muſt wee forgive thoſe that wrong us, if they will not confeſſe their fault, nor aske us forgiveneſſe? *Anſ.* We muſt forgive them freely, in reſpect of revenge. *Obj.* But it is ſaid, *If he repent, forgive him*, Luk. 17.3. therefore, unleſſe he repent, we need not to forgive him? *Anſ.* That place is meant of Eccleſiaſticall cenſures, that thoſe muſt proceed no further, after the party offending doth repent.

How we become debters againſt our neighbours.

Debters. Hereby is not meant ſuch as wee count debters in the civill ſtate; that is, ſuch as owe us money, graine, &c. but any one that doth us injury, or wrong: for no mans eſtate is ſo low, but in ſome degree God hath given one or moe of theſe ſoure things; honour, life, goods, or good name; and he that hinders his neighbour in any of theſe, is a debter before God, and ſo ſtandeth, till he make recompence to the party, and repent towards God: yea, further, wee muſt know that beſides the endammaging of our neighbour in theſe things, the very omiſſion of preſerving and furthering our neighbours life, honour, goods, and good name, makes us alſo debters before God.

These words thus underſtood, muſt be conceived as a reaſon drawne, not from the cauſe, or like example, but from the ſigne and pledge of Gods forgiveneſſe; for God hath made a promiſe to forgive us, if wee forgive our brethren their treſpaſſes, Mark. 11. 25. from whence mercifull men may gather aſſurance of pardon with God, from that inclination to compaſſion and readineſſe, which they finde in their own hearts, to forgive others that wrong them: for Chriſt teacheth them to reaſon thus; If wee be thoſe to whom thou haſt promiſed pardon when they aske it, then Lord pardon us: but we are ſuch, for wee feele our hearts inclined to mercy; therefore Lord pardon us. So that this reaſon ſerves to move us to pray to God for pardon with confidence and aſſurance: yea, further, they include a profeſſion to God of new obedience in amendment of life; for under one duty of mercy towards our neighbour, is comprehended the whole practice of repentance, and the performance of our vow made in baptiſme.

Remiſſion and repentance goe together.

Vſes. I. Marke here, that asking pardon of God, and teſtimony of repentance, goe together: he that receives the one, muſt expreſſe the other: for where God gives pardon, there alſo hee gives grace to repent, and mercy is not granted, but on condition of repentance, Act. 1-37,38. when the Jewes that were pricked in conſcience at *Peters* Sermon, asked *what to doe to find mercy; Peter* ſaid, *Amend your lives, &c.* And therefore when hee perceived want of repentance in *Simon Magus*, he tels him, [b] *Thou art yet in the gall of bitterneſſe, and in the bond of iniquity*, though he had formerly baptized him. Whereby we ſee, Firſt, with what affection we muſt come to God, when we pray for the pardon of our ſinnes: namely, with humble and contrite hearts, having a true purpoſe not to ſinne wittingly, and willingly, but to obey God in all his commandements: and the want of this, is the cauſe of that ſmall comfort in prayer, which many finde in themſelves: for the promiſe of pardon is not given, where the condition of repentance is not performed. Secondly, this ſhewes the groſſe and fearefull error of the blind world, who ſing this ſong while they live in ſinne, to their owne hearts; *God is mercifull: Chriſt is a Saviour*: but thus truſting to Gods mercy they deceive themſelves, for they truſt to nothing; for mercy is not due, where repentance is wanting: nay, the Lord hath ſaid, [c] *Hee will not be mercifull to that man that ſhall bleſſe himſelfe in his heart, ſaying, I ſhall have peace though I walke after the ſtubbornneſſe of mine owne heart, &c.* Let us therfore ſee to this, that we practiſe repentance, when we pray for pardon; and looke to the purpoſe of our heart againſt ſinne, when wee wait for mercy to our ſoules. Wee may not ſever thoſe things which God hath joyned, but looke how heartily wee deſire mercy, ſo earneſtly muſt we hunger after grace to repent: if wee truly ſeeke both, wee ſhall have both; but if we let ſlip repentance in our felves, wee ſhall come ſhort of mercy with the Lord.

[b] Act. 8.23,7.13.

[c] Deut.29. 19,20.

II. The joyning of this condition, implying repentance, to the petition, and the dependance of it on the former, teacheth us every day to

to renue our repentance, and to humble our ſelves for our ſinnes, ſeeking for a new ſupply of grace, that ſo our purpoſe not to ſinne, may bee more and more confirmed in our hearts, which is the infallible ſigne of a new creature.

The practice of true repentance.

III. Here wee ſee wherein the practice of true repentance ſtandeth; namely, in exerciſing mercy, love, peace, reconciliation, and forgiveneſſe: for though forgiveneſſe be onely named, yet under it all other fruits of repentance are underſtood. Indeed to heare the Word, to receive the Sacrament, to preach and pray, be excellent workes; but yet the heart of man may more eaſily diſſemble in them, than in the duties of the ſecond table: the moſt infallible marke of true grace is the practice of the love of God in works of love and mercy to our brethren: 1 Jam. 1.27. *Pure religion and undefiled before God, is to viſit the fatherleſſe, &c.* Jam. 3. 17. *The wiſdome that is from above, is firſt pure, then peaceable, gentle, eaſie to bee intreated, full of mercie and good fruits.* And hence it is that *love is called the fulfilling of the law*, Rom. 13.10.

A true figure of pardon of ſinne.

IV. Chriſt knitting our forgiving our brother with Gods forgiving us, doth here afford unto us a notable ſigne of pardon of ſinne; namely, a ready and willing minde to forgive our brother offending us: our inclination to mercie in ſuppreſſing the deſire of revenge when we are wronged, gives aſſurance to our conſcience that wee ſhall finde mercy at Gods hands: whereby it is plaine, that the childe of God may know his owne eſtate before God, in regard of his mercy in Chriſt, even by deſcending into his owne heart, and there finding the affection of mercy, in forgiving thoſe that have wronged him: and this we muſt labour for, if we would know Gods mercy in Chriſt to belong unto us.

Deſire of revenge muſt be excluded.

V. Hereby wee are admoniſhed to beware in our ſelves, of the common ſin of this age, ingrafted in our nature; to wit, deſire of revenge, ſpite, and grudging upon every occaſion: for when we pray unto God with ſuch malicious hearts, we doe in effect deſire the Lord to exerciſe his wrath, and to revenge his juſtice on us. And undoubtedly, many a man doth fearefully curſe himſelfe in his owne prayers, while hee is cruelly minded towards his brethren; and God oftentimes ſuffers [d] *Satan* to ſuch cruties moſt deſperately, ſeeing men are ſo cruell to their owne ſoules, to curſe themſelves: and therefore wee had need to looke to our hearts when wee pray to God, that we forgive men, if wee would be forgiven of God.

d Chap.5.23,24. Anſwerable to 1 Pet.3.7.

When we ought to labour to be reconciled with our brethren.

VI. Here note a generall groſſe ſinne in this age: moſt men will ſeeke to be reconciled to their brethren, with whom they are at variance, when they come to the Lords table: but at all other times they take their pleaſure, thinking they may well enough performe all other duties of religion, though they retaine malice and enmity towards their brethren. But here we may obſerve, that we ought to be reconciled with our brethren, whenſoever wee goe to God in prayer: for elſe, if we come in malice and envy towards our brethren, we unite our ſelves and ſinne againſt our owne ſoules. In prayer we bring the ſacrifice of our hearts, and the calves of our lips unto God; but before wee offer it, we muſt *reconcile our ſelves unto our brethren*, as we heard before.

Mat. 5.23,24. Anſwerable to 1 Pet.3.7.

VII. Here alſo we may ſee the groſſe hypocriſie of our nature: for ſo oft as we make this petition, we make profeſſion of reformation of life in new obedience, (for this one branch of brotherly reconciliation here profeſſed, doth preſuppoſe our converſion from all ſinne, ſith that true repentance for our ſinne, cannot ſtand with a purpoſe to live in any other.) And yet behold, though men ſay this prayer often, yet ſtill they continue in their old ſinnes as in blaſphemy, drunkenneſſe, whoredome, oppreſſion, lying, fraud, &c. as though it were nothing to offlemble with God: but God is not mocked, either amend thy wicked converſation, or leave off to make this holy profeſſion.

Mat. 5.22. Is cruelty.

VIII. In that Chriſt tieth our duty of forgiving our brethren, to ſo weighty a condition, as is our forgiveneſſe with God; hereby he would acquaint us with the horrible cruelty of our nature, and pronenſſe to revenge: we muſt therfore take notice of it, and labour to ſee and to bewaile this corruption of our hearts: and on the other ſide, to hunger after love, mercie, gentleneſſe, meekneſſe, and to endevour to practiſe the ſame continually.

How to get and keepe peace of conſcience.

Laſtly, joyne both parts of this petition together, and they ſhew us a way how to keepe true peace of conſcience for ever; namely, Firſt, wee muſt call upon God for the pardon of our ſinnes every day. Secondly, we muſt follow after peace with men, in the practice of forgiveneſſe and reconciliation when offences grow; for when we are at one with God and man, we have eſtabliſhed peace: and hence will follow peace in our owne hearts, which is that peace which the world cannot give; which while we retaine, wee need not to feare any evill, no not death it ſelfe: for if God be with us, who can be againſt us?

V. 13 *And lead us not into temptation: but deliver us from evill.*

Coherence.

These words containe the ſixth and laſt petition, which is not needleſſe, as ſome may thinke, but for weighty cauſes fit after all the former, though a man had the fruition of all the graces there deſired: to wit, Firſt, to teach us who they bee that are moſt troubled with temptations: namely, the children of God, that for themſelves to ſeeke his glory, to advance his kingdome, to doe his will, to depend upon his providence, and to relie upon his mercie for the pardon of their ſinnes; theſe of all others are moſt ſubject to temptation; for

God children moſt entangled.

being escaped out of the Devils snare, hee bestirres himselfe by all possible meanes to bring them in againe: grievous temptations doe always accompany remission of sinne, which is joyned with endevour to glorifie God, as both the Word of God, and Christian experience doe fully witnesse: which must bee well observed, both to stay the minde of those that are deeply humbled through Saints temptations, thinking that they are not the children of God, because they are so troubled with sinne and Satan, when as the case is cleane contrary: for spirituall temptations, if they bee resisted with godly sorrow, are rather a signe of Gods love, because the devils hatred is most toward them whom God loves best; and on whom God shewes mercy, towards them will the devill exercise his malice. As also this discovereth the folly of those, that sooth up themselves in this fond conceit, that God surely loves them, and they are deepe in his favour, because they are freed from temptations; when as indeed they ought rather to suspect themselves to be under the power of Satan: *for when the strong man armed keeps the hold, the things that he possesseth are in peace*, Luk. 11. 21. whereby is signified, that the wicked of the world being possessed of Satan, are at peace in themselves, in regard of temptations: for what needs hee to trouble them which are already at his command? but let them beginne to repent, and to seeke mercy for their sinnes, with endevour to leave them, and they shall soone finde that Gods favour is not enjoyed without the devils malice.

Watchfulnesse against sinne.

Secondly, this petition is joyned with the former, to teach us, that as we must be carefull to begge mercy and pardon for our sinnes already past, so we must be watchfull to prevent sinnes to come: he that saith, *Forgive us our trespasses*, must pray also, *not to be led into temptation*: and therefore as we would not have our consciences pricked with the sting of our old sinnes, so wee must be carefull we fall not into them againe, neither bee overcome with new temptations.

The meaning. The words themselves containe one onely petition, (though some have thought otherwise) consisting of two parts: the first is the petition it selfe, *And lead us not into temptation*: the second, is the exposition thereof, *But deliver us from evill*: for in effect it is thus much, *That wee be not led into temptation, deliver us from evill.*

Temptations two-fold.

For the first, that we may rightly understand it, we must search out two things: First, what a temptation is: Secondly, what it is to be led into temptation. There be two sorts of temptations, Good, and Evill. I call that *a good and holy temptation*, when as God tempts a man, and it is an action of God whereby he proveth and trieth man, to make manifest unto man himselfe and unto others, what is in his heart: for God knoweth well enough before

1. Good.

A he trie him. Thus he tempted *Abraham* by the offering of his sonne, Gen. 22. 1, 2. and the Israelites, *by sending false prophets among them*. Deut. 13. 3. And in this sense *afflictions* are called *temptations*, Jam. 1. 2. because God trieth man by affliction, as gold is tried in the fire: and all these are good, both in respect of the author, which is God, and of the end, which is the good of his servants: Job 23. 10. *He knoweth my way and trieth me, and I shall come forth as the gold.* An *evill temptation* is a wicked motion, allurement, or perswasion, whereby man is provoked to sin against God in the transgression of some commandement. *Example.* When a man is in distresse, he shall finde provocations to impatience, distrust, and murmuring against
B God: as also to use unlawfull meanes to helpe himselfe: and in prosperity he shall finde sundry allurements to presume upon Gods mercie in some evill course, to neglect the ordinarie meanes of grace and salvation; as the Word, Prayer, &c. all these and such like, are evill motions, arising partly from our owne corruption, and partly from the suggestion of the devill, who by himselfe, and by his instruments, thus seekes to draw men from their duty to God: and these evill temptations be they, which in this petition we pray against.

2. Evill.

II. Point. What is it to be led into temptation? *Ans.* A man is led or carried (as the word imports) into temptation, when the temptation possesseth him, and holds him after
C it hath assaulted him: for we must know that in every temptation there be two actions; one of God, whereby in his just judgement he leaves a man to himselfe, or to the malice of Satan: another, of man himselfe, whereby being left of God, hee enters into the middest of the temptation, as it were plunging himselfe into it. For the better conceiving hereof, we must know that a temptation hath foure degrees, by which it proceedeth, till it bring a man unto destruction, unlesse it be cut off; to wit, *Suggestion, Delight, Consent* and *Perfection*, Jam. 1. 14, 15. *Suggestion* is when the minde conceiveth a wicked thought, put in by Satan, or arising from naturall corruption: *Delight* is when the evill thought conceived, and for a time retained in the minde, descendeth to the heart, and there pleaseth the will, and delighteth the affections: *Consent* is when the will yeelds to
D the evill motion, and the heart resolves to practise it: *Perfection* is when a sinne is often committed, and by custome becomes as it were ripe, whereupon followes destruction. Now in the first and second of these degrees, a man is said to be tempted onely: for suggestion and delectation doe not defile the heart, but when the will consents, then the temptation takes hold upon him, and possesseth him: and by often practice he is plunged into it, intangled and infnared, and held captive under it. Now then (to apply this to the point in hand) a man is led into temptation, when hee is left of God to

To be led into temptation.

Foure degrees in temptation.

to an evill motion suggested into his minde. So
A as hee gives consent unto it, and goes on to the practice of it. See this in *Judas*, Joh. 13. 2. Satan cast this evill motion into his heart, *Judas betray thy master*: this he thought upon, and was delighted with the gaine that he hoped to reape thereby: and here God left him to himselfe for his hypocrisie and other sinnes, and then Satan entred into his heart, got consent of will, and so carried him to the practice of this treason. Hereto also the Apostle seemes to allude, 1 Tim. 6. 9. *They that will be rich fall into temptation and snares*, being left of God to their corruption in covetousnesse.

Whether Gods children be led into temptation.

But some will say, that Gods owne children have beene thus carried into temptation; as *David* in the case of his adultery and murther, 2 Sam. 11. and *Peter* in denying his master, Matth. 26. 70, 74. *Answ.* It may seeme they were carried into temptation, for their evill motions were not onely received with delight, but consented unto and practised: yea, *David*
B lay in his sinne almost a whole yeare. But wee must consider, that they were the children of God by adoption and regeneration, and therefore howsoever God left them to be tempted, yet he forsooke them not wholly or finally, but still loved them, so as they were not carried into temptation with full consent of heart: but Gods saving grace remained in them, which when God stirred up, they were recovered by repentance. Indeed they went as farre as they could, and in regard of themselves, farre e-
C nough to have cut off their salvation; but that was laid up with God in Christ, for his *foundation remaineth sure*, and *whom he loves, he loves to the end, his gifts and calling are without repentance*. So then, to be led into temptation is to be carried into it with full consent, being left of God unto the malice of Satan, and the powerfull working of a mans owne corruptions: and Christs meaning is, as if he had taught us to say thus; *O Lord, we are every way subject to temptations, and by our sins we deserve to be left, therein, to the malice of Satan, and to thy power of our owne corruptions, yet we beseech thee not to forsake us in any temptation, but give an happy issue thereto, still upholding us by thy grace.*

How God leads into temptation.

Quest. How can God lead a man into temptation, and yet not bee the author of sinne?
D *Ans.* Well enough: for as temptation is a punishment of sinne, so God may lead a man into it by permission, leaving the party to himselfe, and Satans malice, for some former transgression. Againe, God never puts any evill motion into the minde, but yet hee suffers Satan to doe it, and though the devill be a most wicked instrument, yet such is Gods power and wisdome, that he can use him without sinne, in a good manner, and to a good end.

Bellarm. de justif. l. 3. c. 13.

Vses. 1. This petition serves to confute a grosse error of the Papists, who teach that a man truly justified before God, may finally fall from grace, and bee condemned: as also

The child of God cannot wholly fall from grace.

A the opinion of some Protestants, who though they will not say that the childe of God may finally fall away and perish, yet they hold that hee may wholly fall away for a time, and that every grievous sinne which hee commits, cuts him off totally, till hee doe repent; for looke what the childe of God asketh in prayer, according to Gods will, that shall be granted him: but in this petition he asketh perfect vation from totall and finall apostasie, and that according to Gods will, by the teaching of Christ himselfe, *Lead us not into temptation*: and therefore it shall be granted. Indeed it stands with the will of God, and the good of his children, that sometime they should be buffeted by Satan in temptation: and therefore we pray not here to be freed from all assaults, but that wee bee not wholly left unto our selves, nor forsaken of God, but so preserved by his grace, that we be not swallowed up in temptation: and this petition being according to Gods will, shall be granted to him that askes in faith, 1 Joh. 5. 14. And hence it is, that he that is once the child of God indeed, shall so remaine for ever, and cannot finally or totally fall away from grace. *Davids* fall and *Peters* were great and fearefull, but yet therein, they were not wholly forsaken of God, unlesse it were in their owne feeling for a time.

Object. But *David* by his two sins became guilty of Gods wrath, and so lost his right of his prerogative in being the childe of God. *Answ.* If we consider the desert of those sinnes,
B that undoubtedly should have beene his ettare; but yet in regard of Gods election and free grace of adoption, wherein God changeth not, as also in regard of the inward seeds of Gods grace in his heart, he remained still the child of God, though the signes of Gods favour were changed into the signes of his anger and displeasure. *Ob.* But by such sinnes a man loseth the graces which formerly he had. *Answ.* The graces of God in man are of two sorts; some are necessary to salvation, as faith, hope, and charitie, without which no man can be saved: others be very excellent and profitable, but not of like necessity with the former; as the sense and feeling of Gods love and favour, peace of
C conscience, joy in the holy Ghost, alacrity in prayer, courage and boldnesse with God: and these latter may bee lost, but the necessarie graces cannot, howsoever they may be greatly weakned; for so it was with *David*, by his fall he lost for a time the feeling of Gods favour, the joy of the Spirit, &c. but faith, hope, and love, were not extinguished, but sore weakned and covered, as fire in the ashes.

2. *Vse. Wants to be bewailed.*

Here also wee are taught to mourne for the corruption of our nature, whereby we are prone to yeeld up our selves to every temptation of sinne and Satan, and be slacke and negligent in
D resisting: wee doe not watch and pray against temptations diligently, nor shunne the occasi-

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ons of ſinne, as we ought to doe: nay, we offer our ſelves into temptation, and miniſter occaſion unto Satan, and to our owne corruption to aſſault us often. This we ſhall finde to be true in our ſelves, if wee ſearch out thoroughly our owne eſtate; and therefore it ſhould grieve our hearts when wee feele the law of our members rebelling againſt the law of our mindes, and leading us captive unto ſinne.

Christ helping against temptation.

2. Vſe. Grace to be deſired.

Here alſo wee muſt learne to deſire of God all ſuch graces as may helpe us againſt temptation, and they are many: I. Spirituall heed and watchfulnes to prevent temptations, and to avoid the occaſions thereof. II. Grace to pray in the time of temptation, that God would leſſen and moderate the violence and force thereof. III. That in temptation God would be ſo farre from withdrawing his grace from us, that hee would then adde grace to grace, even new grace unto the former. IV. That in the continuance of temptation, when it abideth long upon us, God would ſtrengthen us to hold out. V. That he would give us patience to beare the irkeſomneſſe and burthen of it. VI. That in the end of it, God would give a comfortable iſſue, for his glorie, and our owne good.

4. *Vſe.* Here alſo we are let to ſee, how great our weakneſſe is, even when wee bee Gods children, and have true grace; for wee muſt daily pray *that God would not lead us into temptation*: whereby we import, that of our ſelves wee are ſo farre from withſtanding a temptation, that if God ſhould leave us; wee would give up our ſelves as ſlaves unto the Devill. Here then beholde thine eſtate and condition whoſoever thou art, conſidered in thy ſelfe: if God leave thee, thou canſt not ſtand in any temptation, but muſt needs fall into the bondage of Satan: yea, in exceeding great is our weakneſſe in our ſelves, that in temptation there doth ſcarce appeare any difference betweene the child of God and a wicked one; for both are ſubject to the temptation of Satan: nay, the childe of God is uſually more aſſaulted than the wicked: when the evill motion ariſeth, or is ſuggeſted into the minde, the wicked receive it, and delight therein: ſo did *David*, and ſo doe we all: the wicked give conſent of will, to doe the godly, if God leave them: the wicked fall to practiſe ſinne, and ſo doe the godly, if God keepe backe his grace from them: the wicked lye in ſinne, and ſo doe the godly, till the Lord by grace doe raiſe them up. Where then is the difference? Surely the perſons themſelves doe differ in temptation, for the wicked is carried with violence into ſinne, and without reſiſtance in temptation: but the godly hath ſome reſiſtance in himſelfe; when hee gives conſent to ſinne, the evill that hee doth, hee would not doe; Rom. 7. 19. But the maine difference is Gods grace and mercie, vouchſafed to the childe of God, but denied to the wicked; for if wee eſcape temptation, it is of grace and mercie; if wee ſtand in temptation, and yeeld not to evill ſuggeſtion, if wee deny conſent of will, or bee kept from the practice of ſinne, it is all of grace: and if we be fallen into ſinne, and riſe againe by true repentance, that alſo is Gods ſpeciall grace, without which undoubtedly wee ſhould runne on with the wicked unto deſtruction. Here therefore wee muſt learne to renounce all confidence in our ſelves, and to walke in all humilitie before God, relying wholly upon his grace and mercie in Jeſus Chriſt: we muſt make his arme our ſtrength, and his grace our ſhield, to defend us from temptation. This was *David's* practiſe, who in all trouble and diſtreſſe had recourſe to God, calling him, *his hope, for refuge and deliverer*. Pſal. 91. 2, 3. his *ſecret or hiding place, who preſerveth him from trouble, and compaſſeth him about with joyfull deliverance*. Pſal. 32. 7. and when his enemies increaſed, yet the Lord was *his buckler, his glorie, and the lifter up of his head*, Pſal. 3. 2, 3. And thus ſhould we reſt upon God, conſidering that if wee receive a good thought, wee can hardly retaine it; and when evill motions come, wee cannot of our ſelves reſiſt them.

Difference between the godly and wicked in temptation.

Satan is limited in his tempting.

5. Vſe. Hence wee alſo learne, that in temptation, Satan can goe no further than God permits him: he could not touch *Jobs* goods, his children, nor his bodie, till God gave him leave, Job 1. 12. and 2. 6. neither could the *Legion* of Devils enter into the herd of ſwine, till Chriſt bade them goe: wee therefore muſt bee patient in temptations, and beare them as comming from Gods hand; neither muſt wee feare the Devill overmuch, though he pinch our ſoules by his violent aſſaults, nay, though hee ſhould torment and poſſeſſe our bodies really, for whatſoever he doth, is by Gods permiſſion: only we muſt be carefull to pleaſe God, and to relie on him, who will ſhortly *tread Satan under the feet of all his children*. Rom. 16. 20.

Mark. 5. 12, 13.

6. Vſe. That which we aske of God in prairer, wee muſt ſincerely endevour after in life; and therefore as we pray to God not to bee carried into temptation, ſo muſt we ſtudie to arme and furniſh our ſelves with grace, that we may bee able to encounter with our ſpirituall enemies, and to withſtand their aſſaults. This is the Apoſtles counſell, Ephe. 6. 11, 12, 13, &c. *Put yee on the whole armour of God: that yee may bee able to ſtand againſt the aſſaults of the Devill, &c.* then after hee nameth thoſe Chriſtian vertues, which as ſpirituall armour, the childe of God muſt take unto him, and arme his ſoule withall, if hee would perſevere in grace unto the end. The firſt part of this armour, is *truth* or *veritie*, wherewith the loynes muſt bee girt about: and this is an excellent grace, whereby a man profeſſeth true religion, and endevoureth himſelfe in the practice of all the duties of religion in *ſinceritie*, his ſpeeches and his actions are ſutable proceeding from an honeſt heart,

The Chriſtian armour againſt temptation.

heart, that truly meaneth whatſoever the tongue uttereth, or the members of the bodie doth practiſe. The ſecond part is *juſtice*, or *righteouſneſſe*, when a man leads his life ſo unblameably and uprightly, that hee can truly ſay with the Apoſtle *Paul, I know nothing by my ſelfe*, Corinth. 4. 4. Indeed the beſt Chriſtian hath his faults and fals, but yet hee muſt not live in known ſinnes; for then hee cannot ſay, *I know nothing by my ſelfe*. The third is the *preparation of the Goſpell of peace*, wherewith the feet muſt be ſhod. By *Goſpell of peace* is meant the glad tydings of ſalvation by Chriſt revealed in the Goſpell, which promiſeth pardon of ſinne, and life everlaſting by Chriſt, and commanderh us by way of thankfulneſſe, to deny our ſelves, to take up our croſſe, and to follow Chriſt: now when wee finde our affections thus cleaving unto Chriſt, though it bee through tribulation, then have we put upon our feet this ſpirituall furniture. The fourth is *the ſhield of faith*, by which a man layes hold on the mercie of God in Chriſt for his ſalvation, and under it ſhrowds himſelfe againſt the firie darts of Satan. The fifth is *hope*, by which we wait for that ſalvation which we apprehend by faith. The ſixth is *the word of God*, which wee muſt make a rule & ſquare to all our thoughts, words, and deeds, ſeeking to ſubdue thereby all contrarie motions that would take place in our hearts. The laſt is *prayer*, whereby we betake our ſelves to God in all eſtates, craving mercie for the pardon of our ſinnes, and ſtrength of grace to reſiſt temptation, and an happie deliverance out of the middeſt of it. And he that can take to himſelfe theſe excellent vertues, and put upon him this complete armour of Chriſtianitie, is ready and fit to meet with any temptation whatſoever; and howſoever he may be aſſaulted, yet he cannot be overcome, neither ſhall the gates of hell ever prevaile againſt him to hinder his ſalvation.

Evill compaſſeth us on all ſides in all temptations.

But deliver us from evill.

Theſe words containe the ſecond part of this petition, which is added as an expoſition of the former: for then are wee not lead into temptation, when God delivers us from it, giving ſtrength to withſtand, and a good iſſue out of it.

The meaning. Some thinke, that by *evill* here is meant *Satan only*, that *evill one*, as he is called, Matth. 13. 13. But we are to inlarge it further, to comprehend all our ſpirituall enemies: for firſt, this title *evill*, is not only given to Satan, but to *ſinne* alſo, Rom. 12. 9. *Let us abhorre that which is evill*: 1 Pet. 3. 11. *Eſchew evill*. And to the *world*: 1 Joh. 5. 19. *The whole world lieth in evill*: Gal. 1. 4. *Chriſt gave himſelfe, to deliver us from this preſent evill world*. And to the *fleſh*: that is, the corruption of our nature, for that is the evill *treaſure of the heart*, Matth. 12. 35. Secondly, that advantage which the Devill hath againſt us, is by the world, the fleſh, and ſinne; and therefore with that wicked one the Devill, ſinne, the world, and the fleſh muſt bee underſtood. Indeed the Devill is our maine and principall evill, that great Tempter againſt whom we pray chiefly: but yet we alſo pray againſt ſinne, the fleſh, and the world, becauſe they are Satans agents and inſtruments in temptation againſt us. We pray not to be delivered from Satans preſence, for that is not poſſible, while we live in this vale of teares, where the Devill is a Prince, with an infinite multitude of wicked ſpirits, all which beſtire themſelves to get advantage againſt Gods childe; neither is his preſence ſo dangerous, though it were viſible. But here we have a greater matter in hand which we pray againſt, even Satans ſleights and policies which he exerciſeth againſt Gods children, for their ruine and deſtruction: they indeed are many, but here I will propound ſix moſt dangerous policies of Satan, which wee are to watch againſt.

Satans policies againſt Gods children.

I. Policie. When men have many good things in them, as knowledge in the myſterie of ſalvation, beſide other morall vertues, as temperance, juſtice, &c. then the Devill labours that concupiſcence may ſtill reigne in their hearts, by their lying and living in ſome one ſinne or other, whereto they are naturally inclined. *Cain* no doubt was brought up in the knowledge and ſervice of God, as well as *Abel*; for he offered ſacrifice unto God (though not with the like truth of heart that *Abel* did) but herewithall the Devill ſo wrought, that the horrible ſinne of hatred and malice ſhould poſſeſſe his heart, which brought him to kill his brother, and ſo to deſtruction: ſo *Judas* no doubt had excellent gifts of wiſdome and providence, and therefore among all the Diſciples hee was made as it were the Steward of our Saviour Chriſts family; hee had queſtionleſſe much knowledge, and his carriage was ſuch in his profeſſion, that the Diſciples knew not hee ſhould be the Traitor, but everie one was afraid of himſelfe, when our Saviour Chriſt ſaid, *One of you ſhall betray me*, Joh. 13. 22. yet for all this, the Devill ſo wrought in his heart, that the concupiſcence of covetouſneſſe ſhould reigne in him, which moved him to betray his Maſter, and ſo brought him to perdition. And this courſe Satan holds to this preſent day in the boſome of the Church of God; he labours by might and maine to hold the profeſſors of religion in ſome one ſinne or other: and therefore we muſt alwayes pray, as here wee are taught, that this naturall concupiſcence may bee daily mortified and made weake, ſo as it bul not forth in any branch of ſinne reigning in us.

II. Policie. When Satan cannot procure ſome groſſe corruption to reigne in the childe of God, then he labours to get him to commit ſome offence and ſinne, whereby the name of God may bee diſhonoured, his profeſſion diſgraced, his conſcience wounded, and Gods children offended. Thus he dealt with *David*

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in his sinnes of adulterie and murther, 2 Sam. 11. and chap. 12.9. and with *Peter* in the deniall of his Master, Matth. 26.74. We therefore must pray according to this petition, that wee may [a] *be sanctified wholy in our soule, and that our whole spirit, and soule, and body, may be kept blamelesse unto the comming of our Lord Iesus Christ*: and that [b] *our hearts may bee established in everie good word and worke*: God delivering us from everie evill worke, and preserving us unto his heavenly Kingdome, 2 Tim. 4.18.

[a] 1 Thess. 5.23.

[b] 2 Thess. 2.17.

III. Policie. When the childe of God is fallen into any sinne, then the Devill labours to cast him asleepe therein, that hee might *lye in it without remorse*, and so never repent of it: thus hee dealt with *David*, who lay in his sinne of adulterie and murther without repentance, one whole yeare almost: and thus he hath dealt with the nation of the Jewes, blinding their eyes and hardening their hearts, from the knowledge of the *Messias*, whom they crucified, even unto this day: and thus hee dealeth with many Christians in the Church of God. In regard whereof, wee must pray in temptation as *David* did, *that hee would not forsake us overlong*, Psal. 119. 8. but though in justice hee may leave us to our selves for a time, yet hee would please to renew his mercies towards us, and repaire us by his grace.

IV. Policie. When the Lord vouchsafeth to men the meanes of salvation, as the Word and Sacraments, and chastisements for sinne, then Satan labours to make the same void and of none effect, that so they may not only misse of salvation, but bee condemned more deeply for the neglect and contempt of the meanes vouchsafed unto them: this *Paul* knew well, and therefore he sent *Timothy* to the *Thessalonians*, to know their faith, lest the Tempter had tempted them, and so their labour upon them had been in vaine, 1 Thess. 3.5. For this cause he is called that *evill one, who steales away the seed of the word from our their hearts*, Matth. 13. 19. and *that envyous man who soweth tares among the seed*, v. 28. Here therefore we must pray against this practice of Satan, that as the Lord vouchsafeth the meanes of grace unto us, so he would give his blessing withall, that they may be profitable unto us: for without this, the meanes will turne to our deeper judgement.

V. Policie. When he cannot worke his will in then soules inwardly, as he desires, then hee afflicts to doe them mischiefe by some outward Satanicall operations: as possession, witchcraft, or striking their bodies with strange diseases, or abusing their dwelling places with fearefull noises and apparitions: thus hee plagued [c] *Iob* in his goods, and in his body, when hee could not prevaile against his soule: and when hee could not prevaile against Christ by temptation, than he vexed him by transportation, Matt. 4.5, 8. and thus hee bound *a daughter of Abraham eighteene yeares*, Luk. 13. 16. Here therefore we pray for the comfort of Gods providence, and for the presence and assistance of the good Angels, that we may be preserved, though not from temptations inward in minde, yet from such bodily and outward abuses and injuries, as the Devill would inflict upon us: for herein he is curbed and restrained ordinarily, in respect of that malice and crueltie which hee beares to the children of God: wherupon (I take it) the childe of God may lawfully pray against all outward crosses and afflictions, so farre forth as they are evill, and proceed from that evill one, the Devill: for this is Gods promise to the godly person, Psal. 91.10. *There shall none evill come unto thee, neither shall any plague come neere thy Tabernacle*; that is, so far forth as it is evill: for otherwayes it is most true, that *many are the troubles of the righteous*, because it is many times good for them to bee afflicted, Psal. 119. 71.

[c] Iob 1. and 2.

How far we may pray against crosses.

Psal. 34.19.

VI. Policie. Lastly, Satan labours to bring Gods children to some fearefull and miserable end; not so much for the bodily death, as in regard of the inward horror and terror of conscience; for though he seldome spares any man, yet he referves the extremitie of his power and malice to mans last gaspe. Indeed hee is many times restrained, so as many a childe of God can say at his end, in despite of Satan, [d] *Lord, now lettest thou thy servant depart in peace*: but where he is not restrained, there hee labours to bring men either to presumption, or despaire. Here therefore wee are taught, to pray to God for a good and comfortable death in the Lord, and that wee may be so preserved therein, and inabled by grace, that our end may neither bee evill to our selves, nor in appearance; but that wee may have both time and grace to prepare our selves, so as though our death bee never so sudden, yet we be not unprepared: for though sudden death be verie uncomfortable, yet is it never dangerous to him that is ready for the Lord: but the unprepared death is the plague of plagues; for after it there is no time nor meanes allowed unto man to alter the state of his soule, Eccles. 9.10.

[d] Luk. 2. 29.

Pray for a comfortable death.

Vses. 1. That which we here pray for, wee must endevour to practise; and therefore our speciall care must be to resist the Devill, and to keepe our selves from the assaults of Satan unto sinne, whether they come from our owne corruption, or from this evill world: 1 Joh. 5. 18. *He that is borne of God sinneth not, but keepeth himselfe that the wicked one toucheth him not.* This we see may be done, and it is a notable signe of our adoption and regeneration: now the way to doe it, is set downe by the Apostle *Paul*, 1 Tim. 1. 18, 19. *Fights the good fight*: which hee expounds in the words following, which prescribe two duties; *having faith and a good conscience*. To *have faith* is to hold and maintaine true religion in life and death, renouncing all heresie whatsoever, whether of Jewes, Turkes, Papists, or any other: which, whosoever would doe, must not con-

Resist the Devill.

The way how to resist Satan.

How to keepe the faith.

1

Phil. 3. 8.

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3

How to keepe a good conscience.

content himselfe with a shew of godlinesse in profession, but must get the power of religion fast rooted in his heart, which he must expresse in his conversation. And for this end these rules must be remembred: First, we must have in our hearts sincere love to God in Christ, and to his Church, and true religion: Christ must have the chiefe place in our hearts, and our love to God in him must be so strong, that it must overwhelme all other affections, so as wee may truly say with *Paul, I count all things losse, and doe iudge them to bee dung, that I might win Christ*: and this must be the order of our love, wee must love God and Christ for themselves, and the Church of God, and true religion, for Gods sake. Secondly, wee must not only know and believe that Christ died for our sinnes, and rose again for our justification; but we must labour to feele the power and efficacie of his death, killing sinne in us, and the vertue of his resurrection, raising us up to newnesse of life: he that hath only a shew of religion, may make profession of faith in Christs death and resurrection; but herein stands the power, when wee bee made conformable unto his death, in regard of the death of sinne, and know the vertue of his resurrection, by our holy endevour in new obedience, and doe frame our selves to his example in all such things wherein he left himselfe a patterne unto us. Thirdly, wee must not content our selves to know and professe that God is mercifull, but withall wee must take observation of his loving favour towards us particularly, adding one observation to another, that so our hearts may bee rooted and grounded in the love of God. A man may make profession of Gods grace and mercie, from a meere generall conceit and apprehension of it in his braine; but herein stands the power and pith of true religion, when a man by observation and experience in himselfe, knowes the love of God in Christ towards him. And thus is faith and true religion held and maintained.

To have a good conscience (which is the second dutie in this Christian fight) is to preserve and keepe our conscience so, as it may excuse us, and not accuse us unto God, in respect of living in any sinne, how soever there may bee infirmities in us: to this end wee must observe these rules:

First, wee must have a double calling: the generall calling of a Christian, wherein we must serve God; and a particular calling, according to our place and gifts, wherein wee must exercise our selves for the good of men. These two must not bee severed, so as either bee wanting: but hee that would keepe a good conscience, must practise his generall calling in doing the duties of his particular calling: it is an easie thing to professe Christianitie in the Church, and many a man doth so, that keepes no good conscience in his private calling at home: but this is the evidence of a good conscience, when a man shewes himselfe a Christian in his calling at home, and conscionable among his brethren.

Secondly, wee must always bee exercised in doing some good duties, either of our generall or particular calling, or in some commendable furtherance thereunto: for idlenesse is the Devills pillow, whereon men either ploe or devise some evill, or are lulled asleepe in Security: but diligence in our calling is our way, wherein we have promise of protection by Gods Angels from the Devill, Psal. 91.11. but if wee bee out of our calling, wee lye open to the hurt of the enemie: when *Peter* without warrant from his calling, generall or particular, would needs goe warme himselfe in *Caiphas* hall, what fell out? upon a small assault by a silly Maid, hee denied Christ in most fearefull manner, Joh. 18. 25, 26.

Idlenesse Satans pillow.

Thirdly, in every estate of life wee must labour to see a speciall providence of God, and therein to rest contented, bee it better or bee it worse. It is an easie thing to see and acknowledge Gods mercie in health, peace, and plentie, and to rest contented therewith: but if wee would have peace towards God in our owne hearts, wee must labour to quiet our selves with his disposing hand in the day of trouble, sicknesse, or any other distresse of life or death.

Fourthly, whatsoever wee would doe when we die, that we must now begin, and continue doing it every day while we live; to wit, repent of our daily sinnes and leave them, desire earnestly to be reconciled to God in Christ, and stedfastly to believe all his gracious promises: he that hath these graces shall die in peace; and therefore if we would live in the peace of conscience, we must labour for them every day.

Fifthly, in all societies and converſings with men, we must be carefull either to doe good unto them, or to receive good from them: for where neither of these is, there Satan shewes his presence, and therefore we must shunne such company as give themselves to plot or practise some iniquity: for evill converſings corrupt good manners.

How wee must keepe company.

Sixthly, we must lead our lives, not after our owne fancie, but according to the rule of Gods Word: we must live by faith, and not by sight: when we see no signes of Gods favour, but rather of his anger and indignation, yet then must we trust in him, and relie upon his mercy: this is against reason, yet a worke of *faith, which is the evidence of things which are not seene*; Heb. 11.1.

2. *Vse.* If we pray God to deliver us from evill, then we must beware of all Satanicall practices, as meanes of helpe in any distresse: this is grosse hypocrisie, to pray against the evils of Satan, and to give our selves to the practice of them: herein many offend; for the Papists say this prayer, but yet their religion in many things is a grosse practice of magicke and forcery: for first, the consecration of their host in the masse

masse is plaine conjuration: and so are their exorcismes in hallowing salt, bread, and water, their calling out of devils by certaine words, by the signe of the crosse, the application of reliques, and such like: nay, come to our selves, what is more common among us than to use charmes and amulets, to seeke to witches and sorcerers when any strange affliction doth befall us? And the setting of a figure though it be not grosse magicke, yet therein is a close and privy worke of the devill, his hand is deepe therein: and the Church in former times hath condemned it for witchcraft: for charmes, characters, and amulets bee but the devils watchword and sacraments to set him a working: what though the words used be good, yet therein is Satans deeper policie, who *turnes himselfe into an Angel of light*, under faire shewes working the greatest mischiefe. But what horrible impiety is this: that when God gives us occasion to come unto him, we leave him and runne for helpe to his professed enemies.

Power and Art is diabolical.

2 Cor. 11. 14.

Vses. Inuented by the Papists and to be shunned.

2. *Vse.* This branch of the petition serveth to direct us what to doe in this case: say that a dwelling house, or some other place is by Gods permission, haunted and abused by some evill spirit, whether may a man lawfully frequent, or abide in such a place? *Answ.* By this petition its plaine he may not; for here we pray to be delivered from evill, and therefore wee may not voluntarily thrust our selves into such a place as is haunted by the devill: would we come within the compasse of the lyons paw, or within the chaine of a mad dog, or a hunger-bitten beare? why then should we rashly thrust our selves into the danger of the devill, who like a roaring lyon seeks continually whom he may devoure. Many ignorant people are so bold-hardy, that they will rayle upon and defie the Devill, and command him to be gone. But without a calling thereunto, wee may not so doe. Indeed, if by Gods providence wee be called to live in such places necessarily, then this wee may doe, wee must not reason with the Devill, but betake our selves to God by humble and earnest prayer, and complaine of Satans vexation, making God our shelter and defence both for soule and body: else if wee presume to meddle with him without a calling from God, we may justly be foiled and abused by him, (as the *sonnes of Sceva were*) because we have no promise from the Lord to be protected from him.

Act. 19. 13. 16.

For thine is the kingdome, and the power, and the glorie, for ever: Amen.

These words containe the reason of the former six petitions: touching which we must observe two things in generall: first, that they are not a reason to move God whose will is unchangeable: but to perswade the childe of God that prayeth thus, that God will grant his requests. Secondly, that this reason is not peculiar to the last petition, but generally belonging to them all: as, *Hallowed be thy name, because thine is the kingdome, power, and glory: and so for the rest.*

Why Gods glory comes in plaine.

The meaning. Kingdome. This large imports three things: First, that he is all sufficient of himselfe to doe all things whatsoever, needing no helpe nor instrument beside his soveraigne will: Gen. 17. 1. *I am God all-sufficient.* Secondly, that hee hath a soveraigne right and title to all things in heaven and earth, as a King hath to those which belong to his territories and jurisdiction. Thirdly, that hee hath soveraigne rule and authoritie over all things in heaven and earth, governing them as hee pleaseth, and bringing them into an absolute subjection.

Gods Kingdome twofold.

Further, the kingdome of God is twofold: *The kingdome of his providence*, whereby hee rules and governs all things in heaven and earth, even the Devill and all his angels and instruments: and the *kingdome of grace*, whereby he governes his Church by his Word and Spirit: and both these are here to be understood. *Thine.* The Kingdome is here called Gods, for two causes: First, to shew that God hath his Kingdome of himselfe and from himselfe alone: thus the Kingdome of grace and of providence are both his. Secondly, to distinguish God from earthly kings: for though they have a kingdome, power, and glory, as *Daniel* tells *Nebuchadnezzar*; yet they have all these from God, not of themselves: but God hath them of himselfe, and not from any other.

Proofes of Gods soveraigne Kingdome.

Now because our nature is blinde in the things of God, I will here propound some reasons to prove that God hath such a soveraigne Kingdome, as also to shew the excellency of it: First, this appeares by that excellent order which God hath set in all his workes by their creation: for how tirly doe times and seasons, as spring-time and summer, autumne and winter succeed one another? how sweetly doe the heavenly creatures, the sunne, moone, and starres serve for the creatures here below, as herbs and plants, how doe these serve for beasts and fowles? and all of them for the use of man: as this proves against the Atheist that there is a God, so it shewes the soveraignty and most wise regiment of his Kingdome. When a man sees a great army in good array, and every one keeping his place and standing constantly, he will presently commend the wisdome and authority of the leader: why then should wee not acknowledge the power and soveraignty of the almighty, in that constant station of the creatures in that sweet order which they observe from the creation?

1

2

Secondly, the terror and accusation of a guilty conscience doth argue evidently the absolute soveraignty of Gods Kingdome: for when a man hath committed some grievous sinne, either against the law of Nature, or the written Word of God, though it be so secretly that no man

man know of it, yet will his conscience accuse and fright him; which it would not doe, unlesse he were to answer for that fact to God the soveraigne Lord of all.

3

Thirdly, men of death, that is, such as by some notorious crime deserve death, though through the ignorance or negligence of Magistrates they be let to escape, yet ordinarily they are overtaken with some fearefull judgement, and one way or other meet with their desert: which is a speciall worke of Gods soveraigne providence.

4

Fourthly, the Gospell preached is as contrary to mans corrupt nature, as fire is to water; and yet hath it in all ages wonne men unto it, to professe it, and to love it so, as they have beene content for the Gospels sake, to forsake house and lands, wife and children, yea and life it selfe. This no word of man could ever doe, and therefore it argues plainely, that some supernaturall power worketh with it, which drawes the heart of man unto it.

Here some may say, that the devill hath a kingdome contrary to Gods kingdome, wherein he reigneth; and therefore Gods kingdome is not absolute. *Answ.* If we regard the malice of Satan, or the practice of the wicked, it may seeme Gods kingdome should not be absolute, because they continually rebell against his revealed will: but consider the power of God, which overruleth Satan and all his instruments, disposing most wisely of all their workes, to his owne glory, the good of his Church, and their owne ruine, and then we shall plainely see that God ruleth over all: for howsoever the devill and his angels, and all other his instruments oppose themselves unto the word of God, which is the law of his kingdome of grace, yet God willingly permits all such workes, and restrains them all at his pleasure; so as that which comes to passe against Gods revealed will, is not contrary to his absolute will.

Gods power.

Thine is the power By *power* is meant an ability in God whereby he can doe whatsoever he will, and more than he will doe: for the better conceiving of it, notethese two things: First, that God is not only powerfull, but even power it selfe in regard of his nature, as hee is goodnesse and wisdome, &c. Men and Angels are called powerfull, as receiving power from God; but God onely is power it selfe, because his nature is infinite in power, as in all other properties. Secondly, that power and will in God are one and the same: for our better conceiving of them, they may bee distinguished, but in themselves they differ not: for Gods willing of a thing, is the effecting and doing of it. It is not so in us: for we will many things which we cannot doe: but whatsoever God willeth, that he doth; and that which he cannot doe, he cannot will. The Scripture saith, *God cannot lie, nor deny himselfe, nor die, &c.* now as hee cannot doe these things, so neither can hee will them: for they are no workes of power, but of weaknesse and frailty; and therefore is God omnipotent, because hee can neither doe nor will the same: *Thine is, &c.* Here also we say, Gods power is his owne, that is, of himselfe alone, not received from any other, as is also said of kingdome, and glory, to distinguish the true God from all creatures who have not power, and kingdome, and glory of themselves, but from God; whereas all these are of himself e alone.

Gods glory.

And the glory By glory is meant excellencie and majesty: and this property rightly ariseth from the two former; for seeing he hath an absolute soveraignty over all things, and power answerable to dispose and governe them at his pleasure; therefore of right all glory, and majesty, and excellency belongs unto him: yea, the glory of all creatures is from him: so that sinfull man must say with *Daniel*, *Unto us belongs shame and confusion*, Dan. 9. 7. *but unto God be honour, and glory, and power, and dominion for evermore.*

A ground of trust in God.

The use. I. This reason thus conceived and understood, containes a notable ground of trust and confidence in God, and of prayer to God in all distresse of life and death: for we have a father, whose is *kingdome, power*, and *glory* now his *power* assures us that he is able to helpe us: and is he *our King*, and we his *subjects*? then he is willing to helpe us. Is *glory* his? why, what can make more for his glory, than to shew mercy to his people, in hearing their prayers, and helping them in distresse? Psal. 50. 15. *I will heare thee, and thou shalt glorifie my name.*

II. These words are a notable forme of giving thanks and prayse to God: for when the heavenly creatures are said to give thanks to God, they doe it to this effect; Rev. 4. 9, 11. *Thou art worthy, O Lord, to receive honour, and glory, and power.* Againe, Phil. 4. 6. *Be distrustfull in nothing, but in all things let your requests be made knowne to God with giving of thankes*; where wee see prayer and thanksgiving must goe together. Now this being a perfect forme of prayer, must needs comprehend thanksgiving with petitions, as therefore in the six petitions, Christ taught us to aske all needfull things of God; so in this reason he teacheth us how to give thankes: for these three, *kingdome, power*, and *glory*, doe generally comprehend all matter of prayse and thanksgiving unto God: yea, it is the summe of all the Psalms of praise: and therefore when *David* blessed God, it was to this effect, 1 Chron. 29. 11, 12. *Thine, O Lord, is greatnesse, and power, and glory, and victory, and prayse: for all that is in heaven and earth is thine: thine is the kingdome, O Lord, and thou exceliest as head over all: both riches and honour come from thee, and thou reignest over all: and in thine hand is power and strength, &c.*

We must be frequent in prayying God.

This point well observed, directeth us in two Christian duties: first, that wee must be earnest and frequent in giving praise and thanks to God: for the first thing wee aske, is grace

to glorifie Gods name, and the last thing we here doe, is to ascribe glorie to God indeed. Secondly, here we see in what manner we must give thanks to God, namely, in every blessing we must ascribe *kingdome, and power, and glory* unto God: as in the use of meat and drinke, first, therein labour to see, and accordingly to ascribe the kingdome to God: that is, acknowledge Gods soveraignty in that creature: that the right and interest thereto belongs to God, and that thou hast it from him, and not of thy selfe. Secondly, see and acknowledge the power and providence of God in that creature: his providence in that thou hast it; and his power, in that it serves for thy good and comfort, in thy nourishment and refreshing. Thirdly, when thou art comforted therewith, give honour and glory to God, so that thou be truly thankfull. And thus must we be still full to God for his Word, and all other blessings that wee enjoy. Yea, this direction must we observe for our behaviour in affliction: we must labour to see and acknowledge Gods soveraignty and power over us as we are his creatures, and that hee hath right to dispose of us at his pleasure, and therefore we must humble our selves under his hand, desiring grace so to behave our selves therein, that we may glorifie his name. And thus shall we honour God even in affliction.

How to praise God.

How to obtaine our requests in prayer.

III. Here we see a way whereby wee may obtaine the things we aske of God: namely, we must confesse our owne unworthinesse, taking shame and confusion to our selves, and give all praise, and honour, and glory to God. Thus did *Iacob*, Gen. 32. 10. *I am not worthy of the least of all thy mercies, and of all the truth which thou hast shewed unto thy servant*: so, Dan. 9. 7. *To thee, O Lord, belongeth righteousnesse, but unto us open shame*. And thus continuing in humilitie of heart, renouncing our selves and all that wee can doe, and endevouring to give all glory to God, wee shall finde mercy with the Lord for the obtaining of all our requests.

IV. Is kingdome, power, and glory Gods? then he is to be feared above all creatures: for how soever Satan and earthly Monarchs have dominion and power, yet it is not of themselves, but from God: they can doe nothing but by power and permission from God, but God of himselfe can punish and destroy.

Lastly, hereby wee must be moved to love God, and to yeeld obedience unto him in all good duties: for to such will he shew his soveraignty and power for all good things, that so they may give the glory of all to God that gives them.

Amen. We have heard the preface, and the petitions of this prayer: now we come to the third part of it, which is the Conclusion, in this word, *Amen*: which is as much as *verily, truly*. It is commonly taken to bee a word of wishing in this place, importing as much as, So be it, I wish it to be so, or such like. But we must know, that it hath here a further use, to wit, not onely to expresse our desire of the things wee aske, but also to testifie our faith in assurance of receiving them according to our desire: for so it is usually taken in the new Testament, where it is used to affirme or assever a thing with vehemency and certainty. Againe, our Saviour Christ giving both direction and incouragement to prayer: saith thus, *Whatsoever you desire when ye pray, beleeve that ye shall have it, and it shall be done unto you*, Mark. 11. 24. where hee shewes two principall things required in prayer: the first, an earnest desire of the grace and blessing we aske: the second, is faith whereby wee beleeve that God will grant us the things we aske. Now our desires were sufficiently expressed in the six petitions: and therefore, this being a perfect platforme of prayer, here undoubtedly is propounded the testification of our faith, to this effect: *As we have craved these things at thy hands, O Lord, so doe we beleeve that in thy good time thou wilt for Christs sake, grant the same unto us*. So that it is not here to be taken, as it is commonly, onely for a bare assent of the people answering the Minister in the congregation; but for a part of the prayer both to Minister and people that pray in faith, whether publikely or privately: and that so much more excellent than the former, by how much our faith excelleth our desire: yea, it is the seale of our hearts, which wee must set to every petition, for to ratifie and confirme the same unto our selves; as when we say, *Hallowed be thy name*, our hearts must say, *Amen*: that is, as I desire grace to glorifie thy name, so I beleeve Lord, thou wilt enable me thereunto: and so for the rest.

An Amen, what it signifies here.

Pardon of sinne must be beleeved particularly.

Concil. Trid. sess. 6. c. 9. & can. 14.

The use. I. From the union of this word with the petitions, we learne, that every childe of God must beleeve, particularly and certainly the pardon of his owne sinnes, and endevour by grace to attaine thereunto, if as yet hee cannot be perswaded of it. This the Papists deny, teaching that a man must onely beleeve in generall, that remission of sinnes belongs to Gods Church, and hope well for himselfe; and they make it presumption for a man to arrogate particular certainty unto himselfe. But it is no presumption, because wee must beleeve to receive from God, that wee aske according to his will: now God bids us aske forgivenesse of our particular sinnes, and therefore we must beleeve it, and so by faith, may be assured of it: as for their generall faith, it differeth not from the faith of devils; for they beleeve there is remission of sinnes in Gods Church. And to say we hope well when we are not assured by faith, is to be way both ignorance and negligence in the matter of our salvation: for faith is the ground of things hoped for, and therefore their hope without faith must needs be a blinde presumption. And here further we may note, that by their opinion they abolish a great part of the Gospell; for with the gracious promises of

promises of mercy in Christ made therein, the Gospell commandeth every penitent person that beleeveth, to apply the same promises particularly to himselfe; and this part of it they cut off, and so deprive the childe of God of all true comfort.

Prayer in a knowne tongue.

II. This testification of our faith joyned to our requests, shewes that all prayer ought to be made in a knowne tongue, for else the assent and affiance of the heart cannot be given together. *Ob.* The word here used is an Hebrew word, which was unknowne to the Greeke Churches, now if one word of maine use in prayer, may be in an unknowne tongue, why may not many, and so a whole prayer. *Ans.* Though this word *Amen* be Hebrew, yet by use it became as familiar and well knowne in the Greeke Church, and so in other Churches, as any word in their owne dialect; as many Latine words (as *Nisi prius*, and other termes of law) by common use, become familiar and well knowne in our English tongue.

The use of the Lords Prayer.

The principall use of prayer is, to be a patterne and direction whereby the Church of God, and every member of it, may frame their prayers to God on any occasion. And because many through ignorance faile in this point, therefore I will stand somewhat to shew how the Lords prayer must be made a patterne to our prayers. For this end we must apply the severall petitions of this prayer, both to the speciall times of prayer, as *morning* and *evening*; and also to the speciall occasions whereupon we pray: which may be reduced to some of these three, to wit: 1. *some weighty businesse* we have in hand: 2. *some affliction* we are in, or in danger of: 3. or in regard of *death*.

How to make the Lords prayer a patterne in praying.

For morning prayer.

Now to apply the petitions to each of these severally: *I. In the morning*. A fit prayer for that time, before we set upon the duties of our calling, may thus be framed from these petitions: 1. we must desire the Lord to give us grace to seeke the advancement of his glory that day following, in the duties of our calling, and in every thing we take in hand. 2. that hee would rule in our hearts by his grace, and guide us by his word that whole day. 3. enable us to doe his will that day and not our owne, even with readinesse and delight. 4. strengthen us to depend upon his providence that day for all things needfull for this life, 5. that hee would humble us in our selves for our sinnes, and give us repentance for them, and pardon in Christ Jesus, that so no judgement light upon us for them, and that our hearts may be inclined to love and mercy towards our brethren, as we desire mercy with God for our owne soules. 6. that God would strengthen us against temptation, that neither the world, the flesh, nor the devil prevaile against us. And of all these wee must gather assurance, because all soveraignty, and power, and glory, belongs to God.

Evening prayer.

II. At evening also, wee may fitly apply these petitions for the comfortable commending of our selves to God that night: 1. interesting God to blesse our rest unto us, that thereby we may bee fitter to glorifie God. 2. That wee may rest and sleepe safely as his true subjects, under his gracious regiment. 3. That we may doe his will as well in rest as in labour, in the night and secretly, as in the day and light of men. 4. That he would blesse our rest and sleepe, that it may comfortably serve for the preservation of our lives. 5. That he would forgive the sinnes of the day past, that so no curse, terrour, nor feare meet with us for them the night following. 6. That hee would keepe us in our rest from all sinnefull lusts, from all wicked motions and suggestions either waking or sleeping.

How to pray in weighty affaires.

III. When we enterprise any weighty matter or businesse of our calling, wee may fitly apply these petitions in prayer to God for ability and good successe therein: for whatsoever we take in hand, we must doe it in the name of the Lord: 1. We must pray that in this whole businesse our hearts may be set sincerely to seeke the advancement of Gods glory. 2. That the Lord would vouchsafe to guide and governe us in doing the worke whatsoever it be. 3. That in doing of it, we may make conscience to doe the will of God, and to obey him, from the beginning to the end of it. 4. That wee may by faith relie upon Gods providence, for the issue and effect of our whole endevour. 5. That none of our sinnes may bring a curse upon us in the worke. 6. That neither Satan nor any other enemy of our soules, may hinder us by temptation, but that God would deliver us from them all.

How to pray in affliction.

IV. When any affliction lies upon us or ours, we may hence frame holy requests to God: Intreating, 1. That we may honour God by patience and obedience in that affliction, and not dishonour him. 2. That God would shew in us the power of his gracious regiment in that affliction, and not suffer Satan or our owne corruption to reigne in us. 3. That we may obey God therein, as well as in any other estate of peace or ease. 4. That wee may see his providence therein, and be patient, relying also upon the same hand of God for our deliverance. 5. That our sinnes may not turne it into a curse, but that we having the pardon of our sinnes, may make good use thereof, for our humiliation and reformation. 6. That wee may not in that our weaknesse bee assaulted of Satan above our strength, but that God would deliver us from all temptations.

In the houre of death.

V. In the houre of death we may most comfortably commend our selves to God, following these petitions: praying, first, that we may glorifie God in sicknesse and death, as well as in life and health. 2. That God would now shew the comfortable worke and regiment of his Word and Spirit in our hearts, even above all that we have felt in the time of our health. 3. That we

may as readily and cheerefully obey God dying as living. 4. That God would give his blessing upon all meanes wee shall use for our comfort or recoverie, making us contented with his providence, even in death it selfe. 5. That wee may be truly humbled for our sinnes, and having comfortable assurance of mercy and pardon, may with joy render up our soules into the hands of God in the moment of death. 6. That seeing Satan is most busie and malicious in our greatest weaknesse, it would please the Lord to magnifie his mercy in strengthening our soules against all the assaults of sinne and Satan. Thus we see how in all estates of life and death, we may have sweet and comfortable recourse to God following these petitions: wee must therefore labour to know and understand this heavenly prayer, that so we may use it on all occasions to the glory of our God, and the comfort of our soules: we cannot give more evident testimony of the grace of Adoption, than by the sincere exercise of the gift of prayer, when we can come with boldnesse into the presence of our heavenly father: and therefore wee must give our selves to the serious and often imitation of this heavenly patterne, and not content our selves to say over the words, but from a feeling heart powre out our soules before God, according to the meaning of this prayer in all estates.

A patterne of a godly life.

2. *Vse.* These petitions may serve for a notable direction according to which wee may frame our whole lives: for what wee aske of God in prayer, that must we endevour to practise in our lives: and therefore according to our requests in these petitions, must wee spend our time in a godly endevour after these six things: 1. Our chiefe care and endevour must be every day to bring some glory to God. 2. Wee must every day yeeld up our selves in soules and bodies unto God, submitting our selves in all things unto his godly regiment. 3. We must endevour to doe his will in all things, every day; making conscience of all sin whereby we rebell against him. 4. Wee must apply our selves faithfully to our callings, yet so as wee still depend upon Gods providence for a blessing in every thing we take in hand. 5. Wee must humble our selves every day before God in regard of our daily offences, still confessing our sinnes, and craving pardon for them at the hands of God. 6. Wee must daily flie to God for helpe and succour in our spirituall combate with sinne and Satan, striving manfully against our owne corrupt nature, against the world, and the devill.

Notes of Adoption out of the Lords prayer.

3. *Vse.* This prayer of Christ, ministers most heavenly comfort to every childe of God, by certifying him of his Adoption: for out of every petition he may gather a speciall note thereof. As, 1. an earnest and hearty desire in all things to further the glory of God. 2. A care and readinesse to resigne our selves in subjection to God, to be ruled by his Word and Spirit in thought, word, and deed. 3. A sincere endevour to doe his will in all things with cheerefulnesse, making conscience of every thing wee know to be evill: this is an infallible note of the child of God. 4. Upright walking in a mans lawfull calling, and yet still by faith to rely upon Gods providence, being well pleased with Gods sending whatsoever it is. 5. Every day to humble a mans selfe before God for his offences, seeking his favour in Christ unfainedly, and so daily renuing his faith and repentance. 6. A continuall combat betweene the flesh and the Spirit, corruption haling and drawing one way, and grace resisting the same and drawing another way: where this striving and resistance is in minde and heart, there is the Spirit, for else all would goe full sway with corruption. Hereby then make search in thy selfe for these graces of God, and if thou finde them in thee, comfort thy selfe in assurance of thine Adoption; and though thou canst not finde them all, yet if there be an unfained desire after them, when thou puttest up these requests unto God, comfort thy selfe, for thou art the childe of God: for without the Spirit of prayer, which is the Spirit of adoption, we cannot *call God father*, nor say *hallowed be thy name*, from a true heart, unfainedly desiring Gods glory.

Markes of a carnall man.

4. *Vse.* Out of these petitions wee may observe the plaine markes of a carnall man: as, 1. To neglect the glory of God, and to seeke his owne prayse and glory. 2. To follow the sway of his owne corruptions, suffering them to be his guide, and to neglect to yeeld subjection and obedience to the Word of God. 3. To make no conscience of sinne, if it fit his humour, so his owne will be satisfied, he cares not for the doing of Gods will. 4. Not to rest on Gods providence for the things of this life, but wholly to rely upon the meanes; if they faile, his heart is downe, and his hope is gone. 5. To goe on in sinne, without remorse, or humbling himselfe unto God: this impenitence is a plaine marke of a carnall man. 6. To runne headlong into temptation, without feare or feeling, so as he findes no occasion to pray for deliverance from sinne: hee that hath any of these six things reigning in him, is a carnall man; therefore trie thy selfe, if thou finde them in thee, turne unto God by true repentance.

And looke what we have said of prayer, according to the patterne of the former petitions, may also be said of thanksgiving, after the example of these words, *For thine is the kingdome, the power, and the glory.* We have shewed the use of them before, and so accordingly in all Gods blessings and works of his providence, for which we must give thanks; we must first labour to see therein the soveraignty and power of God, and then we must ascribe the same to God, with all glory, and prayse, and thanksgiving. And not onely give assent, but with affiance of heart wait for the fruition of every grace and blessing

blessing we aske of God, according to his will: *Amen.*

V. 14. *For if ye doe forgive men their trespasses, your heavenly father will also forgive you.*

V. 15 *But if you do not forgive men their trespasses, no more will your heavenly father forgive you your trespasses.*

Of forgiving others.

These two verses containe a reason of the fifth petition, concerning the forgivenesse of our sinnes; which is propounded with a limitation and condition of our forgiving them that trespasse against us: the reason here is, *because in this behalfe, wee shall finde such measure with God, as we mete out unto our brethren.*

Who must forgive.

For the meaning of the words, three points must be discussed: First, whom this reason doth concerne, namely, private men for private trespasses: it reacheth not to Magistrates and publike persons in their function, who be the *Ministers*[a] *of God to take vengeance on them that doe evill:* for to such the Lord saith, *Thine eye*[b] *shall not spare the offenders:* but according to the quality of the offence, must hee execute judgement upon offenders, *for the removing of evill.* And so must parents and masters deale in their families, and Ministers in their publike dispensation of the Word: for else offences would so abound, that there could be no living for Gods people in the world.

[a] Rom.13.4. [b] Deut.19.13.19.

II. Point. How doe these depend one upon another, *our forgiving of men, and Gods forgiving us? Anſ.* Wee must not conceive that our forgiving men their trespasses, is a cause why God forgives us: for we are by nature dead in sinne, and cannot doe any good thing of our selves, till we be enabled thereunto of God: but our forgiving is a signe that God hath forgiven us, being indeed a fruit of our reconciliation with God; for it is a signe of true repentance, which is a fruit of faith, whereby we apprehend the mercy of God for the pardon of our sinnes in Christ.

He must forgive, that seeth both before Gods.

III. Point. How should our forgivenesse, goe before Gods forgiving us: for so the words seeme to import, *If you forgive--your heavenly father will forgive you, &c. Anſ.* The pardon of sinne which God gives must bee considered two wayes: first, as it is given in heaven; secondly, as it is revealed and assured to the conscience of man: now the pardon of sinne in heaven alwayes goes before our forgiving others: but our assurance of pardon with God, followes after our forgiving of men: for a mans sinnes may be forgiven with God, and yet hee may long remaine without the assurance thereof in his owne conscience. This we may see in *David:* for when *Nathan* said, [c] *The Lord hath put away thy sinne,* no doubt it was forgiven in heaven; but yet his [d] *earnest prayer* for pardon afterward shewes plainly, that he did not upon *Nathans* speech receive the comfortable assurance of pardon in his owne conscience. This then is Christs meaning: that if we forgive men their trespasses, God will assure us in our consciences that he hath forgiven us; otherwise, if we will not forgive, God will deny us that assurance.

[c] 2 Sam.12.13. [d] Psal.51.

Private wrongs must be forgiven.

The use of this point is first and chiefly this; wee must learne to forgive and forget all private wrongs and injuries done unto us, whether great or small, without desire of revenge. The reasons to move us hereunto are these: First, it is Gods commandement here expresly injoyned, which must needs binde the conscience to obedience. Secondly, if wee will not forgive men, God will not forgive us: this Christ inforceth by doubling the sentence: now without Gods forgivenesse there is no salvation, and therefore we must be ready to forgive, as wee tender our owne salvation. Thirdly, the frailty of our nature is such, that wee our selves are subject to offer wrong to others: this is intimated in this phrase, *Except you forgive men their trespasses*; so that every man is prone to trespasse against others: and therefore as we would be forgiven when we trespasse, so must we also forgive men their trespasses.

Motives.
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Now for the better performing of our duty herein, these rules must be observed: *I.* We shall perceive in sundry men many wants and frailties, which mens lawes punish not; as in old men frowardnesse, in others hastinesse; and in some ambition and desire of praise: now these and such like we must in love passe by, without taking notice thereof, Prov.19.11. *It is the glory of a man to passe by an offence. II. Rule.* If men give us some light occasions of offence, as upbraid us with our ignorance, unskilfulnesse, basenesse, poverty, or such like, we must lightly passe them over, preferring the bond of peace before outward reputation. *III. Rule.* Though a man doe unto us that which is indeed flat injury, yet if it doe not manifestly hinder Gods glory, or too much prejudice our good estate; by hurting our good name, our goods, or life; wee must cause our private griefe and hurt to yeeld to publike peace. *IV. Rule.* If men doe us such great wrongs as manifestly hinder Gods glory, and our good estate, in life, goods, or name; then we must use the helpe of the Magistrate, and the lawfull defence of lawes provided for that end. Always remembring, that in seeking to right our selves, wee lay aside all malice, hatred, and desire of revenge, and with a single heart propound Gods glory in the reformation of the party that doth us wrong.

Rules of forgiving.

Confeſſion and reformation neceſſary to pardon.

Secondly, in this reaſon perſwading to forgiveneſſe we may ſee, that pardon of ſinne before God, and reformation of life goe together: for here by this one branch of a reformed life *in brotherly forgiveneſſe*, is underſtood all of the ſame kind: but where is no reformation of life, there is no pardon of ſinne before God. Wouldeſt thou therefore be aſſured in thy conſcience of Gods ſpeciall favour towards thee in Chriſt? then reformе thy life by every Law of God; for this will give thee aſſurance from God: but if thy life be unreformed, thy hope of pardon is a meere conceit of thine owne braine; and therefore if thou want reformation, now begine, and if thou have begunne, then hold on, and doe it more and more, for thy more full aſſurance.

A

B

v. 16 *Moreover, when ye faſt, looke not ſowre as the hypocrites: for they diſfigure their faces, that they might ſeeme unto men to faſt. Verily, I ſay unto you that they have their reward.*

Of Faſting.

Our Saviour Chriſt, having rectified the abuſes in Almes-giving, and in prayer, doth here come to a third Chriſtian duty, namely, Faſting: wherein as in the former, firſt hee ſeekes to reforme abuſes, and then preſcribes the true manner thereof. But before we come to theſe particularly, I will in generall handle the doctrine of Faſting, for the better underſtanding of this text, and exerciſe of this duty. And firſt we muſt know, that Chriſt here ſpeakes not of a civill faſt, appointed by Magiſtrates in their dominions for civill reſpects; but of a religious faſt, reſpecting the worſhip of God which appeares by this, that he joyneth the doctrine of faſting to the doctrine of prayer, which is a ſpeciall part of Gods holy worſhip.

C

Of a religious faſt ſix points. 1 What kinde of workes faſting is.

Now touching a religious faſt, I will here handle ſix points: Firſt, *what kinde of worke a faſt is*. The Scripture ſpeakes of two kinds of workes: ſome commanded of God; others left indifferent. *Workes commanded*, the *good workes*, and *parts of Gods ſervice*, becauſe he commandeth them, as prayer, thankſgiving, almes-deeds &c. *Workes indifferent* be in themſelves neither good nor evill, becauſe they be neither commanded of God, nor forbidden; as to eat, drinke, buy, ſell, &c. And to this kind of works muſt wee referre faſting: for it is not ſimply commanded of God, and ſo no part of his worſhip in it ſelfe, more than eating is. And yet conſider faſting in it circumſtances, to wit, as a meanes to further and to teſtifie our humiliation in repentance, and our zeale in prayer, and ſo it is a good worke: for in that uſe, and to that end God commandeth it, and it is a part of his worſhip. If it be ſaid, there is no commandement for it in the new Teſtament: I anſwer, if wee conſider it in the forenamed uſe and end, there is: for the ſame commandement that injoyneth prayer, and humiliation, injoyneth faſting; becauſe it is a meanes to further them both: for every commandement includeth all neceſſarie furtherances to the meane duty. Againe, we have in the new Teſtament examples of ordinary faſting, which are without all exception, in our Saviour Chriſt and his Apoſtles, with the occaſions thereof ſet downe, whereupon they faſted. Now this is a rule in Divinity, that *the ordinary examples of the godly approved in Scripture, being againſt no generall precept, have the force of a generall rule, and are to be followed.*

2 Whether examples are a rule.

2 In performing a religious faſt, three things. 1

II. Point. How a religious faſt is to be performed. In a religious faſt three things are required: *Firſt*, Abſtinence from meat and drinke for one day, at leaſt, till the evening: for abſtinence from morning till noone is no faſt. When *Heſter* required the Jewes to faſt for her, ſhee forbids them [a] *to eat, or to drinke, during the faſt*. And when *Davꝺ* faſted and prayed for his child begotten in adultery, he would [b] *eat nothing till he had ended his humiliation, perceiving that the childe was dead*. This is a thing granted by all Proteſtants. And the very names of faſting uſed in the old and new Teſtament, import a totall abſtinence for that time: which muſt be obſerved, to diſcover the abſurdity of Popiſh faſts, wherein they allow men to drinke oft if they will, and eat alſo, ſo it be not fleſh: but in faſting, abſtinence muſt be uſed from all meat and drinke, to farre as health and itrength will ſuffer. Secondly, Abſtinence from all delights of Nature, whereby the outward man may be cheered and refreſhed, *as muſicke, ſweet ſmells, ſoft apparell, recreations*, and ſuch like. This *Daniel* obſerved for three weekes of dayes; *I ate* (ſaith he) *no pleaſant bread, neither came fleſh or wine in my mouth, neither did I annoint my ſelfe at all*: and the like may we ſee in many examples of the old Teſtament. They caſt [d] *duſt and aſhes upon their heads*, in ſtead of annoynting themſelves with oyle: and for ſoft apparell, they put on [e] *ſackcloth* next their skin: they [f] *walked* when they ſhould have ſlept; and *lay upon the ground* in ſtead of beds: the [g] *bridegroome went out of his chamber, and the bride out of her bride-chamber*: for mirth there was mourning; and [h] *howling* in ſtead of ſinging. Thirdly, a man muſt humble and afflict his bodie in faſting; and therefore muſt be ſparing in his diet and delights before the day of faſting: for a man may ſo pamper and fill himſelfe, that hee ſhall not need to eat or drinke for one whole day; but ſuch perſons faſt not: the time of our faſt muſt be a [i] *time of our humiliation*: men muſt *afflict themſelves therein*, as [k] *Ezra* ſaith: they muſt *beat downe the body and bring it into ſubjection*, as [l] *Paul* did: for though

Toilet Theſ. Sacer. l. 6. c. 1.

Ioel 1.14.

3

4

a Mar. 13 33.

call for mercie: and for this cauſe in Scripture many times joynes prayer and faſting together.

IV. Point. The *cauſes or occaſions* of a religious faſt, which may iuſtly move us thereunto: and they bee ſeven. *Firſt*, when wee our ſelves have fallen into any grievous ſinne or ſinnes, whereof our conſcience accuſeth us, and whereby we procure the wrath of God againſt us: then to reforme our ſelves, and to eſcape the wrath of God, wee have need to give our ſelves to prayer and faſting: 1 Sam. 7. 6. *The Iſraelites having fallen to idolatrie, put away their ſtrange gods, and turned unto the Lord with weeping and faſting*: And when they kept the feaſt of *Expiation*, which was a type of their forgiveneſſe by the *Meſſias*, then *they humbled themſelves in faſting before the Lord*, Levit. 16. 29. *Secondly*, when ſome among us fall into any grievous ſinne, though wee our ſelves be cleare from it, yet then we muſt faſt, becauſe for the ſinnes of others, Gods judgements may juſtly fall upon us. Hence it was that *Paul* blames the Corinthians, [o] becauſe *they ſorrowed not for the ſame of inceſt committed among them*. And in this regard, every godly perſon ought to humble himſelfe, becauſe of the grievous ſinnes of atheiſme, blaſphemy, oppreſſion, &c. which abound among us. *Thirdly*, when the hand of God in any judgement lies upon us: ſo did the [p] Iſraelites, *when they fell in battell before the Benjamites*: and ſo ought we to doe for many judgements of God that have laine long upon us. *Fourthly*, when the hand of God in any fearefull judgement lies heavy on others, among whom wee live, though we our ſelves be free: in this caſe *David* oftimes humbled himſelfe, not only when his *child gotten in adulterywas ſicke*, 2 Sam. 12. 16. but even when his *enemies were ſicke he faſted*, Pſal. 35. 13. *Efidibly*, when Gods judgements are imminent, and as it were hang over our heads: ſo did *Iehoſaphat* [q] when his enemies came againſt his country: and in this regard wee ought to humble our ſelves, for the profeſſed enemies of Gods grace are daily plotting our ſubverſion. *Seuerally*, when wee ſtand in need of ſome needfull bleſſing of God, eſpecially ſuch as concerne ſalvation: thus [r] *Cornelius* befought the Lord in prayer and faſting, when hee deſired true reſolution concerning the *Meſſias*; and ſo ought we to doe, to get aſſurance of our reconciliation with God, in the pardon of our ſinnes. *Seuerally*, for Gods bleſſing and good ſucceſſe upon the miniſterie of the Goſpell: ſo did the Church for *Paul* and *Barnabas*, when they ſent them to preach, Act. 13. 2. and ſo ought wee to doe at this day. Theſe bee the juſt occaſions of faſting mentioned in the Word, whereto wee may referre thereſt: and when any of theſe befall particular perſons, families, congregations, cities, countries, or kingdomes, then they ought to humble themſelves in faſting, before the Lord.

1 The cauſes or occaſions of a religious faſt. 1 Sam. 7.

2

o 2 Cor. 12.

3

p Iudg. 20. 26.

4

5

q 2 Chr. 20. 3.

6

r Act. 10. 30.

7

V. Point.

The time of a religious fast.

[c] Lev.16.29.

Tollam. de bon. operib. partic. l.2.c.7.

The kinds of a religious fast.

[a] Zach.12.12.

[b] Joel 2.14. [c] Jon.3.9. [d] Chr.20.3.

V. Point. The *time of a religious fast*: this A now is free in regard of conficence. Indeed in the old Testament, they had a set time of fasting, to wit, *the tenth day of the seventh moneth*: but in the new Testament there is no set time which bindes the conscience; only men must fast as just occasion is offered. If it be said, that divers reformed Churches have set times of fasting: I answer, these fasts are set for orders sake, and not to binde conscience, and they are civill fasts and not religious, for the Church may alter them at her pleasure. The time of a religious fast, is the time of mourning, which is uncertaine unto any Church, and therefore the time thereof cannot bee set; which must be marked, because the Church of Rome doth herein erre, in that they binde mens consciences to their set times of religious fasts. *Tollet. instr. Sacerd. l.6.c.2.*

VI. Point. The kindes of a religious fast: and they are two; private, and publike. *A private fast* is that which is performed privately, either by one man alone, for some of the forenamed occasions peculiar to himselfe, as *Cornelius* did (Act. 10.30.) when he desired to know the true *Messias*; or by a private family, upon peculiar causes moving them thereto, and so did *Hester* fast with her Maids, Hest. 4.16. This fast was foretold by [a] *Zacharie, The land shall bewaile, every family apart, the family of the house of David apart, and their wives apart, &c.* A *publike fast* is that which is performed publikely, by divers families assembling, in one or C more congregations: and this publike fast is appointed partly by the Church, and partly by the Magistrate: the [b] *Church must judge of the time and occasion thereof*; and the [c] *Magistrate must authorize and proclaime it.* Againe, a religious fast may bee distinguished otherwayes, in respect of the time of continuance, and manner of abstinence therein: for sometime a religious fast is only from one meale for one day, as Judg. 20. 26. sometime it is from one meale for many dayes together, as 1 Sam. 31.13. they fasted seven dayes together for *Saul* and *Jonathan*; abstaining from their dinners, and taking some refreshing in the evening: and so *Daniel fasted for three weekes of dayes*, that is, each day from morning till night, Dan. 10. 3. And sometime it is from all kinde of sustenance for many dayes together; so *Hester and her maids fasted three dayes*, Hest. 4. 16. Now the two former may be used of us as occasion serveth; but this last is verie dangerous: for it is not with us in this regard, as it was with the Jewes; they lived in hot countries, and so had cold stomacks, by reason whereof, they might fast three dayes without any great inconvenience: but we that live in colder climates, have hotter stomacks, and so have need of more and oftner refreshing than they had; neither can we fast so long without endangering life and health: now fasting must bee to humble and afflict the body, but not to destroy it.

Thus much of fasting in generall: now I come to Christs doctrine of fasting here prepounded. And first, of his reformation of the abuses thereof then used among the Jewes: *When yee fast, looke not as the hypocrites, &c. Quest.* How doth this agree with the commandement of God, Joel 1. 13, 14. where hee bids them *howle and crie in their fast*, which cannot bee without a mournefull countenance; and indeed in a true fast rightly celebrated, the sorrow of the heart must needs bee testified by some convenient signes and gesture in the bodie. *Answ.* Christ doth not here simply condemne a sorrowfull countenance in fasting, when as just occasion of sorrow therein is offered: for [d] *Nehemiah looked sad*: but only the B hypocrisie of the Pharisies, who when they fasted had a sad countenance, without a sorrowfull heart: for all their heavie lookes, they had no broken spirits: this therefore Christ faith, carrie not a sad and heavie looke, when thou hast no sorrowfull mourning heart; minde not thine outward countenance, in respect of thy heart and conscience. *For they disfigure their faces, &c.* This also may seeme not blameworthy, for Gods children have in their fasts divers wayes disfigured their faces, and beene approved: *Ezra* [e] *plucke off the haire of his head, and of his beard*: and [f] *Iosua and the Israelites fell to the ground upon their faces, and put dust upon their heads*, which could not but disfigure their faces. *Ans.* The Pharises are blamed for disfiguring their faces, in divers respects, and that justly; for first, this was the chiefe and only thing they looked to in their fasts, even the outward shew thereof, which God hateth. Againe, the word translated *disfigure*, signifieth the very abolishing of their favour and visage, which is far more than the ancient Jewes ever used to doe: they indeed humbled their bodies, and testified their sorrow which God approved: but they sought not to deforme their naturall complexion, they pined not themselves to make their faces pale, that so men might the better take notice of their much fasting, as these Pharises did: and such were they in *Pauls* time, *who spared not their bodies*, Col. 2. 23. Thus much for the meaning.

D The words thus explaned containe two parts; a commandement, and a reason thereof. The commandement forbiddeth fained mourning in fasting, *Looke not as the hypocrites*: as if hee should say, The hypocriticall Scribes and Pharises when they fast, make an outward shew of contrition and sorrow, when as indeed their hearts are no whit humbled; but you shall not doe so. The reason of the former prohibition, is drawne from the practice of hypocrites, which is set out by the end and fruit thereof: their practice is to *disfigure their faces*, therein is all their sorrow: their end is ostentation, *that they might be seene unto men to fast*. And the fruit is answerable, *Verely I say unto you, they have their reward*: that is, reputation and prayse

[e] Ezra 9.3. [f] Ios.7.6

[d] Nehem. 2.2.

praise of men. Thus when wee see that Christ condemnes not religious fasting, nor godly sorrow therein, no nor yet the seemely signes of godly sorrow; but onely hypocriticall fasting, when men have mournfull looks without humble and contrite hearts.

The Uses. 1. Here observe the practice of these Scribes and Pharises in Christs time: they did not onely fast often, as twice a weeke, but they were carefull in observing all outward rites and signes pertaining to a religious fast: yet as in the two former duties of Almes-deeds, and prayer, so in this, the principall thing is wanting; that is, truth and sincerity of heart; for their fowre looks came not from forrowfull hearts: they were whole and righteous in their owne conceit, and so needed not the Physician Christ Jesus, nor amendment of life. Now in them we may see a true patterne of the property of naturall men in matters of Religion: they more busie themselves about the outward worke, than inward truth; they content themselves with outward rites and ceremonies, and little regard the true worship of the heart. See this in [b] *Ahab*, who humbled himselfe outwardly in great measure, for feare of punishment, but hee contented himselfe therewith, and never came to true humiliation of heart, in sorrow for sinne, for hee continued still in his old sinnes: and the Israelites, both in the wildernesse, and in the land of Canaan, when God afflicted them, would humble themselves and seeke his favour; but yet not in constant sincerity and truth: for as [c] *David* saith, *They flattered him with their mouth: —for their heart was not upright with him*: they performed the outward ceremonies, and [d] so *drew neere to God with their lippes, but their heart was farre from him.* And thus it goeth generally with naturall men: the whole religion of the Papists standes in outward ceremoniall actions, partly Jewish, and partly Heathenish; and when they have observed them, they looke no further. And so it fareth with many among us, that professe true religion; for the ignorant sort (which are very many every where) content themselves with the outward actions of religion; as comming to Church, hearing the Word read, and sometime preached, and receiving the Sacrament once or twice a yeare; and when the worke is done (though without understanding) yet all is well, they thinke God is served well enough. Yea, many that have knowledge doe yet rest in the outward actions of religion; for doe not some esteeme the conscionable endevour of morall obedience to bee but precisenesse? and so though they beare some shew of religion, yet they reproach the power of it in others. And another sort doe onely so farre forth maintaine and professe religion, as it standeth with the good of their outward estate, and their peaceable fruition of wealth, honour, and delights, and so make a policy of religion and piety. But let all these take heed unto their

[b] 1 King. 21.29.

[c] Psal. 34.36.37

[d] Isa. 29.13.

Three sorts corrupt in religion. 1 2 3

soules, and betime repent, for these practises make them hypocrites in religion, whose end will be damnation; and therefore bring thy heart to God with thy outward worship and content not thy selfe with the shew of godlinesse, but get the power of it, and shew it in thy conversation; and embrace religion for it selfe, and not for the world.

Secondly, is the Pharises fasting condemned of Christ, because they rested in the outward worke, and did it in ostentation, for the prayse of men? then doubtlesse Popish fasting is abominable, because it aboundeth with more abuses: For 1. in their religious fasts they allow one meale, so it be not flesh; and besides that, drinking of any kinde of wines, or drinkes, taking of electuaries, and strong waters, conserves and such like, at any time of the day; which is a mock-fast, and nothing else. 11. They make distinction of meats necessary to a fast, and that not for evill ends, as Magistrates may doe; or for temperance sake, as private men may doe: but for conscience sake, which is *a doctrine of devils*, as the [e] Apostle saith. 1. 1. They binde men in conscience to many set dayes of fasting, and make the omission thereof a deadly sinne; wherein they take away our Christian libertie: for there was no want of care in our Saviour Christ, to appoint all good meanes for mortifying of the flesh, and yet hee prescribed no set fasts in the new Testament. 1V. They make fasting meritorious, teaching, that a man thereby may satisfie Gods justice; whereby they doe blasphemously derogate from the all-sufficiencie of Christs obedience and passion. Now fith they have thus defaced religious fasting, let us learne by Christs command, not to fast as the Papists doe.

Thirdly, Christ saying to his Disciples, *when ye fast*, takes it for granted, that sometimes they fasted, and so ought to doe: and here he blames the Pharises, not for fasting simply, but for their hypocrisie therein: whereby wee see that Christ requires of all the godly, that when just occasion is offered, they should fast, either publikely, or in private. And if Christ blame the Pharises for their bad manner of fasting, then much more will hee blame them that fast not at all, though never so just occasion bee given unto them: for in this case it is not a thing indifferent, but necessary: for the want whereof, God doth many times renue and increase his judgements, as we may see, Isa. 22. 12, 13, 14. Wherefore to move our hearts hereunto, let us consider these reasons: *First*, we have herein the worthy president of most holy men in times past, who carefully performed this duty, when occasion was offered; as *David, Daniel, Ezra, Nehemiah, our Saviour Christ, and his Apostles*, especially [f] *Paul*, who fasted often: now their examples must be a cloud of witnesses unto us, for we come farre short of them in many graces of God, and in obedience, and therefore had more need to humble our selves. *Secondly*,

Popish fasting is abominable. *Reasons.* 1 Aquin. 2.2.q. 147.a.6.8. Navar.c.22.n.13, 14.15. 2 Bellarm. de bon. operib. partic. l.2. c.5.and 7. [e] 1 Tim.4.3. 3 Tollet. instr. Sacer. l.6.c.5. 4 Tollet. instr. Sacer. l.6.c.6. Christ requires fasting on just occasion. Motiveste fasting. 1 [f] 2 Cor.11.27.

Matth. 6. vers. 16.

2 Occasions of fasting.
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Secondly, we have among us continuall occasions of fasting, both in publike and private: as, I. Gods judgements present; for when have wee beene free from some one of these, either famine, or pestilence, or unseasonable weather? II. Gods judgements imminent and hanging over our heads; for our professed enemies watch for our subversion, and we are in danger to have the kingdome of heaven taken from us, in the power of the Gospell, the comfort of prayer, and of the Sacraments, because we doe not bring forth the fruits thereof. III. Wee have our owne corrupt natures to subdue, and many sins to breake off, with particular judgements upon our selves to remove; for any one whereof wee have great need to fast often. IV. Though we had no such cause in regard of our selves, yet the horrible sinnes that abound in our land, are cause sufficient to bring us on our knees. *Paul*[t] *feared hee should bee humbled at Corinth, in bewailing many that had sinned:* and shall not the common Atheisme, the contempt of Gods word and judgements, the blasphemies, oppression, and fearefull securitie of this age cause us to waile and mourne? V. Wee should oft humble our selves for the Church of God; and for the continuance of the Gospell in sinceritie among us, and to our posteritie: hereby we shall best expresse *zeale for Gods house*, which should *eat us up*, as it is said of [d] *Christ, and of*[e] *David: Gods Ierusalem should be our*[f] *chiefe joy:* and we must testifie it by [g] *praying for the peace thereof: Christ prayed and*[h] *fasted when he chose his Apostles for the planting of his Church:* much more therefore must we doe it for the continuance of it.

t 2 Cor. 12. 21.
d Joh. 2. 17.
e Psal. 69. 10.
f Psal. 137. 6.
g Psal. 122. 6.
h Luk. 6. 12. 13.

Of care for the bodie.

Fourthly, Christ here disallowes not only the affectation of praise in these Pharises, but the disfiguring of their faces by a kinde of pining of themselves; whereby hee would teach us, that a true fast stands not in the afflicting and weakning of the bodie. Now albeit few offend this way at this day, for most are given too much to pamper the flesh; yet here may fitly bee shewed, what care men ought to have of their bodies. And first of all, a two-fold care must be avoided; as well *an immoderate care to pamper the bodie with meat and drinke*, for that makes the heart heavie, and the head drousie, and hereby lust is kindled, and sinne cherished; which the Apostle forbids, Rom. 13. 14. as also *too little care*, whereby the bodie is pined and pulled downe to overmuch weaknesse, which is one thing here reproved. The *care required* is that moderate regard unto the bodie, whereby it is so sustained by meat and drinke, that it may alwayes become the temple of the Holy Ghost, and a fit instrument for the soule unto workes of righteousnesse, and the worship of God. Now hee that would thus order his bodie, must doe two things: First, he must observe perpetuall temperance in food and rayment, taking that which may well suffice nature, but not fulfill the lusts thereof. Secondly,

A if this will not serve to subdue the flesh, but that it will still rebell against the law of the spirit of life, (as in some it will not) then fasting must be used, in which the bodie is to be afflicted, and the soule humbled, for the subduing of the rebellious flesh: but yet herein we must beware, that we destroy not our health, our strength, or our constitution; for thus we neglect our life, which is a sinne of murther: wherein (though few) yet some doe offend, who in the meane time live in the practice of foule and grosse sins otherwayes.

Outward exercise more embraced than weighted duties.

B Fifthly, here note how farre the Pharises goe in outward humiliation: they are content to afflict their bodies, even to the disfiguring of their complexion; but yet they will not repent and leave their sinnes, no though *John Baptist* and Christ preach repentance unto them: wherin behold the properties of our corrupt nature in Gods service: if outward actions and bodily exercises will serve the turne, we can be content to bestow much cost, to take great paines, and to endure some affliction; but yet still we desire to live in our sinnes. This is evident in Poperie, for who are more austere to their owne bodies, in watchings, wandring, in whipping themselves, fasting, &c? and yet where is more abhominable filthinesse than among them? and this makes that religion so embraced, because in dispensing with sinne, for the performance of these bodily actions, it fits so well to our corrupt nature. Wherefore let us

C take notice of this our corruption, and though we must not neglect the humbling of the body upon just occasion; yet let us principally look to the mortifying of sinne, and the obedience of the heart.

v. 17 *But when thou fastest, anoint thine head, and wash thy face.*

18 *That thou seeme not unto men to fast, but unto thy father which is in secret; and thy father which seeth in secret, will reward thee openly.*

D Christ the true Doctor of his Church, having in the former verse sought to reforme the exercise of Fasting, from Pharisaicall abuses, doth in these two verses seeke to restore the same to his right use; not so much intending to command us to fast, as to bring us to the right manner of fasting.

The Exposition. When thou fastest, &c. It seemeth that Christ here speaketh especially of a private fast: for besides that he useth words of the singular number, *Thou, Thine, &c.* he injoyneth

neth the concealing of it from others, which cannot bee done in a publike fast: and yet the maine thing here injoyned, is the approbation of the heart unto God, which must be obtained in all religious fasts, as well publike as private. *Anoint thine head, and wash thy face:* Here Christ alludeth to the custome of the Jewes, who to shew their cheerefulnesse, used to annoint their heads with sweet ointments, and to wash their faces; as wee may see by *Naomies* command to [a] *Ruth*, and by [b] *Davids* practice, when hee perceived his childe was dead, and would refuse that hee had ceased from mourning for it: as also by the speech of Christ, justifying the woman that anointed his feet with ointment, *Mine*[c] *head thou addedst not unto: but she hath anointed my feet with ointment:* for as *David* saith, *God giveth oyle to make the face to shine*, Psal. 104. 15. But yet these words are not to be taken properly, neither doe they bind us to anoint our heads when we fast, as may appeare by these reasons: 1. If the words should bee taken properly, then should Christ condemne all the fasts of holy men in the old Testament, who used neither ointments nor washings, but abstained from all such bodily delights for that time. 2. Christ should command contraries, namely, the use of such things in fasting, as were more proper to feasting, wherein men use to bee joyfull and cheerefull. 3. Hee should injoyne that to some countries, which were not in their power, or at least could not bee used of them without excessive charges; as in this or other cold countries, where sweet oyles are rare and costly. The true meaning therefore must bee gathered out of the circumstances of the place: now Christs intent is here, as in the former points of Almesdeeds and prayer, *to prescribe unto men the approving of their hearts unto God in fasting, by avoyding ostentation thereof, and desire of the praise of men:* and therefore he names such behaviour, as doth no way intimate a fast unto others; meaning thereby, that wee should conceale our private fasts from men: as if he should say, *When thou fastest privately, so carrie thy selfe, that it may not appeare to men that thou fastest, and in all thy fasts seeke only to approve thy heart unto God.*

a Ruth 3. 3.
b 2 Sam. 12. 20.
c Luke 7. 46.

A

B

C

D

The words thus explained containe two parts; a *commandement*, and a *reason* thereof. The *commandement* is two-fold: First, that we should conceale our fasts from men, intimated by *wash thy face, and anoint thy head*: Secondly, that we should seeke to approve our selves, not to men, but to God in our religious fasts, in these words, *That thou seeme not to men to fast, but to thy father which is in secret.* In this first branch of this commandement we may learne, that the private worship of God must bee performed privately unto God, and concealed from men: for that which is here said of private fasting, which is a meanes to further our prayers, is true of prayer it selfe, and of every part of Gods private worship, for there is the same reason of all: as may thus appeare; First, that actions of Gods worship, there must be observed an holy comelinesse and decencie, which is then done, when they bee performed with fit and convenient circumstances; that is, publike actions of worship, with publike circumstances; and private actions, with private circumstances: as publike prayer must bee made of a publike person in a publike place, with an audible and loud voice; and private prayer must be made in a private place, by private persons, with a still and low voice, and other seemly private gestures. Secondly, when private worship is performed with publike circumstances, there are many occasions given to ambition, pride, and hypocrisie; but being done privately, these occasions are prevented, and the heart is more fitted to seeke the approbation of God only.

Outward forms in Gods worship.

1 Of private preparation to Gods publike worship.

This doctrine serves to direct our practice in Gods worship; as first, that we must not reserve our private preparation to Gods publike worship, till we come to the publike congregation; but prepare our selves at home privately in our chamber or closet: for though to pray every where bee lawfull, yet because convenient circumstances must bee observed in all our actions of worship, therefore private prayer in a publike place is not so seemly nor convenient; for publike circumstances doe not beseeme private worship. *Quest.* What if a man wanted time, or had forgot to prepare himselfe before hand? *Answ.* Slight pretences cannot justifie any disorder in Gods worship: and yet if a man will needs there performe his private preparation, he must conceale all outward signes of prayer, and only lift up his heart unto God: for a good duties may become offensive by inconvenient circumstances. Secondly, this shewes how Christian families must order their private exercises of religion, namely so privately for voice and gesture, that they may conceale the same from others, beside their family present: and so must particular persons praying alone, observe such circumstances as may conceale their prayers from others: for all occasions of ostentation must bee avoided, that so the heart may apply it self wholly towards the Lord.

2 How private families must worship God.

That thou seeme not to men to fast.] This is the second branch of Christs commandement, wherein we learne a second dutie in a religious fast; namely, *that therein wee seeke to approve our selves and our actions only to God:* for which end, wee must observe three things. 1. With our fasting wee must joyne a conversion of our heart from sinne unto God: Joel 2. 12. *Turne you unto me with all your heart, and with fasting:* there God hath joyned them together, and they may not be severed. Now that our hearts may turne to God in fasting, wee must have especiall regard to our behaviour both *before, in,* and *after our fast*, whether publike or private. *Before the fast*, wee must prepare our selves thereto:

What fasting is approved to God in fasting, and how.

Matth.6. verſ.17,18.

thereto in an holy manner, by a ſerious conſi-
deration of the cauſes and occaſions of our faſt:
a worthy example hereof we have in a *Iehoſhaphat*, who conſidering a fearefull judgement to
be at hand, in the approaching of his enemies,
was ſore afraid, and thereupon ſet his heart to
ſeeke the Lord, and proclaimed a faſt. *In faſting*
wee muſt labour to have more tender affecti-
ons, and deeper humiliation than ordinarie:
1 Sam. 7.6. the Iſraelites humbling themſelves
in faſting for their idolatrie in *Miſhpah, drew
water, and powred it out before the Lord:* which
words import their deepe humiliation, whe-
ther it were by abundant weeping, (as ſome ex-
pound the place) or by powring out water in-
deed, to ſignifie, that they powred out their
ſoules before the Lord. *After the faſt* we muſt
labour for reformation and amendment of life,
that our behaviour both towards God and
man, may be everie way better than before. A
notable example hereof, we have in the Jewes,
who having renued their *covenant with God*, upon their b humiliation, did not only b *write it*,
and c *ſeale unto it*; but *bound themſelves there-
to by* d *curſe and oath*. 2. That we approve our
ſelves and our action to God in faſting, we muſt
be ſure we propound unto our ſelves therein the
right ends of a religious faſt, which wee have
before propounded: for if we faile therein, and
propound other ends unto our ſelves, wee cor-
rupt the whole action unto our ſelves. 3. With
our faſting we muſt joyne the duties of the ſe-
cond Table, in the works of juſtice, mercie, and
love to our brethren: for without theſe, our
love to God is not ſincere: nay, God rejects
that bodily humiliation, which is ſevered from
the exerciſe of mercie and compaſſion, as wee
may ſee at large, Iſa. 58. 3, 4, &c. I ſhewed be-
fore that we had juſt cauſe to humble our ſelves;
which when we doe, we muſt be carefull thus
to approve our hearts unto God.

Thus much of the commandement: now
followeth the reaſon thereof, drawen from the
promiſe of Gods reward to them that faſt in an
holy manner: *And thy father which ſeeth in ſe-
cret, will reward thee openly:* that is, *ſeeing thee
intend only to approve thine heart and action unto
God in faſting, will give thee an open reward at
the laſt day.*

Popiſh concluſion. I

Bellarm. de bon. oper. in part. l.2. c.6, & 12.

This Text the Papiſts doe notably abuſe, to
prove two hereticall concluſions touching fa-
ſting, Firſt, *that faſting in it ſelfe for any good
end, is a part of Gods worſhip*, becauſe it hath a
promiſe of open reward, even life everlaſting,
made unto it, as before was made to prayer and
Almes-deeds; and therefore muſt needs bee
of the ſame nature with them: for things indif-
ferent, and bodily exerciſes, profit little; that
which hath the promiſe is a part of godlineſſe,
1 Tim.4.8. *Anſ.* This promiſe is made to him
that faſteth, not to the worke; and that not ſim-
ply for his exerciſe of faſting, but for his repen-
tance, converſion, and invocation, which goe
with faſting, and are furthered thereby. But

Matth.6. verſ.17,18.

they alleage, that c *Anna ſerved God with faſ-
ting and with prayer*. *Anſw.* In the old Teſta-
ment, faſting was a part of Gods worſhip; for
it was commanded to be performed *the tenth
day of the ſeventh moneth*: and then alſo was
the making and performing of vowes, a part of
religious worſhip commanded of God. Now
in all likelihood *Annah* had bound her ſelfe by
vow to God, to that courſe of prayer and fa-
ſting, and therefore was approved of God
therein. But now in the new Teſtament, wee
have no commandement for ſet faſts or vowes:
and therefore the caſe is not the ſame, and ſo
her example cannot prove the thing for which
they alleage it: indeed we have the vow of mo-
rall obedience made in baptiſme, but that everie
one is bound to performe that takes God for
his God, though he ſhould not vow it. Againe,
a man may bee ſaid to ſerve God in prayer and
faſting as *Annah* did, becauſe prayer is a true
part of Gods worſhip; and though faſting in it
ſelfe bee not the worſhip of God, yet being
joyned with prayer, it is a notable furtherance
thereunto: and being ſo performed upon juſt
occaſion, it is a part of his worſhip, becauſe hee
requires it.

II. Popiſh concluſion. Bellarm. de bon. oper. in part. l.2. c.12.

The ſecond concluſion which the Papiſts
would gather hence, is; *that Faſting ſatisfieth
Gods juſtice, and merits remiſſion of ſinnes, and
life everlaſting*; becauſe this promiſe of open
reward is here made unto it. *Anſw.* We muſt
know, that the promiſes of God for remiſſion
of ſinnes and life everlaſting, being grounded
upon Chriſt, are only made to them that be re-
generate and beleeve in Chriſt; and ſo they are
not made to him for his works ſake, but for his
faith whereby he is in Chriſt, and ſo indeed are
made unto him for Chriſts ſake only, in whom
we grant, that God of his free grace makes him-
ſelfe a debter by his promiſe to everie beleever
that doth any good worke: yet the debt is not
due to us for any thing we do, but due to Chriſt
who hath merited it, and in Chriſt due to us.
But it will be ſaid, that workes are oft menti-
oned with Gods promiſes, and eſpecially faith,
which is a worke. *Anſ.* True: but yet the re-
ward promiſed is not given for works ſake, nor
yet for faith; but for Chriſts ſake, whoſe merit
imputed to us is received by faith, which faith
we teſtifie by works: and ſo according to our
faith and works, we receive a reward of God,
but not for them: as Chriſt ſaid to the Centu-
rion, f *As thou haſt beleeved, ſo be it unto thee*.
Thus then muſt wee conceive of this promiſe
made to faſting; though in it ſelfe it be a bodi-
ly exerciſe; yet being done in obedience to
God upon juſt occaſion, by him that beleeveth
in Chriſt, and being joyned with prayer and
converſion to God, it is a worke of faith, and
ſhall have a reward.

Now this gracious promiſe made to faſting
in this holy manner, muſt ſtirre us up to a love
of this exerciſe, and to the practice of it, ſo oft
as juſt occaſion is given. And undoubtedly one
ſpeciall

a 2 Chron. 20.3.

b Nehem. 9.38. c chap. 10.1. d verſ. 29.

e Luk.3.37.

f Matth.8.13. How faithing ſhall have a reward.

Matth.6. verſ.19,20.

ſpeciall cauſe of the continuall renuing of Gods
Judgements among us is, becauſe we humble
not our ſelves by prayer and faſting under Gods
mightie hand. It were therefore to be wiſhed,
in regard of the manifold juſt occaſions, that
publike faſts were more often commanded by
publike authoritie, and private faſts more con-
ſcionably uſed in every family.

And thus much of the fourth part of Chriſts
Sermon, containing a reformation of abuſes in
Almes, Prayer, and Faſting: out of all which we
muſt learne this one thing which Chriſt princi-
pally intends; to wit, *in all holy duties to avoid
hypocriſie, endevouring to doe them with that
ſimpliciti e and ſincerit ie of heart, whereby we
truely deſire to have God and not man the ſeer
and approver of them.* And ſo ſhall our workes
be not onely good in themſelves, but in us, and
acceptable unto God: otherwiſe, if we doe them
in oſtentation, or for other ſiniſter reſpects,
the hypocriſie of our hearts defiles our good
workes, and ſo makes them unacceptable unto
God, and unprofitable to our ſelves.

The fifth part of Chriſts Sermon.

v. 19 *Lay not up treaſures for your ſelves upon the earth, where the moath and canker corrupt, and where theeves dig thorow and ſteale.*

20 *But lay up treaſures for your ſelves in heaven, where neither the moath nor canker corrupteth, and where theeves neither dig thorow, nor ſteale.*

Here beginneth the fifth part of this excellent
Sermon, and it continueth to the end of this
chapter; wherein our Saviour Chriſt intendeth
to reforme his hearers of covetouſneſſe, and to
worke in their hearts a moderate care and deſire
of worldly things. Now the order of this diſ-
courſe is this; Firſt, he layes down the ſubſtance
of his perſwaſion, and then enforceth and ampli-
fieth the ſame. The ground and ſubſtance of
Chriſts perſwaſion, conſiſts in a double com-
mandement: the firſt ſhewes what we muſt not
doe in reſpect of treaſures, v.19. the ſecond, what
we muſt doe, v.20. both which he enforceth by
their ſeverall reaſons, in the ſame verſes: as alſo
with a reaſon common to them both, verſ.21.

Sermon of Gen.

For the firſt commandement, *Lay not up treaſures, &c. The meaning.* The word here tranſla-
ted *lay up*, is more ſignificant in the originall,
than our Engliſh doth expreſſe; for it imports
two things: Firſt, to *gather together*: ſecondly,
to *hoord or heape up in ſtore* things gathered, a-
gainſt the time to come; ſo Rom.2.5. *Thou
heapeſt up unto thy ſelfe, &c. Treaſures*, that is,

worldly wealth in abundance, pretious things
ſtored up; as ſilver, gold, pearls, &c. *Upon earth*:
here Chriſt aimes not ſo much at the place, as at
the kinde of treaſures; for heavenly treaſures
may be laid up while we are here on earth: and
therefore he forbids hoording of earthly trea-
ſures. *For your ſelves*: that is, reſpecting your
private gaine and benefit, all reſpect to the good
of the Church and Common-wealth laid aſide.
So then the words beare this ſenſe, *Take heed
that you gather not riches together, to hoord up
here below, for your owne private uſe and benefit
alone, making them your treaſures in which you
put your truſt, and place your joy and delight.*

But yet that we may not miſtake the mean-
ing of our Saviour Chriſt, I will diſtinctly ſet
downe what things Chriſt forbiddeth not, per-
taining to the gathering or keeping of world-
ly goods; and then what it is which he doth di-
rectly forbid. There be three things reſpecting
the world, which Chriſt forbiddeth not: *viz.*

Three things allowed about wealth.

1. *Diligent labour in a mans vocation*, whereby
he provides things needfull for himſelfe, and
thoſe that depend upon him; for elſe he ſhould
be contrarie to himſelfe, *injoyning man to eat his
bread in the ſweat of his face*, Genetis 3.19. and
commanding that *he that will not labour, ſhould
not eat*, 2 Thel.3.10. 11. *The fruition and poſſeſſi-
on of goods and riches*: for they are the good
bleſſings of God being well uſed, and have
beene poſſeſſed of Gods children, as *Abraham,
Iob, Salomon. &c.* 111. The gathering and lay-
ing up of treaſures is not ſimply forbidden, for
the word of God alloweth hereof in ſome re-
ſpect, 2 Cor.12.14. *The father muſt lay up for the
children*: and the Diſciples underſtanding
of the generall famine, by the prophecie of
Agabus, which ſhould be in all the World,
a *gathered proviſion aforehand for the brethren
in Judea*: and b *Ioſeph s provident wiſdome* is
commended by the holy Ghoſt, for hoording up
the corne in Ægypt, againſt the time of dearth,
for the common good: and the c *Temple of God
had his treaſurie* by Gods appointment, for the
upholding and repaire thereof; ſo that Chriſt
doth not ſimply forbid all gathering and laying
up of treaſure or wealth.

1

2

3

a Act.11.28. 29,30. b Geneſ.41.48. Act.7.10.

c 1 King 7.5.

Practices of covetouſneſſe here forbidden.

What is it then which Chriſt here forbids?
Anſ. Sundry practices of covetouſneſſe, where-
of the firſt is *exceſſive ſeeking of worldly wealth*,
when men keepe no meaſure nor moderation
therein; although God give ſufficient, yet they
are not content, their deſire is ſo unſatiable.
And that we may ſee the danger of this practice,
I will here ſhew how farre forth a man may
ſeeke for and lay up worldly wealth: for the
better underſtanding whereof, this diſtinction
of worldly goods muſt be laid downe for a
ground; They are either *neceſſarie, abundant*, or
ſuperfluous. Neceſſarie goods are of two ſorts;
either neceſſarie to mans nature, without which
no man can live, nor family ſtand; as meat,
drinke, apparell, lodging, &c. or neceſſarie
to a mans ſtate and condition of life, without

How farre a man may ſeeke for worldly wealth.

Three degrees of worldly goodes: 1. Neceſſarie.

how farre forth things necessarie may be laid up.

c Prov. 30 16.

3. Abundance.

2. Superfluitie.

A rule for provision of worldly things.

c 1 Tim. 6 7.

which he cannot exercise the duties of his calling wherein God hath placed him; as bookes to a student, tooles to a trades-man, &c. Now here ariseth the question: How much of these things are to be counted necessarie, and so may be provided for, and laid up? *Ans.* The opinion and judgement of the covetous man must be no rule in this case; for his corrupt heart is unsatiable, like the sea which cannot be filled, *and like* d *the fire, that never saith, it is enough.* Now because of the diversitie of mens estates, by reason of their difference in properties and conditions, there can be no certaine rule set downe: for that which is enough for one, will not suffice another: and therefore the judgement and practice of the godly-wise, who know how to use the creatures as blessings of Gods providence, must be our rule to judge what is necessarie: other rules we have not in the Word, but what they judge needfull, according to the Word, that must be esteemed necessarie, and accordingly provided. Yet further this may here be added, that things must not be deemed necessarie, onely in regard of the present use, but also with respect to the time to come, wherein they may be needfull. *Example.* A trades-man having nothing besides his trade to live upon, may provide for things necessarie, while his strength continueth, to maintaine himselfe in old age, when through decay of strength or sight, he is not able to worke. And so a man having many children, may in the use of lawfull meanes, provide for their portions before-hand, that when their age requireth, he may therewith dispose of them in some good state of life. The second sort of worldly goods is *Abundance*, whereby I meane that plentie and store, which serves not onely for necessitie, but for holy comelinesse and delight. The third sort is *Superfluitie*, whereby I meane such abundance, as a man hath neither use of for the present, nor in any likelihood shall have for the time to come.

Now these grounds thus premised, I set downe this rule touching mans provision for worldly wealth. *Things necessarie for mans person and his calling, a man may seeke for and lay up; but for abundance, and for superfluities, no man ought to labour or be carefull:* hereto Christ hath put this barre, *Lay not up treasures for your selves:* and *Salomon* prayes as directly against superfluitie, as against povertie, Prov. 30. 8, 9. *Give me not riches nor povertie,* (saith he) *but feed me with food convenient for me:* and he renders this reason against abundance, *lest I be full and denie thee, and say, who is the Lord?* Now hence I reason thus; looke what we may aske of God, that onely must we seeke for, and no more: but we may onely aske for things necessarie; for to pray for abundance we have no warrant, and therefore we must onely seeke for necessaries, and not for abundance. Hereto the Apostles rule agreeth well, c *If we have food and rayment, let us herewith be content: for they that would be rich or abound* (as the word signifieth) *fall into temptation and snares. Quest.* If we may not pray for abundance, what must we doe, if God give abundance? *Answ.* If God blesse us with abundance, upon our moderate labour and care in our lawfull callings, we must receive it thankfully, and as good stewards lay it up to be bestowed on good uses, either in our families, or in the Church and Commonwealth, as God in his providence shall offer us just occasion.

Now this being evident, that we must onely seeke for things necessarie, and no more; then we must all learne to beware of carking care, and be contented with things necessarie, when God gives them. And to move us hereunto, consider the reasons following: First, it is Gods commandement, that we should be contented with things necessarie, 1 Tim. 6. 8. and therefore we must make conscience of obedience in the practice of contentation. Secondly, they that are greedie after abundance, have many temptations to bad dealing, and so can hardly keepe a good conscience: *They fall into snares* (as the f Apostle saith) *and into many foolish and noysome lusts, which drowne men in perdition and destruction.* Thirdly, in time of persecution (which oft accompanies the Gospel) the richer a man is, the more danger he is in to forsake the truth; for the heart of man is naturally so glued to the World, that without Gods speciall grace, it will sooner forsake Christ, than worldly wealth: this we may see in *Demas*, who *to embrace the World, forsooke Paul*, 2 Tim. 4. 10. whereupon Christ saith, *How hardly can a rich man enter into the kingdome of Heaven.* And thus much of the first practice of covetousnesse, which is excessive care and labour after worldly goods.

Moeves to contentation. 1 2

f 1 Tim. 6 9.

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Marke 10. 23.

The second practice of covetousnesse which Christ here forbids, is *when men seeke onely or principally for worldly goods, neglecting spirituall graces in regard thereof.* This appeares by the opposition of the next verse unto this, *lay not up for your selves earthly treasures, but lay up for your selves treasures in heaven.* This was *Esaus* practice, *who sold his birthright for a messe of pottage*, Hebr. 12. 16. and the sinne of the Gadarens, that upon the losse of their swine, *desired Christ to goe out of their coasts*, Luke 8. 37. And this is the sinne of ourage, wherein many things, nay, almost every thing, which may yeeld profit or delight, is cared for above the Word; or else how could there be so much preaching, and so little profiting, but that mens thoughts and delights are taken up with earthly things? but this is a preposterous and disordered care, which every one must labour to reforme, as Christ commands, verse 31.

The second practice of covetousnesse.

The third practice of covetousnesse is forbidden, is *to put trust and confidence in worldly things treasured up:* this is the *Idolatrie of the heart*, for looke whereon a man sets his heart, that he makes his God, and therefore is *covetousnesse*

The third practice of covetousnesse.

g Marke 10.24.

h Psal. 52. 7.

i Psal. 62. 10.

The fourth practice of covetousnesse.

f Marke 12.40.

Rust.

The vanitie of the creatures.

Vse 1.

Obadiah 21.

Rom. 2. 5.

That the Papists make the true treasure. Aquinas 3. p. q. 25. art. 1. ad 3. p. q. 27. art. m. q. 25. Tolet. in 1. 6. Sacerd. l. 6. c. 21.

covetousnesse called *idolatrie*, Colos. 3. 5. Hence it is that Christ makes it *so hard a thing for a rich man to enter into heaven*, Matth. 19. 23, 24. because *they g trust in their riches*: and if we marke well, we shall finde it commonly true, that rich men are proud hearted and secure, not regarding Gods judgements, nor the meanes of their salvation; for *they h take not God for their strength, that trust in their riches.* *Davids* counsell therefore must be followed, i *If riches increase, set not your heart thereon.*

The fourth practice here forbidden, is *when men lay up for themselves onely, without regard to the Church or Common-wealth, or releefe of the poore.* This is a devilish practice: for every one is but a steward of that he hath, to dispense the same for Gods glory to the good of other. The poore are Gods poore, and members of his family, and therefore hee requires, that every steward in his family should see they have their portion: God will call the rich to the raccount, when this will not be taken for good disposing, to say I kept my riches to my selfe: so much will the slothfull servant say, *that hides his talent in a napkin.* And therefore let us learne to make conscience hereof, with the rest of these bad practices.

Where the mouth and canker corrupt, and where theeves digge thorow and steale. These words containe a speciall reason of the former commandement, to this effect: *Earthly treasures, as riches, raiment, &c. are subiect to be carried away by theeves: and therefore we must not excessively or principally seeke after them, set our hearts upon them, or hoord them up for our selves.*

The Exposition. The word translated *moath*, signifieth a worme that eateth the finest cloth, and consumeth the best garment: yet here it must be taken more largely, for any worme that doth destroy or consume any creature. And so the word translated *canker*, must be largely taken, for any thing that by rust or fretting doth eat into and consume metall, or any other creature.

Here then Christ noteth a two-fold vanitie of the creatures, both in respect of their nature, and of abuse: for their nature, they are subject to corruption by rust, moath, and canker, be the creatures never so pure and costly, as gold, silver, pearles, &c. for the heavens themselves are subject to vanitie. And for abuse, they are subject to the injuries of ungodly persons, theeves may steale them, and covetous persons may hoord them up that they shall serve to no use. Now if all earthly treasures be subject to vanitie both by corruption and abuse, then we must not make them our chiefe creatures, but seeke for them, and use them in a moderate and sober manner. *Quest.* But whence came this vanitie upon the creatures? *Ans.* God hath subjected them unto it for the sinne of man, Rom. 8. 20.

The consideration hereof must let us see the

grievousnesse of our sinnes, and the greatnesse of Gods anger due thereunto, in that he hath imprinted the stampe of his wrath upon every creature for the sinne of man, by subjecting it to this two-fold vanitie. And therefore when we see a moath upon apparell, or rust and canker upon metall, or other creatures corrupting them, we ought rather to be humbled for our sinnes, than to suffer our hearts to be drawne to immederate desire and delight after earthly things. Secondly, are the creatures that never sinned, subject to vanitie for mans sinne? then how vaine a thing is man, that by his transgression bringeth vanitie upon the creatures? let us therefore in them behold our owne vanitie, and when we pitie them, learne to lament our owne iniquities.

v. 20 *But lay up treasures for your selves, &c.* Christ having shewed what we must not doe in respect of treasures here on earth, and knowing mans inclination to be such, that he will needs have something for his treasure, doth here come to the *second branch* of his commandement; shewing what treasure we must lay up for our selves, and enforceth us thereto by a speciall reason. The treasures we must lay up are *treasures in heaven. Quest.* How should we lay up treasures in heaven, for we cannot of our selves come there; no man can give himselfe; the beginning, progresse, and accomplishment of our Salvation is of God in Christ wholly? *Ans.* It is usuall with God in Scripture, to ascribe the worke of the principall efficient cause, to the instrument the end. This in the last verse of *Obadiah*, *Preachers, are expresly called Saviours*: and 1 Tim. 4. 16. *In doing this thou shalt both save thy selfe, and them that heare thee*: and 1 Cor. 4. 15. *I have begotten you through the Gospel*: and yet both salvation and regeneration are the workes of God alone, onely Preachers are the instruments thereof. So in this place, to make us rich with heavenly treasures, is the worke of God alone: for we rather *treasure up unto our selves wrath against the day of wrath*, by our transgressions: and yet because we are instruments by his grace in the use of meanes to get this treasure, therefore he giveth this commandement unto us, as though the worke were wholly ours, though himselfe be the principall Author.

But yet that we may the better conceive of, and practice this commandement, two points are to be considered. *First*, what this treasure is: *Secondly*, how a man must lay it up for himselfe: both these we must marke with reverence, because they are points of great weight and moment, in the practice whereof standeth our salvation. For the first: In searching it out, we will first consider, what is erroneously thought to be this treasure which Christ would have us to lay up. The Church of Rome hath for many hundred yeares, abused the World here-abouts, making *the overplus of Christs merits, and of the merits of Saints and Martyrs, to be the trea-*

sure of the Church, which being gathered together and put into a ſtore-cheſt, is (ſay they) in the Popes cuſtodie; and he alone hath the plenary opening and ſhutting of this cheſt, and the ordering and diſpoſing of theſe merits: by vertue whereof hee gives out Indulgences and Pardons, when and to whom hee will. And hereby indeed he maintaines and upholds his kingdome: for hereby comes infinite wealth and revenewes. But this cannot be the true treaſure; nay, it is corrupt and deceitfull for two cauſes: for firſt, hereby they abaſe the true treaſure which is Chriſts merits, by adding ſupply thereto from the merits of Saints: for if Chriſts merits receive increaſe from the merits of men, then it is not al-ſufficient of it ſelfe, and ſo but a poore treaſure. Secondly, hereby they make the merits of Saints departed, to be the merits of others which live long after them, by the Popes application; which is a thing impoſſible and abſurd: for no man can merit of himſelfe: but ſay he could, yet ſhould his merits be for himſelfe alone and for none other; for every man in regard of ſalvation is a private man, and the reward of his workes he doth that way can onely redound unto himſelfe, onely Chriſt Jeſus our Mediatour, God and man, who was by God himſelfe made a publike perſon for this end, can merit for others.

Anſw.

The true treaſure.

How God is our treaſure.

The true treaſure then (to let the other paſſe) is in a word, *the true God*, that one onely eternall eſſence in three perſons, who made all things, and governs all things; in him alone is all goodneſſe and happineſſe to be found, Gen.15.1. *I am thy buckler, and thine exceeding great reward*, ſaith God to *Abraham*: and Pſal.16.5,6. *The Lord is the portion of mine inheritance* (ſaith *David*) --- *I have a goodly heritage*: which is as much as if he had ſaid, *The Lord is my treaſure*. I will not ſtand on this, for men by the light of nature have ſeene and ſaid thus much. This rather is to be conſidered, how God becomes our treaſure: And for this end we muſt conceive of God, as he hath revealed himſelfe unto us in Chriſt: for out of Chriſt he is not our God, and ſo not our treaſure; but God incarnate is our treaſure: Col.2.3. *In whom*, that is, *in Chriſt, are hid all the treaſures of wiſdome and knowledge*: Col.2.3. *Our life*, even eternall life, *is hid with Chriſt in God*, as in a treaſure. 1 Cor.1.21. *Chriſt is made unto us of God wiſdome, righteouſneſſe, ſanctification, and redemption*: and John 1.16. *Of his fulneſſe*, as out of a full treaſure, *we all receive grace for grace*. Now we muſt not reſt in his incarnation, but conceive further of him as he was crucified for us in our nature, and is ſet forth unto us in his Word and Sacraments: for his *obedience, death and paſſion is our treaſure*, which is revealed and applyed in the Word of promiſe, and in the Sacraments: and *this is that thing prepared of God for them that love him, which eye hath not ſeene, eare hath not heard, neither ever entred into the heart of naturall man to conceive*, 1 Corinth.2.9. But why (will ſome ſay) ſhould Chriſt crucified be called our treaſure? *Anſw.* Becauſe he is the fountaine and ſtore-houſe of all true bleſſings conveyed from God to man. Wouldeſt thou have remiſſion of ſinne, and righteouſneſſe with God? why, *Chriſt was made ſinne for us, that we might be made the righteouſneſſe of God in him*, 2 Cor.5.12. Wouldeſt thou have life everlaſting? *This ſame Jeſus Chriſt is very God, and life eternall*, 1 John 5. *And he that hath him hath life*, 1 John 5.12. Wouldſt thou have comfort in diſtreſſe, and true delight in temporall bleſſings? then get *Chriſt Jeſus*: for he is *life in death*; and without him, the good things of this life be no bleſſings unto us.

How to lay up Chriſt crucified for our treaſure.

II. Point. Having found what this treaſure is, let us now ſee how every one muſt lay it up for himſelfe: for ſo Chriſt here commandeth, *Lay up for your ſelves, &c.* That we may *lay up Chriſt crucified for our treaſure*, we muſt be carefull to doe *five things*, intimated in the parable of him that bought the field wherein the hidden treaſure was: 1 We muſt finde this treaſure: 2 We muſt value it: 3 Obtaine and get it: 4 Aſſure it to our ſelves: 5 Uſe it as a treaſure.

How to finde the true treaſure.

I. Dutie. We muſt needs *finde this treaſure* firſt of all, elſe we cannot value it, nor obtaine it, we cannot aſſure it to our ſelves, nor uſe it. And thus much is implyed in that parable, where it is called an *hidden treaſure*; for we cannot have a thing that is hid before we finde it. Now the *finding of this treaſure* ſtands in Gods revealing of it unto us, letting vs ſee that naturally we want it, and making us feele that we are poore without it, and therefore ſtand in great need of it, whereupon we begin to ſeeke it. Every revealing of this treaſure is not the finding of it, for God enlightens the minde of man two wayes: firſt, generally, whereby a man in reading the Word is able to conceive the true ſenſe and meaning of it. Secondly, more ſpecially, when beſide the generall ſenſe, God makes a man feele the truth and power of the Word in his owne conſcience: and in this ſpeciall illumination ſtands the true finding. This indeed is a great bleſſing of God, but not common to all: for our naturall eyes cannot diſcerne it, and the more we are dazled with the ſight of worldly treaſures, pompes, and vanities, the blinder we are about this ſpirituall treaſure: yea, this treaſure is hid from many that are able to expound the Word of God truely; as Chriſt ſaith, *theſe things are hid* (oftentimes) *from the wiſe and prudent, and revealed unto babes*: for till the Lord give this ſpeciall illumination whereby a man ſees his owne miſerie in himſelfe, and his great need of Chriſts righteouſneſſe, Chriſt is a hidden treaſure unto him. In regard whereof we muſt deſcend into our owne hearts, and there trie whether by the ſenſe of our owne miſerie in our ſelves, and our owne deſire and hungring after Chriſt, God have revealed this treaſure unto us: we may ſay, *b* we

A twofold illumination.

Matth.11.25.

b John 9.41. *ſee*,

ſee, with the Jewes, and *yet be blinde*, unleſſe we truely feele the want of Chriſt in our owne ſoules: oh therefore labour for this ſpeciall illumination; for the doctrine of the Goſpell will never be ſweet and pleaſant to us, till we finde this precious treaſure hid therein.

How to value the true treaſure.

II. Dutie. Having found this treaſure, wee muſt *highly prize and value it*, even above all that we have or can get; nay, more worth than all the world beſides. So did the man in the parable, Mat.13.44. *eſteeme the treaſure hid in the field above all his goods*: And *c* *Paul* ſo eſteemed of Chriſt crucified, that *counted all things loſſe for the excellent knowledge ſake of Chriſt, and judged them as dongue that he might win Chriſt*. This high eſteeme of Chriſt is needfull, if ever we meane to lay him up for our treaſure; and then have we made good progreſſe in this heavenly purchaſe, when wee truly value Chriſt in our hearts at ſo high a rate: and therefore we muſt endevour our ſelves hereunto, and labour ſo to frame our whole converſation in ſpeeches and in action, that they may teſtifie at how high a rate we value Chriſt. And becauſe the word of God reveales Chriſt Jeſus unto us, in which regard it is *d* *called a treaſure*, therefore it alſo muſt be highly valued, even above all earthly things. Thus *David* did, Pſal.119.72. *The law of thy mouth is better unto me than thouſands of gold and ſilver*: verſ.127. *I love thy commandements above gold, yea, above much fine gold*: hereof Wiſdome ſaith, *e* *My fruit is better than gold, even than much fine gold, and my revenewes better than fine ſilver*. It were happie for us if we did thus value the word of God. Many hold there is but one truth, and ſo that be knowne, it is no matter whence it is learned, whether out of Gods word, or the writings of men: but they are farre deceived, for the Scriptures of God onely are *that truth which is according to godlineſſe*; and they alone diſcover unto us this heavenly treaſure, and therefore they muſt have the preheminence in our hearts, and be eſteemed farre above all the writings of men: which if wee would doe, wee ſhould feele that power and comfort of the Word in our hearts, which naturally we lacke.

c 1 Cor.4.6.

How to value the word of God.

e Prov.8.19.

How to get the true treaſure to our ſelves.

III. Dutie. Having found out, and rightly valued this true treaſure, *we muſt ſeeke to get it for our ſelves, and make it our owne*: ſo did the man in the parable, (Matth.13.44.) when hee had found the treaſure hid in the field; and ſo Chriſt here commandeth, *lay up treaſures for your ſelves*. Now that we may get this treaſure to our ſelves, we muſt conſcionably uſe ſuch meanes as God hath appointed for this purpoſe: to wit, I. heare the word of God preached, with all reverence, care, and diligence, labouring to mix it with faith in our hearts: II. receive the Sacraments with all reverence and due preparation: III. pray to God in faith earneſtly and conſtantly for the pardon of our ſinnes, and the fruition of this treaſure. The reaſon hereof is plaine: for the word and Sacraments are as it were the Lords two hands, wherewith he reacheth out this heavenly treaſure and all ſpirituall bleſſings unto us; and our faith is the hand of our ſoule, wherewith we receive them, now by our prayers we teſtifie this faith, and ſanctifie unto our ſelves the two former meanes.

How to make this treaſure ſure to our ſelves.

IV. Dutie. Having gotten this treaſure, *we muſt labour to make it ſure unto our ſelves*. And to this purpoſe we muſt follow *Pauls* counſell and charge to rich men: 1 Tim. 6. 17, 18, 19. *Charge the rich men in this world, that they be not high minded, neither truſt in uncertaine riches, but in the living God: that they doe good, and be rich in good workes: --- laying up in ſtore for themſelves a good foundation againſt the time to come, that they may obtaine eternall life*: whereto marke how by *truſting in God*, and by *liberalitie and bountie*, we are exhorted *to lay a good foundation*. What (will ſome ſay) muſt we be ſaved by our Almes-deeds, and good works? *Anſ.* Not ſo: for the *f* *ground* of our ſalvation is Gods election & love in Chriſt, which he himſelfe hath laid up in heaven for us. But the foundation which we muſt lay up for our ſelves, is in our owne conſcience, for our aſſurance in Gods foundation: and this we lay by our good workes of love, mercie, and juſtice; all which be fruits of faith: and being done in faith, and with ſingleneſſe of heart to Gods glorie, they are ſure teſtimonies of our portion in the true treaſure Jeſus Chriſt: for *hereby we know we are tranſlated from death to life, becauſe we love the brethren*, 1 John 3.14.

f 2 Tim.2.19.

How to uſe Chriſt as our treaſure.

V. Dutie. Having got this treaſure ſure to our ſelves, *we muſt uſe it as a treaſure*. Hereunto three duties are required: I. Wee muſt have our converſation in heaven, for there Chriſt our treaſure is: and where our treaſure is, there will our hearts be: and if our hearts be on Chriſt in deſire, in joy, and delight, it cannot be but our lives will bee holy and heavenly, though our bodies be here on earth: but let us beware that our affections be not ſet on things below, for then is not Chriſt our treaſure at all. II. We muſt turne our earthly goods into heavenly treaſures. This we doe by imploying them in workes of mercie, *for he that gives unto the poore, lends unto the Lord*, Prov.19.17. ſo that the mercifull man hath the Lord for his debter: for the Lord ſends the poore man as his meſſenger unto the rich, to borrow of him ſuch things as the poore man lacketh: and the Lords returne of payment is in heavenly bleſſings: and therefore Chriſt himſelfe as it were explaining this point, 2 bids, *ſell that ye have, and give almes: make you bagges which wex not old, a treaſure that cannot faile in heaven, where no theefe commeth, neither moath corrupteth*: This then is the Lords owne direction, for this happie exchange of earthly goods for heavenly treaſures, than which, who can wiſh a better increaſe. III. Wee muſt rather part with all that wee have, than with Chriſt Jeſus; friends, goods, Countrey, libertie, nay, our

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owne life, and dearest hearts blood must all goe A for this treasures sake: so doth the good purchaser, *part with all he hath for to buy the field in which this treasure is*. Matth.13.44. but if we will rather part with Christ, than with some, or with all of these, then we use not Christ as the true treasure. Thus we see how Christ becomes our treasure; let us therefore make conscience to practise these five duties so long as we live: for when Christ becomes our treasure, marke what will follow; we shall finde in our hearts such sweet content therein, that neither prosperitie shall lift us up too high, nor adversitie cast us downe too low; nothing shall daunt us while we have this treasure sure; no kinde of death, no not the day of Judgement.

Thus much of the commandement, now followeth the particular reason thereof: *where neither moth nor canker corrupteth, &c.* This reason is drawne from the unchangeable certainitie and safetie of this treasure: earthly treasures are subject to corruption, and to losse by stealth; but this heavenly treasure is free from all such things: for the highest heaven is not subject to corruption, nor to the violence of theeves and robbers: and therefore our treasure must bee there. *Quest.* Why should the highest heavens be free from that vanitie, whereto all creatures else are subject by the sinne of man? *Ans.* The heavens above, which we looke upon, and the earth below, with all creatures in them, belonged to man by the right of creation, but the B highest heaven is the throne of God: Now when man fell, he was punished not onely in his owne person, but in all the creatures that belonged unto him, which by his sinne were made subject unto vanitie: But the highest heaven was free from that curse, because it did not belong to man by the right of creation, but is a supernaturall gift, whereto we have right and title onely by the grace of Adoption and Redemption in Christ Jesus: now sith man had no right thereto by creation, it was not meet that the sinne of man should make it subject to vanitie or corruption. If therefore the safetie of an enduring substance can allure our hearts to love and like, then let us set our selves for this heavenly treasure.

How the highest heaven is free from vanitie.

v. 21 *For where your treasure is, there will your heart be also.*

This verse containes a reason of the former commandements, common to them both; tending to perswade us to the obedience of them both. The reason standeth thus: *Where your treasure is, there will your hearts be also: But your hearts should not be on earth, but in heaven: Therefore lay not up treasures upon earth, but in heaven.*

The exposition. By *treasure* (as we said before) must be understood things precious and excellent in our estimation laid up for time to come, wherein we repose our trust, and take a speciall joy and delight. By *heart* we must conceive, not onely *the affections* which are seated in the heart, as love, joy, care, desire, and delight; but the more inward powers of the soule in *thought* and *imagination*; yea, and *the effects* hereof, in action, as labour, studie, and endevour: As if he should say; Your treasure and your heart are joyned together, looke where that thing is wherein you trust, and take chiefe delight, and thereon will your thoughts runne; your love, feare, desire, and care will draw unto it; and your chiefest paines, studie, and endevour will be after it.

The use. Doe heart and treasure goe together? Then here first we learne to search out and trie the state of our owne hearts: for though it be a bottomlesse gulfe, *and* [b] *deceitfull above all things, so as none can throughly know it*, yet if we apply this sentence aright, unto our selves, we shall be able to give true judgement of the state of our owne heart. *An earthly treasure, and an earthly heart; but heavenly treasure, and an heavenly heart*: these cannot be severed: and therefore looke whereon thou spendest thy C thoughts, and setteth thy love, thy care and delight, and bestowest thy wit, industrie, and labour, and thereby judge of the disposition of thy heart. If the thing be earthly and worldly, then thy heart is earthly and carnall: thou maist plead that thou hearest the word, receivest the Sacraments, and prayest often; yet all this will not prove thee to have Christ Jesus for thy treasure: for thine heart being set upon the World, there undoubtedly thy treasure is, and that proves thy heart to be earthly and carnall. And on the contrarie, if thy principall thoughts, thy chiefe love, joy, and delight be on Christ crucified, thy speciall care and industrie be after his merits and righteousnesse, then is Christ thy treasure, and thine heart is heavenly.

b Jerem.17.9. How to trie the state of our owne heart.

Secondly, hereby we may know whether we have any portion in heaven: for looke where our heart is, there our portion is: If our heart in thoughts, desire, and industrie, be set on earthly things, then is our portion upon earth: but if we minde heavenly things, if wee delight in them, and labour after them, then is our portion in heaven. It is not the exercise of religious D actions now and then, but the setling of the heart either on earth or heaven, that shewes where our portion is.

The knowledge of our title to heaven.

Thirdly, this coupling of the heart and treasure together, teacheth us, not to regard this World, nor temporall life, in respect of heaven and life eternall; nay, in this regard we must despise the world and temporall life, so farre forth as it may be done without ingratitude to God, and without hatred of the worke of his hands, and of his temporall blessings: for as earthly creatures are the workmanship of God, so temporall life is his good blessing, given us as a time wherein wee are to prepare our selves for

How to esteeme of the world in regard of heaven.

for life eternall; and therefore simply we may not despise it, but onely in respect of life eternall. Now we must shew this high respect to heaven, and to life eternall, above that we have to this world and temporall life, by heavenly meditations, and by spirituall desires, joy, and delight: for if heaven be our treasure, then must our delight be drawne from worldly things, and set on heaven.

v. 22 *The light of the body is the eye: if thy eye be single, thy whole body shall be light:*
23 But if thine eye be wicked, then all thy body shall be darke. Wherefore if the light that is in thee be darknesse, how great is that darknesse?

These two verses have sundrie expositions, which we must discusse, before we can see the scope and coherence of them in this place. Of sundrie which I take to misse the right scope of Christ in this place, I will onely touch one, which is the most probable: and then set downe that which I take to be the best. By *single eye* some understand *a liberall minde*; and by *the wicked eye*, an *envious and covetous minde*: and so they make Christ here to speake of liberalitie and covetousnesse. Now it is true that the words will beare this sense, for *Salomon* puts the *good eye*, for the liberall and mercifull person: Prov. 22.9. *He that hath the good eye, he shall be blessed: for he giveth of his bread unto the poore:* and *the evill eye*, for the covetous person: Prov. 28.22. *A man of a wicked eye hasteth unto riches.* But though the words will beare this interpretation, yet it is not (as I take it) the proper meaning of Christ in this place: for here, the *light of the body*, the *single eye*, and the *light that is in us*, be all put for one and the same thing. Now *the light that is in us*, is the understanding and judgement of the minde. Againe, the *eye* is here called the light of the whole body: but the liberall minde cannot be the light of the whole D body for all actions, but for workes of mercie and bountie onely.

The true meaning.

To come therefore to that which I take to be Christs true meaning: The words containe in them divers similitudes: In the first words, *The light of the body is the eye*, is a parable taken from a candle in an house; for as a burning candle set up in an house, lighteth the house and all that be in it; so *the light of this eye* (which is the understanding) lighteth the whole body, and giveth direction to the whole man, in all his actions. In the next words, *If thine eye be single, &c.* to the end of the 23. verse is a second similitude, which standeth thus: If a man have a good and cleare bodily eye, hee can guide A himselfe in the right way, and keepe his feet from stumbling and from falling: but if his eye be dimme and darke, then he cannot walke without stumbling: and if he want an eye, or that his eye be starke blinde, then of himselfe he cannot walke without stumbling and wandering: so in like manner, if the understanding which is the eye of the minde, be found and cleare, able to judge of good and evill, then is the whole life well ordered: but if the judgement be corrupt, then is there much disorder in the life: and if it be cleane put out, then is there nothing but brutish confusion.

Thus stand the comparisons in these words: Now the meaning of them is this. The first words are plaine, *The light of the body is the eye*, that is, the eye gives light for the direction of the bodie; as a light in an house directs the housholders in their affaires. *If thine eye be single, &c.* By *eye* here is meant the minde, resembled by the bodily eye: and *the single eye* is the understanding minde, able to judge of good and evill, of things to be done, and not to be done. *Thy whole body shall be light*: by *body* is meant, *the life*, and *by light* is meant, *well ordered and directed*: for the minde is to the life for the directing of it, that which the eye is to the body for the ordering thereof. *But if thine eye be wicked, &c.* The *wicked eye* is the *corrupt minde*, having the understanding darkned, and judgement so depraved, that it cannot rightly discerne of good and evill, what is to be done, and what B is to be left undone. *Then all thy body shall be darke*; that is, thy whole life in all thine actions shall be full of sinne and disorder. *Wherefore if the light that is in thee be darknesse*; that is, if the naturall light of reason and judgement left in man after the fall, be quite extinguished. *How great is that darknesse?* that is, wonderfull shall his corruption and disorder be; yea, so full of confusion, that there shall be no difference betweene his life, and the life of a brute beast. And this I take to be Christs proper meaning.

Coherence.

Now the words thus explained, depend upon the former as an answer to a secret objection, which the heart of man might frame unto it selfe, against these two commandements, to this effect: If there be such necessitie of laying up treasures in heaven, and of avoiding to lay up treasures in earth, then why doe not the most wise and learned men of our time doe so; they seeke more for earthly treasures than for heavenly? Hereto Christ answers thus, as if he had said; marvell not at this, for they want the single eye, the understanding minde to discerne of things that differ, they cannot judge aright of the true treasure, and so not knowing the heavenly, they seeke the earthly treasure onely. Now that we may perceive the words of Christ thus to answer the former objection, we must know that Christ doth here presuppose thus much; that everie mans eye is either single, corrupt, or blinde: and *the single eye* which is a good

a good vnderstanding, befalls not all men, no not all wise and learned men, but them onely to whom God in mercie gives it. But the *corrupt eye* befalls everie man naturally. And some by sinne put out the light of nature, and so become senselesse in spirituall things. And hence it is, that all men naturally wanting the single eye, and having the corrupt eye, yea, many having the blinde eye, doe not discerne of the true treasure: and so leave the heavenly, and give themselves wholly to the earthly.

Thus we see both the meaning and the coherence, leading us to the maine cause of covetousnesse, with the blinde eye of the minde not able to discerne of true spirituall treasure. Now in the words these three points are to be handled: I. The single eye, with the fruits thereof: II. The wicked eye, with his fruits. III. The darke and blinde eye, with the fruits thereof.

I. Point. The *single eye* is the minde of man indued with some portion of true heavenly wisdome; and *the sense of it* is to *give the body light*. To know this single eye the better we must fetch out what true wisdome is. This true heavenly wisdome is no common gift, which every professour may have, but a speciall gift of God in Christ, peculiar to them that doe truely beleeve in him. 1 Corinth.1.30. *Christ is made wisdome vnto vs of God*; not onely because hee is the matter of our wisdome, we being then onely truely wise, when we *know Christ and him crucified*; but also because hee is the root from whence all our wisdome springs: for being ingraffed into Christ by faith, we become, as it were, [a] *flesh of his flesh, and bone of his bones*, and so are not onely made just by the imputation of his obedience, but doe also receive inherent holinesse and wisdome from him; our wisdome and holinesse being derived from his, as the branch is from the stocke, and the fruit from the root. And this wisdome befalls not at all to the Devill and his angels, though they know much, nor to all that are Christians in name; but onely to the members of his mysticall bodie by faith.

This heavenly wisdome hath two actions: *First*, to discerne aright of things that differ, and to distinguish one thing from another spiritually: this *Paul* prayed for in the behalfe of the Philippians, Phil.1.9. *That their love might abound more and more in knowledge, and in all iudgement or* [b] *sense, that so they might discerne things that differ*: that is, good from evill, and heavenly from earthly; what to doe, and what to leave undone, which is a propertie of men of age in religion, who through long custome attaine hereunto, Hebr. 5. 14. And hence it is that the childe of God can, I. discerne the voyce of Christ, the true shepherd, from the voyce of all false teachers. II. By this gift of discerning, he can put a difference betweene the water of Baptisme, and all other water; and betweene the Bread and Wine in the Lords Table, and common bread and wine. III. Hereby the Church, and everie true member of it is enabled to judge rightly of crosses, distinguishing fatherly chastisements, from Gods plagues and curses for sinne. IV. Hereby he can discerne the things of God, even his owne election, his vocation, adoption, and justification; these and such he can perceive in himselfe more or lesse. V. In a word, hereby he can discerne the true treasure, from worldly; hereby he knowes the excellencie of heavenly things, above earthly. These things the naturall man cannot, *but the spirituall man discerneth all things*, 1 Cor.2.15. looke whatsoever befalls him, therein he can see the hand of God working for his good, therein he can discerne Gods wisdome, power, and providence: in all which we may perceive the most excellent use of this heavenly wisdome.

The second action of this heavenly wisdome, is to judge, determine, and give sentence of things, what is to be done, what is not to be done; what is good, and what is evill in practice and behaviour. And here this one thing must be remembred, that the principall point of this wisdome is to determine of true happinesse, whereto the whole life of man ought to be directed: which *happinesse is the love and favour of God in Christ*. Herein *David* shewes his heavenly wisdome, farre different from the wisdome of the World, Psal.4.6. *Many say, who will shew us any good?* there is the worldlings happinesse; *But Lord lift thou up the light of thy countenance upon us*; there is true happinesse: so *Paul* comming among the wisest of the Gentiles, professeth, that *he esteemed to know nothing but Christ, and him crucified*: 1 Cor.2.2. *for whose excellent knowledge sake, he thought all things to be losse*, Philip. 3.8. And the same should be our wisdome; for though a man had all humane learning and policie, yet if he faile in this, rightly to determine of true happinesse, all his wisdome would prove foolishnesse; for [c] *the wisdome of this World is foolishnesse with God*: and therefore *if any man seeme to be wise in this World, let him be a foole, that he may be wise*; that is, a foole to the World in esteeming the knowledge of Christ crucified onely true wisdome; and the favour of God in him, true happinesse; that so he may be wise indeed in the sight of God. Another chiefe part of this heavenly wisdome, is a spirituall and godly providence, whereby we fore-cast by all meanes how to compasse and come by true happinesse: herein the power of heavenly wisdome is shewed. And without this, though otherwise a man discerne the right, yet his knowledge and wisdome is imperfect and unprofitable. And thus we see the actions of this heavenly wisdome, whereby we may describe it thus: *It is a gift of Gods spirit to them that are in Christ, whereby they are enabled to discerne of things that differ, and to judge and determine what is that true happinesse, whereto the life of man ought to tend; and withall to forecast and provide by what good and lawfull meanes it*

The single eye.

What is true heavenly wisdome.

[a] Ephes 5.30.

The office of true wisdome. 1

[b] Hebrew.

The second action of true wisdome.

It is true wisdome to discerne of true happinesse.

How it is gotten. 2

[c] Iam.3.9.

[c] 2 Cor.3.18,19.

Spirituall providence.

True wisdome described.

may bee compassed. And hee whose minde is endued herewith in some measure, hath *the single eye*.

Now the fruit of this single eye is, *to make the whole body light*; that is, to bring the whole life in good order, guiding it in the pathes of righteousnesse, and making it to abound in good workes. Prov.8.19,20. *My fruit* (saith wisdome) *is better than fine gold.* -- *I cause to walke in the way of righteousnesse, and in the mids of the pathes of iudgement*. Prov.16.23. *The wise heart guideth the mouth wisely, and addeth doctrine vnto his lips.*

The use. 1. Considering the minde endued with this wisdome is thus commended; wee must hereby learne, to labour for it in a speciall manner: beside this commendation of it by our Saviour Christ which should be a spurre to provoke us to this dutie, the singular commoditie that redounds hereby to soule and body must move vs to affect it. Now that we may the better obtaine this heavenly wisdome, we must be carefull of these two things especially: First, to get *the feare of God into our hearts, which is the beginning of this heavenly wisdome*, Psal.111.10. Now this feare of God is a reverend awe of the heart towards God, whereby a man is fearefull to offend, and carefull to please God in all things. And this we shall get, if we receive the word of God with reverence, and apply it to our owne soules when we heare it: trembling thereat when it toucheth our consciences, and humbly submitting our selves unto it without raging or repining; saying, as *Hezekiah* did to the Prophets reproofe, [d] *The word of the Lord is good*. Secondly, we must wholly close up our eyes, (the eyes of our minde I meane) and suffer our selves in all things to be over-ruled and ordered by the written Word of God. This was [e] *Davids* practice: he gave himselfe to *continuall meditation in the Word of God*: he *made it a* [f] *lanterne to his feet, and a light unto his paths*. And hereby he became [g] *wiser than his enemies, and got more understanding than all his teachers*. Wouldest thou then be truely wise? become a foole to the world, leane not to thine owne wisdome; but make Gods Word thy whole direction.

Secondly, hereby wee are taught to *walke wisely in our whole conversation*, that so it may appeare we have this single eye: hereto [h] *Paul* oft exhorteth us. And thus we walke when we practise every action of our life in wisdome, according to these foure rules, which are to be observed in every good action: I. The thing we doe must be just. II. The meanes of effecting it must also be just. III. We must keepe our selves therein, within the compasse and limits of our calling. IV. Wee must doe the thing with an honest, upright, and single heart. And that we may worke wisely according to these foure rules, we must ever have the Word of God, to tell us what is just; what meanes be just; what be the precincts of our calling; and when wee worke with an upright and single heart: so doing, our workes shall be in wisdome, and we shall have the approbation and praise of God.

Thirdly, seeing this single eye of spirituall wisdome, makes our life to shine with righteousnesse, we must learne to season our naturall wit, with this spirituall wisdome. Naturall wisdome is a commendable gift of God, but without this spirituall wisdome it is foolishnesse in the things of God, yea, very corrupt in naturall actions; and therefore wee must joyne therewith this heavenly wisdome, which may season it, and make it holy; and so shall the use of it tend to Gods glory. It is the miserie of this age, that men of excellent parts for naturall wisdome, have no regard to season the same with spirituall wisdome: hereby come many aberrations in matters of great importance, for it is Justice with God to curse their proceedings, that despising the heavenly, leane altogether to their owne wisdome.

Fourthly, seeing spirituall providence in forecasting how to compasse true happinesse, is a speciall part of true heavenly wisdome; wee must become carefull practitioners hereof in our lives, that so we may attaine to true happinesse. When the *rich* [i] *mans ground brought forth much fruit, how provident was he to lay up store for the time to come*: yet God calls him but *a foole*, because he had no regard or forecast to the state of his soule. And the *five virgins* are therefore called [k] *foolish, because they contented themselves with blazing lamps, and had no forecast for oyle in their vessels*: and so many at this day content themselves with an outward profession, and doe not provide for the graces of salvation. But though a man had all the wisdome of the world, and by his wit could compasse upon earth what his heart could wish, yet if he faile in providing for true happinesse, all his wisdome is but madnesse: see this in [l] *Achitophel, whose counsell* for worldly things *was like the oracle of God*, yet wanting this spirituall wisdome to forecast for true happinesse to his soule, his end was both shamefull and fearefull: for in a discontent, [m] *he went and hanged himselfe*. Let us therefore practise this wise forecast for true happinesse, and never be well till we get assurance hereof; then doe we shew ourselves truely wise. If we faile in this we faile in all; and therefore like the wise Virgins, let us get oyle in our vessels, the saving graces of Gods spirit in our hearts, that when our bridegroome Jesus Christ shall come, we may enter with him into glory. And thus much of the single eye, with the fruits thereof.

The second point to be handled is *the wicked eye*, with *the fruits thereof*; in these words, *But if thine eye be wicked, thy whole body shall be darke*. The *wicked eye* is the minde of man, having some light of understanding in it by nature, yet marvellously blinded and darkned by the corruption of sinne through *Adams* fall.

The fruit of the single eye.

We must labour to get heavenly wisdome.

How it is gotten. 2

[d] Psal.119.67.

[e] Vers. 105.

[f] Vers.98.

[g] Colos.4.5. Ephes.5.15. How to walke wisely.

How to season naturall wisdome.

The practice of spirituall providence.

[i] Luke 12.17,18.

[k] Matth.25.3.

[l] 2 Sam.16.23.

[m] 2 Sam.17.23.

The wicked eye with the fruits thereof.

And for our better inſtruction herein, we muſt know, that the minde of man by *Adams* fall receives a twofold blemiſh: firſt, it hath loſt the gift of diſcerning and judging in ſpirituall things, miſtaking evill for good, earthly for heavenly, things to be refuſed, for things to be choſen. This is plaine by our blindneſſe and ignorance in the true knowledge of God, and of our ſelves. Firſt, touching God, howſoever the minde of man by nature know there is a God, yet naturally man will not acknowledge the *preſence of God:* for if he did, he would not without remorſe or feare commit thoſe ſinnes in Gods ſight, which he is afraid and aſhamed to doe in the ſight of many men. Againe, the minde by nature will not acknowledge *Gods particular providence*, for in the time of want or diſtreſſe when meanes faile, his heart is dead within him: and the promiſe of helpe from man doth more cheere him, than his hope in God; which ſhewes plainly that hee truſteth more in the creature, than in his Creatour. Thirdly, the minde of man by nature doth not acknowledge *Gods juſtice*, for naturally man thinkes, that though he ſinne, yet he ſhall eſcape puniſhment, as Deut. 26. 16. Fourthly, though man know God muſt be worſhipped, yet naturally the minde diſcerneth not of *Gods right worſhip*: herein *the foolish heart is full of darkeneſſe, and turneth God into an* Idoll, Rom.1.21,22. And in a word, *the naturall man perceiveth not the things of God, neither can he know them, becauſe they are ſpiritually diſcerned*, 1 Corinth. 2.14. which ſhewes plainely that herein hee hath a wicked eye.

Secondly, *for our ſelves*, the minde herein wants the gift of diſcerning: for, I. No man naturally knows the *blindneſſe of his owne minde, they thinke themſelves to be wiſe*, when in the things of God they be ſtarke fooles. II. Man cannot diſcerne aright of his *owne ſinnes*, nor ſee the vileneſſe of them naturally, though his conſcience oft accuſe him; for if he did, he would not ſinne as he doth: III. Man naturally doth judge amiſſe of his owne *frailtie and mortalitie*, for there is no man ſo aged, but he thinkes he may live longer. This *Moſes* ſaw when he *prayed God to teach them ſo to number their dayes, that they might apply their hearts unto wiſdome.* IV. Naturall men cannot diſcerne aright of the *ſcope* and *end of their lives*: for whereas we ought to aime at the glory of God, and the good of our brethren, to ſerve God in mens good: by nature we little thinke on this, but wholly ſeeke our owne good, and our owne praiſe. V. We cannot naturally diſcerne of *our owne true happineſſe*; for doe we not meaſure it by outward things, eſteeming the rich and honourable happy, and the poore man miſerable? By all which it is more than evident, that the minde hath loſt the gift of right diſcerning.

The ſecond blemiſh of corruption in the minde is, in reſpect of it *ſtubborn ſubjection* unto thoſe things which it ſhould rule and direct: for naturally it is ſubject to theſe three unmeet guides: I. to the corrupt will and affections: II. to the wicked temptations of the devill caſt into it, yea, and that ſo farre, that ſuch as the temptation is, ſuch is the minde that is tempted: III. to the World, and the ill examples therein: for naturally men ſway with the times, and thinke the common courſe the ſafeſt. And in this reſpect alſo is it here called a wicked eye.

The fruit of a wicked eye.

Now the *fruit* of it is, *to make the whole body darke*; that is, the whole life of man full of diſorder and unrighteouſneſſe. And how ſhould it be otherwiſe, when that which ſhould diſcerne betweene good and evill, and direct accordingly, is diſtalled thereunto.

The uſe. I. Seeing by nature we have this evill eye (for that Chriſt taketh for granted) we muſt labour diligently to diſcerne it in our ſelves, and to finde that naturally we cannot judge aright of God and of our ſelves. This is the firſt ſtep to true knowledge, to diſcerne of our owne naturall blindneſſe: and till we perceive it in our ſelves in ſome meaſure, we know nothing as we ought to know. Alſo when we ſee it, we muſt bewaile our miſerie in this behalfe, that we have a minde ſo corrupt, that it cauſeth diſorder in our whole life: yea, we muſt tremble and feare at this wicked eye. Bodily darkeneſſe cauſeth feare, but farre more dangerous is this ſpirituall darkeneſſe: for hereby the ſoule is kept from the ſight of God under the power of Satan. We therefore diſcerning in our ſelves this wicked eye, muſt follow the counſell of our Saviour Chriſt, Revel.3.18. *Buy of me eye-ſalve, that thou mayeſt ſee*: that is, we muſt get of him the enlightning of his Spirit, in the holy miniſterie of his Word; for this is that *anoiming which teacheth us all things*, 1 John 2.27. which when we doe truely receive, then doth our wicked eye become ſingle.

Men converte themſelves with a wicked eye.

Secondly, hereby we ſee that the courſe of the world, in regard of the ſtate of their mindes, is juſtly to be reproved; for every where both young and old content themſelves with this wicked eye, if they can ſay, there is a God, and this God is to be worſhipped, to be loved, and feared; and that we muſt love our neighbour as our ſelves, and live well, they ſeeke no further: and yet if a man were brought up in the wildernеſſe, he might ſee all this by the light of nature; the wicked eye ſeeth thus much: but we muſt not content our ſelves herewith, for if there be no more, the life is full of darkeneſſe ſtill; and the ſoule may goe to utter darkeneſſe with all this. We therefore muſt remember to get the ſingle eye, elſe wee are no Schollers in the Schoole of Chriſt. Indeed ſome plead, that Preachers can ſay no more in effect but this, *Love God above all, and thy neighbour as thy ſelfe*: but theſe men know not what they ſay, bleſſing themſelves in their ignorance: they muſt know that grace muſt be put to nature, and ſanctifie it; and ſpirituall knowledge joyned with naturall, or elſe we remaine with the wicked

wicked eye. If we have no more but a generall confuſed knowledge in morall points, that ſerves not to ſave us, but to make us without excuſe at the laſt day. Againe, another common fault worthie the reproofe is this, that men content themſelves with naturall reformation; they will grant that God is to be worſhipped, and loved, that we muſt live well, deale juſtly, and love our neighbours: but the blinde eye ſeeth thus much. The meere civill man will goe thus farre, and yet his life is nothing but darkeneſſe: all this reformation is but naturall. We therefore muſt labour for renewed hearts, by the Spirit of God, and reformed lives according to the Goſpel; for howſoever a civill converſation may commend us unto men, yet it will not ſave us in the day of the Lord.

Be not ſelfe wiſe in the matters of ſalvation.

Thirdly, is this evill eye in every one by nature? then beware we be not wiſe in our ſelves, and from your ſelves, in matters of ſalvation; herein the Word of God muſt be our wiſdome; Deut.12.8.--11.-- *Ye ſhall not doe every man that which ſeemeth good in his owne eyes--but that which I command you.* Farre be it therefore from us to appoint to our ſelves, how we will worſhip God, or how we will be ſaved: and yet ſuch is our blinde preſumption, that we will be our owne maſters in theſe things. The Turke hath his religion, the Jew his, and the Papiſt his, all ſwarving from the truth of God: and yet every one of theſe looke to be ſaved in their religion: each one of theſe have a different manner of worſhipping God, and all ſwarving from the true worſhip: and yet they all perſwade themſelves that God is well pleaſed with their ſervice. And thus it goes with naturall men among us, though otherwiſe ſufficiently wiſe for worldly things; they reſolve upon their owne courſe for the ſalvation of their ſoules, let the preacher ſay what he will: ſome thinke, if they repent at their end, and then commend their ſoules to God, it is ſufficient; others looke to be ſaved by their well-doing, and others by their faith (as they call it:) but in truth, by their owne good meaning, and intent to live well; for what faith have they that know not Gods word and promiſes? Thus by their owne wiſdome will men be ſaved, and hereby the Devill deſtroies many a ſoule: but let God be wiſe, and every man a foole, and let us ſubmit our ſelves in the things of God, wholly to be ruled and guided by his written Word, leſt Jewiſhly and Popiſhly, we going about to ſtabliſh our owne conceits in the matters of ſalvation, doe plunge our ſoules into the pit of deſtruction.

The eye of faith muſt be ſingle.

Fourthly, is the eye of the minde naturally corrupt? then muſt we labour for a better eye; that is, *the eye of faith*, by which we relie on Gods mercie for our ſalvation, and on his providence for all needfull things in life and death. This eye makes ſupply to that which is wanting to naturall knowledge; hereby wee diſcerne rightly of God, and of our ſelves; this enables us to ſee afarre off: yea, hereby we ſee things invisible. *for it is the evidence of things which are not ſeene*, Hebr.11.1. hereby *Abraham ſaw the day of Chriſt, and was glad*, John 8.58. and all the *Patriarkes ſaw the promiſe of God afarre off*, Hebr.11.13. This will inable us to walke in their ſteps towards the heavenly Citie; and therefore let us get this faith, and ſo becomming children of the promiſe, wee may bee counted for the ſeed. And thus much for the wicked eye.

3. The blinde eye.

The third kinde of eye is *the blinde eye*, which is ſet out with the fruits thereof, in theſe words; *Whereforeif the light that is in thee be darkeneſſe, how great is that darkeneſſe?* For the better diſcerning of the ſtate of man with this blinde eye, we muſt ſee what is meant by *light*, and alſo by *darkeneſſe*. By *light* is meant that knowledge of God, of juſtice, and of good and evill, which is in the minde by nature: now though this cannot be quite put out, (for the moſt wicked wretch, and the veriеſt Atheiſt that lives, hath ſome conſcience remaining, which is a worke of this light) yet it may be ſo buried and covered, that no light ſhall appeare, nor any uſe be made of it; and then it is laid to be *darkeneſſe*: which is the ſtate of thoſe that are given up to a reprobate ſenſe, as when a man denies there is a God, or that the Scriptures be the Word of God, or ſuch like; in theſe men naturall light is become darkeneſſe. And the cauſe of this change in them, is their corrupt will and rebellious affections, which overruling naturall knowledge and conſcience, cauſe men to give themſelves to actuall ſinnes, whereby at length they come to commit ſinne greedily and without remorſe; yea, even againſt conſcience, and the light of nature, and ſo bury them both in ſuch ſort, that they have no more uſe of them, than if they were quite put out.

The fruit of the blinde eye.

Now where the light of nature is thus put out, the fruit of it is moſt palpable darkeneſſe: *How great is that darkeneſſe?* that is, there is nothing in that mans life, but bruitiſh confuſion in beſtiall actions, of pride, covetouſneſſe, envie, blaſphemie, and unnaturall uncleanneſſe; as Rom.1.27,29, &c.

A motive to conſider our naturall vileneſſe.

The uſe. Conſidering the light of nature may be thus put out, we muſt hereby be admoniſhed; Firſt, to enter into a ſerious conſideration of our owne vileneſſe; for naturally we have in us (even the beſt of us all) ſuch rebellious luſt, and damnable deſires, as unleſſe they be reſtrained, or renewed by grace, will darken, and as good as put out the light of nature. This ſhould make us vile in our owne eyes, that nouriſh ſuch corruptions, and eſteeme of ſinne, which will put out that light which yet *Adams* fall left in us.

To mortifie corrupt deſires.

Secondly, hereby we are admoniſhed to have ſpeciall care to mortifie our corrupt deſires, and our unruly affections, that elſe will extinguiſh in us the light of nature. Before the fall, the minde ruled and directed the will and affections; but now theſe inferiour powers rule, or rather

other over-rule the minde, and utterly pervert the regiment thereof: they caſt a miſt, and a vaile over the eye of the minde that it can ſee nothing in the wayes of righteouſneſſe: and therefore as wee tender the ſilvation of our ſoules, wee muſt renounce our owne naturall wills and corrupt deſires, and ſtrive to bring them into ſubjection unto the Word of God. Many men thinke much to be croſſed of their naturall deſires and delights, but it is happie for the ſoule, when God in his providence doth breake men of their wills: for the will unſubdued carries the whole man headlong into all diſorder. This muſt bee conſidered of them which have knowledge and learning, for unleſſe the will and affections bee ruled by the Word, all knowledge is made fruitleſſe: *Out of the heart* (ſaith [a] *Salomon*) *come the iſſues of life*, if it be kept with watch and ward, and ordered by Gods Word: otherwiſe hence come the iſſues of death, when the reines of the affections are let looſe after the corrupt deſires of nature: and therefore as we reſpect woe or joy, ſo muſt we have regard to our will and deſires.

Thirdly, if the ligit of nature may be turned into darkeneſſe, then may the illumination of the Goſpel be put out and turned into darkneſſe; for the knowledge of the Goſpel is not naturall, and therefore not ſo deeply imprinted in the underſtanding, upon the bare knowledge of it, ſxperience ſheweth this to be true, in all thoſe temporizers which begin in the ſpirit, and end in the fleſh: and the Author to the Hebrewes ſhewes five degrees of Apoſtaſie, by which the illumination of the Goſpel is turned into darkeneſſe, Hebr. 3.12. ſaying, *Take heed leſt there be in any of you an evill heart of unbeleefe, &c.* where the firſt degree is conſenting unto ſinne, being deceived with the temptation of it. The ſecond is hardneſſe of heart, upon many practices of ſinne. Thirdly, the heart being hardened, becomes unbeleeving, and calls the truth of the Goſpel into queſtion. Fourthly, by unbeleeſe it becomes evill, having a baſe conceit of the Goſpel. Fifthly, this evill heart brings a man to Apoſtaſie, and falling from God, which is the extinguiſhing of the light of the Goſpel. We therefore to prevent this feareſull eſtate, muſt embrace the Goſpel, and practiſe the counſell there ſet downe; even by looking carefully everie one to his owne heart and life, and by mutuall admonition and exhortation one of another, verſ. 13. that ſo the firſt ſtep of this Apoſtaſie, which is *the deceitfulneſſe of ſinne*, take not place in us.

Fourthly, ſeeing the light of nature may be put out, whether may not true faith, and other ſaving graces be quite loſt? *Anſw.* There is no grace of God, but conſidered in it ſelfe, it may be loſt; for it is a creature, and ſo is changeable, for nothing is unchangeable in it ſelfe, but the Creatour: but in regard of the promiſe of God, touching the preſervation of ſaving grace unto the end, in ſuch as bee in Chriſt, hence it comes that faith, hope, and charitie cannot be loſt; for *the gifts and calling of God, are without repentance in Chriſt*. God indeed gave to *Adam* true and perfect grace, whereby he might have ſtood if he would; but becauſe he decreed to permit the fall, to make a way for his mercie in Chriſt, therefore he left man in the hand of his owne counſell, and ſo he fell from his created integritie: but now in Chriſt God workes both the will and the deed, ſo as hee which doth truely beleeve, [b] *is as Mount Zion; which cannot bee removed, but ſtandeth faſt for ever*: for he is built upon *the* [c] *rocke Chriſt Jeſus*, and ſo can never fall: *the gates of hell ſhall not prevaile againſt him*: God gives a ſecond grace unto the firſt, and by vertue hereof it becomes unchangeable, though in it ſelfe conſidered, it might be loſt. Againe, I anſwer thus; that as the light of nature is not quite put out, but onely buried, in ſuch ſort as it is without uſe, and ſeemes extinguiſhed; ſo the grace of faith, by the practice of ſinne, may be hid and covered, ſo as it ſhall not appeare for a time: but yet it cannot be quite put out, where it is once truely wrought. And thus much of the bliude eye, with the fruit thereof.

[b] Pſal.125.1.

[c] Matth.16.16.

Now to end this place, we muſt remember that the ſcope of Chriſt in theſe two verſes, is to ſhew that the evill and blinde eye of man by nature, whereby he is diſabled to diſcerne rightly of things that differ, is the cauſe why in ſeeking after treaſure, hee leaveth the heavenly, and ſeeketh earthly treaſure onely. And hereby we muſt be admoniſhed to labour for this gift of diſcerning, by the illumination of the Spirit in the Word, as we ſhewed before, that ſo *the eye being ſingle, the whole body may be light*: that is, ſo ordered, that with peace and comfort we may walke on in the way of life: whereas otherwiſe we walke in darkneſſe, and feare no danger till we fall into it irrecoverably.

v. 24. *No man can ſerve two maſters --: for either hee ſhall hate the one, and love the other; or elſe he ſhall leane to the one, and deſpiſe the other. Yee cannot ſerve God and Mammon.*

Here Chriſt meeteth with a ſecond objection, which the carnall heart of man might frame againſt the former commandements, v. 19. and 20. for whereas Chriſt had forbidden the treaſuring up of worldly riches, and commanded the ſeeking of heavenly treaſure; ſome man might flatter himſelfe with this perſwaſion, *he might ſeeke both, and lay up both treaſures for himſelfe in earth, and in heaven alſo*. To this Chriſt anſwers, *No: that is impoſſible*; and he proves it thus: *No man can ſerve two Maſters: But to ſeeke the temporall and earthly treaſures, is to ſerve two maſters: to wit, God and Mammon: and therefore no man can ſeeke them both*. The firſt part of this reaſon is fully ſet downe, and proved in the text, by the effect of ſuch ſervice in contrary affections and behavior: *for either hee ſhall hate the one, and love the other, &c.* The aſſumption and concluſion are neceſſarily implyed in the laſt words, *Yee cannot ſerve God and Mammon*: wherein Chriſt applies the former argument.

The Expoſition. No man can ſerve two Maſters. This may well be doubted of; for experience ſhewes, that by their mutuall conſent, one Factor may ſerve divers Merchants. Hereto ſome anſwer thus, that it is implied, the maſters muſt be of diverſe and contrary qualities; as when one ſaith, *come and doe this*; the other ſaith, *doe it not*: and then no man can ſerve them both: and thus the words containe an holy truth. But yet becauſe no clauſe is expreſſed, implying contrariety in the maſters, therefore I take it, the words muſt bee taken as a *common proverb* among the Jewes, which Chriſt layes downe for the ground of his reaſon. Now in a Proverb it is not requiſite it ſhould be alwayes true, but for the moſt part, and ordinarily: as Luk.4.24. *No Prophet is accepted in his owne countrey*: that is, ordinarily. *For either he ſhall hate the one* that is, the one Maſter commanding him; either diſliking that he ſhould be his Maſter, or diſpleaſed with his commandements: *And love the other*; that is, the other Maſter in whom hee taketh delight, and is well pleaſed with his commandements. *Or elſe he ſhall leane to the one, and deſpiſe the other*. Theſe words are an explication of the former, ſhewing how it may appeare, that a ſervant hates one maſter and loves another: namely, *his leaning to the one*, declares his love unto him: that is, his applying of himſelfe to reſpect his maſters pleaſure, and to doe his commandement. And *his deſpiſing the other*, declares his hatred, when hee hath no regard to his commandements. *Ye cannot ſerve God and Mammon*. By *Mammon* hee meaneth riches, lucre, and gaine: Now he ſaith not, Ye cannot ſerve God and have riches; for *Abraham, Jacob* and *Iob*, were very rich, and yet ſerved God ſincerely: but *ye cannot ſerve God, and ſerve riches*: that is, give your ſelves to ſeeke riches, and ſet your hearts upon them, and ſerve God alſo.

Inſtructions. I What it is to ſerve God.

In the words thus explaned, we may obſerve ſundry inſtructions: Firſt, here Chriſt ſheweth *what it is to ſerve God*: a point much ſpoken of, but little knowne, and leſſe practiſed. *To ſerve God* therefore is to *love God, and to cleave unto him*. Every one will ſay, he loveth God, and ever hath done; but bewareherein of ſpirituall guile, for true love conſiſts not in word and tongue, but in deed, and in truth: and God muſt be loved, not onely as he is a bountifull father, but as he is a Lord and Maſter, and doth command us ſervice. The written Word ſhewes his will and pleaſure, concerning us, what hee requireth at our hands; and if we ſerve him in deed, wee muſt love him in his power of commanding, though he ſhould beſtow no reward upon us. This *David* ſheweth notably, Pſalm. 119.25. *I am thy ſervant, grant mee therefore underſtanding that I may know thy teſtimonies*. Againe, if we ſerve God, wee muſt *cleave unto him*, and thereby teſtifie our love: now what is meant by *cleaving unto*, is notably expreſſed in the parable of the prodigall ſonne, Luk.15.15. where it is ſaid of him, that having ſpent his portion, *hee clave to a citizen of that country*; that is, he reſigned and gave himſelfe to his ſervice: So *to cleave unto God* is to reſigne a mans ſelfe unto Gods ſervice, in obedience to all his commandements, and embracing all his promiſes: not ſuffering himſelfe to be drawne from any part of Gods word, by unbeleefe or diſobedience, though all the world ſhould ſet againſt us. This *David* alſo profeſſed of himſelfe, ſaying, [a] *I have cleaved to thy teſtimonies, O Lord: and* [b] *I ſhall not be confounded when I have reſpect to all thy commandements*. On the contrary, when a man with-drawes himſelfe from God, by diſobedience to his commandements, and by unbeleefe, then he doth hate and deſpiſe him. Indeed the vileſt wretch that lives, is aſhamed with open mouth to profeſſe hatred and deſpite of God, but yet the bad practice in life, bewrayeth the bad affection of the heart: Prov. 14.2. *He that is lewd or perverſe in his wayes, deſpiſeth God*; and they that live in the *breach of his commandements hate* [c] *him*, let them profeſſe in word what they will.

[a] Pſal.119.31.
[b] Pſal.119.6.

[c] Exod.20.5.

Now the conſideration hereof, ſerveth, Firſt, to diſcover unto us the groſſe blindneſſe and ſuperſtitious ignorance of the world; who thinke that if a man rehearſe the Lords prayer, the Creed, and the ten Commandements, he ſerves God well, let his life be what it will: but here Chriſt teacheth us a further thing; if we will be Gods ſervants, we muſt cleave unto him both in the affections of our heart, and in the actions of obedience in our life. Thus did *Abraham*, when God ſaid unto him, *Thou ſhalt not kill*, he kept himſelfe from murther; but when he ſaid, [d] *Abraham, kill thy ſonne*, he addreſſed himſelfe to doe it, though hee were the ſonne of the promiſe, and the onely ſonne of his old age. Secondly, this ſheweth how *Atheiſme* abounds in all places at this day: *for to hate and deſpiſe God is flat Atheiſme*: now they that withdraw their hearts from God, and ſet themſelves to ſeeke the things of this world, neglecting obedience to Gods holy commandements, are here accounted of Chriſt, *deſpiſers and haters of God*; and the number of ſuch is great in every place. I know ſuch men doe ſcorne to be called *Atheiſts*, but how they be eſteemed in the world, it skilleth not, till they reforme this wicked practice, they are no better in the ſight of Chriſt

[d] Gen.22.2.

Vſe. 1 The ignorance of the world.

2 Atheiſme aboundes.

Secondly, whereas *God* and *Mammon* are here opposed as two masters; hence we learne that *Mammon*, that is, *riches*, is a *great lord and master in the world*; this Christ here takes for granted, and therefore doth forewarne his Disciples of it. But how (will some say) can riches be a God? *Ans.* Not in themselves, for so they are the good creatures of God, but to the corrupt heart of man, which makes an Idoll of them to it selfe, by setting his love and delight upon them, as on true happinesse, and resting in them more than in the true God: and for this cause is *covetousnesse* called *idolatry*, Col.3.5. and the *covetous person* an *Idolater*, Ephes.5.5. for looke whereon man sets his heart, that is his Lord and his God, though it be the devill himselfe. Now that men doe thus set up riches in their hearts, as an Idoll, and so become servants and slaves to that which God ordained to serve them, I shew plainly thus: For first, they neglect the worship and service of God for lucre and gaine, and spend more time with greater delight for earthly riches, than they doe for the true treasures of Gods heavenly graces. Secondly, let a man have worldly wealth at will, and he is full of joy and delight, his riches give him true contentment; but if he lose his goods, then vexation and sorrow doth more oppresse him, than all the promises of God in the Bible can comfort him. Thirdly, by transgressing Gods commandements, a man loseth heaven; but who is so grieved for his transgressions, where-by hee incurres this losse, as hee is for a small dammage in some part of his riches? Fourthly, I appeale to mens consciences, whether they be not farre more sharpe and eager set upon the meanes of gaine, than on prayer and other parts of Gods worship, which are the meanes of grace; all which doe argue plainly, that they serve Mammon, and honour riches for their God. So that howsoever by Gods blessing outward Idolatry may bee banished out of our Church, yet we have many Idolatours in our Land; for every covetous worldling sets up the Idoll of wealth and riches in his heart for his lord. And that these *Mammonists* abound every where, appeares by the common practices of oppression, extortion, and cruelty, in hard dealing towards the poore, by greedy Land-lords and Usurers; as also by the practices of the rich in the time of dearth, for by their hoording up of store, ingrossing of commodities, and enhancing of the price, to the augmenting of their private wealth, they mightily increase Gods wrath upon the poore. Indeed God hath his servants which have him onely for their God: but the number of them is small, in respect of those that set their hearts upon the world, and make Mammon their god.

Here then first behold, the slavish basenesse of a covetous heart: for man was made to be the Lord of Mammon and wealth, and yet through covetousnesse he subjecteth himselfe to become a slave and vassall thereunto. Secondly, hereby let us learne to become faithfull dispensers of worldly riches: and (as Christ saith) to *make us friends with this Mammon of iniquity*, by good disposing of it to Gods glory in works of mercy; and so shall we retaine our right of creation, whereby God made the creatures to serve us.

Thirdly, Christ opposing *God* and *Mammon*, and saying, *no man can serve them both*, imports plainly, that he that *seekes to be rich, setting his heart thereon, forsakes God*: I say not that every rich man forsaketh God, for when God giveth abundance to a mans moderate labour and industry in his lawfull calling, hee may lawfully possesse it, using it to Gods glory: but *to seeke to be rich, is a denying of God*, because to the heart is servant to Mammon, and not to the Lord. This may appeare by their whole behaviour about wealth, whether we consider their getting, or their keeping, or imploying of it; in all which they sinne against God. First, in *getting*: for God giveth riches to whom he will, and hath not tied himselfe by promise to make any man rich; and therefore hee that resolves with himselfe that he will be rich, cannot make conscience of lying, fraud, injustice, Sabbath-breaking, and such like, when the committing of these things makes for his advantage. Secondly, they sinne in *keeping*: for he that resolves to be rich, will rather forsake the truth, than his wealth, in time of triall: and for the saving or recovery of his wealth, will not sticke to seeke to blessers, wizards, conjurers, &c. Thirdly, for *disposing or imploying*; he that resolves to be rich, sinnes therein: for he cannot be drawne to workes of mercy, at least with any cheerfulnesse: and hence it comes that sometimes the poore doe starve before the rich mans doore.

The consideration hereof serves, first, to correct our judgement concerning covetous and worldly minded persons; our censure of them is too mild and gentle, we judge them honest men, only some what hard and neere themselves: but marke Christs sentence upon them, *Worldly persons forsake God, and chuse Mammon for their Lord and master*: which is a practice of Atheisme, and therefore not to be so lightly passed over as men thinke. Secondly, hereby we see it is a dangerous and unlawfull course, for men to make lawes with themselves, how rich they will be; as to have so many hundred, or thousand pounds in stocke, and so much lands, and rents, &c. for what follows upon this resolution? why surely they must needs give themselves to the compassing of their purpose, and so they fall into manifold snares of Satan, by practices of injustice, lying, fraud, &c. Thirdly, hereby we must be admonished to content our selves with that portion of goods, more or lesse, which God sendeth; knowing that a little is sufficient with Gods blessing upon it: *Away with covetousnesse* (as the Apostle saith) *and be content with that ye have: for he hath said, I will*

Matth.6. vers:24.

2

4 Luk.3.8.

3 They that set their hearts on riches, forsake God.

Proofe. 1

2

3

Vse 1.

2

3

5 Heb.13.5.

Matth.6. vers:24.-25.

will not faile thee, nor forsake thee.

Fourthly, whereas Christ saith, *Yee cannot serve God and Mammon*, we learne, that the heart of man must not bee divided betweene God and the world: the one hastes to God, and the other to the world: no, God will have all, or none, herein he will not part stakes with the creature: Prov.23.26. *My sonne, give me thy heart.*

4 Mens hearts in all ages divided from God.

Vse 2.

The consideration whereof serveth, first, to discover the hypocrisie and spirituall guile of many, who thinke they may live in some one sinne or other, and yet be Gods servants still: this is the conceit of drunkards, adulterers, covetous persons, and such like: for even while they live in these sinnes, they will come to Gods worship, to the Word and Prayer often, and to the Sacraments, at least once a yeare: which they would not doe, but that they thinke God hath respect unto them herein, like to the wicked Jewes, Jer.7.9,10. But they deceive themselves, for *no man can serve two masters*: while a man lives in any sinne, he is the servant of the devill, hee can never be accepted of God for his servant. Secondly, this shewes that the servant of God is so farre forth delivered from sinne by regeneration, that no sinne reignes in him: for as hee should serve two masters, for every reigning sinne is a Lord and master: Rom.6.16. *Know ye not, that to whomsoever you give your selves as servants to obey, his servants ye are to whom ye obey, whether it be of sinne unto death, &c.* and he *that committeth sinne, is the servant of sinne*, Joh.8.34. This therfore is a sure ground, that no regenerate person lives in any sinne. Thirdly, hereby every one is taught to consecrate both his soule and body to the Lord, endevouring to serve him with all the powers and parts thereof; for God is our onely Lord and master, and therefore let all that is within us bow the knee to him: Rom.6.21. *The servant of God is one freed from sinne unto whom hath his fruit in holines, and the end everlasting life.* The *Queen of Sheba* pronounced *Salomons servants happy*, that stood before *Salomon* to heare his wisdome; how much more then are they happy, who in soule and body are Gods servants, who for bounty and wisdome infinitely surpasseth *Salomon*? He, some will say, I would gladly serve God alone, and I desire I might doe it with all my heart; but the corruption of my nature is such, that it makes me to rebell against the commandements of God, and I cannot doe the good I would, but the evill I would not, that doe I, so as I feare I serve two masters. *Ans.* This is the state of Gods children in this life; but herewith they must stay themselves: when they faile in obedience, they must consider whether they doe so freely and willingly, or against their wils: If thy heart can truly say, thou doest unwillingly commit sinne, thou wouldest not doe it, and art truly grieved and displeased with thy selfe for it; then bee of good courage, thou doest not serve two masters, for this is the

1 King.10.8.

A comfort to them that are troubled with corruptions.

fters, for this is the [illegible] Now though there be in thee two [illegible] and the Spirit, the one hailing thee one way, and the other another; yet while thou striveth against the flesh, desiring and endevouring to be wholly subject to the Spirit, though thou fall often in action, yet in Christ be thy sinnes pardoned and God accepts in thee the will for the deed. Endevour therefore to acquaint thy selfe more and more with the will of thy heavenly master, and seeke to please him in all things, and labour to mortifie the deeds of the flesh by the Spirit, and so shalt thou know God to be thy onely master, and in due time perceive thy selfe come from the bondage of the flesh.

v. 25 *Therefore I say unto you, bee not carefull for your life, what yee shall eat, or what yee shall drinke: nor yet for your body, what yee shall put on. Is not the life more worth than meat, and the body than raiment?*

Our Saviour Christ having forbidden the practices of covetousnesse, and prevented such objections as the corrupt heart of man might frame to excuse it selfe therein, doth here strike at the very root of covetousnesse, and seekes to remove the cause thereof; to wit, *distrustfull and inordinate care* for the things of this life, though they bee things necessary, as meat, drinke, and clothing: and in this argument he proceeds to the end of this chapter. Now this verse depends upon the former, as a conclusion inferred upon all that hee had said before concerning covetousnesse from the 19. vers. to this effect: Seeing they that seeke earthly treasures, neglecting the heavenly, doe want the single eye of spirituall wisdome, to discerne of the true treasure, and also are themselves servants unto Mammon; therefore I say unto you my Disciples, bee not carefull (no not for things needfull) immoderately, and in a distrustfull manner. And here againe he meets with another pretence of a covetous minde, wherewith it pleads for the service of Mammon; to wit, that the things they seeke for, are things necessarie, without which they cannot live. Hereto Christ answers, *Yea, but I say, you must not seeke, yea not for things needfull to you, immoderately and distrustfully.*

Coherence.

The exposition. *I say unto you*, that is, I, that am your master, upon whom you depend for all heavenly information, and direction in all things needfull both for your soules and bodies, *I say unto you*: by this hee would prepare them to attention and reverent obsservation of

his commandement following, as being a matter of great importance, whereon depends the life of all obedience, in relying on Gods providence: in regard whereof, we also must with all good conscience marke the same. *Bee not carefull for your lives, &c.* Left we should mistake Christs meaning, wee must know that there be two kinds of care; a godly moderate care, and a distrustfull carking care. The *moderate honest care* is injoyned us by Gods commandement; Prov. 6. 6. *Wisdome* sends the *sluggard* to learne diligence and providence for things needfull, of the little *Ant* or *pismire*: and *Paul* saith, *Fathers must lay up for their children*, 2 Cor. 12. 14. *And he that provideth not for his owne, especially for them of his family, is worse than an Infidell*, 1 Tim. 5. 8. So that there is a lawfull care even for the things of this life. Now the practice of it stands in two things: First, in the diligent walking in a mans lawfull calling, dealing uprightly and justly therein with every one, minding only to get things honest and necessary in the sight of all men. Secondly, in leaving the successe and issue of all our labour and endevour to God, for that belongs to him: wee must use the meanes soberly and honestly, and leave the blessing to God. This godly care *Moses* shewed notably in leading the children of Israel out of Ægypt: for what God commanded him to doe, that hee did; hee goes which way God sends him, although he met with many crosses; and useth the meanes that God cals him unto, leaving the issue to God: as appeares notably at the red Sea, when they were at a wonderfull strait, having the Sea before them, the Ægyptians behinde them, and woods and mountaines on each side; yet being commanded to strike the waters with the rod of God, he shewes notable trust in Gods providence: *Feare not*, (saith he a) *stand still, and behold the salvation of our God.* And when *Abraham* at Gods commandement went to sacrifice his sonne, *Isaac* askes him, *My Father, where is the sacrifice?* b *Abraham* answers with words of faith, *My sonne, God will provide.* And thus *David went to fight against the Philistims to Keilah at Gods commandement*, though his owne men discouraged him from it: whereby it is plaine, he relied on God for the issue of the battell. Now this godly moderate care is not here forbidden, which hath respect to obedience in the duty, and for the successe depends upon Gods providence.

The *distrustfull care* is that whereby men trouble themselves about the issue of their labours; and when they have done the worke, doe not rest therewith, but vex themselves about the successe; not relying on Gods providence for the blessing, but onely on the meanes. This distrustfull care (for our better discerning of it) hath these effects: First, it oppresseth the heart, making it exceeding heavy and pensive for feare of want: where this feare is, there is this distrustfull care: for this argues a man dares not trust God, but would have the successe of his labour out of Gods hand in his owne. Secondly, it alureth and draweth men to use unlawfull meanes to get worldly things, as lying, fraud, injustice in false weights, measures, &c. Thirdly, it makes men weary of Gods worship, it distracts their minds in prayer, and hearing the Word; and (as Christ b saith) *it chokes the Word that it brings forth no fruit*: for when the minde is wholly set upon the world, there is no respect to the matters of God. And this is that care which is here forbidden, even *a distrustfull carking care*, which as the Greek word signifies, divides and distracts the minde, by troubling and perplexing it about the issue and successe of our endevours.

The Vse. That which Christ here forbids his Disciples, is the common sin of our age & time, not in a few persons, but in many: for though this distrustfull care be the disease of the heart, yet it shewes it selfe by actions in the life: For first, what is the cause of so little fruit of the Word preached, as may every where be discerned? is not (among many other) this worldly care one speciall cause? This we may see in the parable, Luk. 8. 14. *for the seed that light among thornes, which choaked it, is the Word preached to a heart possessed with worldly cares*: let these men observe themselves, and they shall finde, that they can neither pray, nor heare the Word, nor meditate therein without manifold distractions from these worldly thoughts. Secondly, there is no trade or calling without his conveiances of craft and deceit, though it doe not appeare so much in one calling as in others; and hard it is to finde them that make conscience hereof, when gain and profit may come therby; which comes from this distrustfull care in mens hearts: whereby they doubt of Gods blessing answerable to their desire, in the use of lawfull meanes onely. But sith Christ forewarnes us of this sin, we must beware it take not place in our hearts: and for the avoiding of it, wee must follow the counsel of the holy Ghost in Scripture, Psal. 37. 5. *Commit thy way unto the Lord, and trust in him, and he shall bring it to passe*: which is oft commended unto us, Psal. 55. 22. *Cast thy burthen upon the Lord, and hee shall nourish thee*: and Prov. 16. 3. *Rowle thy worke upon the Lord*: 1 Pet. 5. 7. *Cast all your care on him, for he careth for you.* In all which places we have a most worthy instruction to this effect; *not exempting men from doing the duties of their calling, but teaching them, that when they have done their endevour, in the diligent, sober, and upright use of meanes, then they must leave the event and issue for good successe to the blessing of God.* Thus the trades-man, whose living stands by buying and selling, must be carefull and diligent about his businesse, without deceit or lying; and in so doing referre the successe of his bargaine to the blessing of God: and so must the husbandman plow and sow, and leave caring and harvest to Gods good providence. This is the

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b Luk. 8. 14.

Distrustfull care is the sin of this age.

Proofe. 1

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C

D

a 2 Chr. 35. 22.

b 2 Chr. 36. 12.

c 2 Chr. 32. 25.

the Apostles counsell, Phil. 4. 6. *Be nothing carefull*, that is, after a distrustfull or distracting sort, (as the word signifies) *but in all things let your requests be made known to God, with giving of thanks*: where it is to be marked, that *distrustfull care* is opposed to *prayer* and *thanksgiving*, as an hinderer thereof, and therefore our care must onely be to use the lawfull meanes moderately for any blessing, and then to pray to God for good successe and blessing, relying wholly thereon, that when it comes we may give him thankes.

How to leave the successe to God.

But some will say, it is hard for flesh and bloud not to be carefull of successe, how then should we be able to leave it wholly to God? *Answer.* We must lay to our hearts the blessed promises of God, made to them that depend upon his mercy and goodnesse, and labour to live by faith thereon: Psal. 127. 2. *It is in vaine for man to rise early, and to be downe late, and to eat the bread of sorrow*, (meaning, while hee trusts to himselfe, or in the meanes) *but God will surely give rest to his beloved*, which serve him, and trust in him, in the use of meanes. Psal. 34. 10. *The Lyons doe lacke and suffer hunger*, though every poore beast of the field be a prey to his teeth; *but they which seeke the Lord shall lacke nothing that is good.* If wee had no more promises in the Bible, yet these were sufficient to cause us to rest upon his providence in the sober use of lawfull meanes. Against this must be considered, how we shall rely upon his mercy for the saving of our soules in the time of temptation and houre of death, that dare not trust in his providence for the things of this life. *Quest.* But what if all things goe crosse wich men, (will some say) may I not then flicke more to the means? *Ans.* Nay rather cleave the more to God, for if the blessing were in the meanes, men would not be so often crossed: God knoweth what is good for thee, better than thou thy selfe, and therefore rest contented with this providence, though he crosse thine expectation for outward blessings; want is many times better for Gods children than plenty, and affliction than peace and prosperity; as *David* found, Psal. 119. 67, 71. and therefore God layes it upon them; Did not good *Iosias* fall before *Pharaoh Necho*? which he should not have done, but that God would chasten him; for c *not regarding the words of Pharaoh Necho, which were of the mouth of God*, perswading him not to fight against him and also d *that he might be taken from seeing the evil to come*: and was not *Hezekiahs* heart puffed up in the time of peace, insomuch that *wrath came upon him, and upon Iudah and Ierusalem.* Therfore learne to depend upon Gods providence in the moderate use of lawfull meanes, and whether he give thee blessing, or take them away, blesse his name; for it is good for thee it should be so. And thus much for the maine commandement.

Now further marke in the words, how Christ distinguisheth betweene *life* and the *body*; and applieth *meat and drinke* to life, and *raiment* to the body: and yet we know, that apparell serves to preserve life also, especially in cold countries. But Christ doth distinguish them for just cause; for though in cold countries, apparell serves to preserve life, as well as meat and drinke doe; yet the first and more generall use of apparell, is another matter; to wit, to hide the shame of nakednesse, which the sinne of *Adam* brought upon it: Gen. 3. 7. 21. for before their fall, *the man and the woman were both naked, and were not ashamed*, Gen. 2. 21.

The proper end of apparell.

Here then we are to learne, that the proper and maine end of apparell, is for the bodie, to cover the shame of nakednesse that sinne hath brought upon us; which is so great, that if necessity would permit, both hands and face should also bee covered. The consideration whereof, as it shewes their immodesty and want of shame, that lay open the nakednesse of their brests, or other parts of their body, more than need requires; so it teacheth us, never to be proud of our apparell, but rather humbled and abashed when we put it on, or looke upon it, for it is the covet of our shame, and so an ensigne of our sinne: the theefe hath as good cause to be proud of the bolts on his heeles, or of his brand in the hand, or hole in the eare, as wee of our apparell, for as these are badges of misdemeanour, so is apparell a badge of our sinne. And on the other side, that we may have comfort in this ordinance of God for our bodies, wee must labour therein to expresse the graces of God in our hearts; as modesty, sobriety, temperance, frugality, and such like.

1 Reason against immoderate care.

Is not the life more worth than meat, and the body than raiment? Our Saviour Christ having given commandement against the immoderate care for things needfull to naturall life, lest the same should passe away without effect, doth here begin to inforce the same with divers arguments; the first whereof is in these words, taken from the creation, wherein God gives life and the body, which are better than food and raiment; from whence Christ reasons for his providence, thus: *The life is better than food, and the body than raiment: but God by creation gives life and body: and therefore will he much more give food and raiment for their preservation.* Seeing God gives the greater, we need not to doubt but he will afford the lesse.

Our creation must teach us trust in Gods providence.

In this reason Christ teacheth us, to make right use of our creation; namely, by the consideration of it, to learne confidence in Gods providence for all things needfull to our naturall life: Job 10. 8. *Thine hands have made me and fashioned mee, and wilt thou destroy mee?* where *Iob* perswades himselfe of preservation, because God created him; and 1 Pet. 4. 19. *Let them that suffer according to the will of God, commend their soules unto him in well-doing, as unto a faithfull creator*: because God is a faithfull creator, therefore in death we must rely upon him. Experience teacheth us that every

Matth.6. verſ.26.

husbandman is carefull to preſerve the worke of A his owne hands, if it lie in his power; why then should we doubt of this in our Creator, who is Almighty.

v. 26 *Behold the fowles of the heaven; for they sowe not, neither reape, nor carrie into the barnes: yet your heavenly father feedeth them. Are yee not much better than they?*

These words containe Christs second reason to diſſwade his Diſciples from diſtruſtfull care for things needfull, drawne from the conſideration of his providence over baſer creatures than they were, for needfull proviſion: the reaſon ſtandeth thus:

If God provide for the fowles of heaven, then much more will he provide for you:
But God provideth for the fowles of heaven, and feedeth them: therefore much more will he provide for you.

The firſt part of this reaſon is here confirmed two wayes: Firſt, becauſe the children of God have meanes of proviſion, which the fowles of the heaven want; *they sow not, neither reap, &c.* Secondly, Gods children are *better* than fowles, and therefore he will not ſuffer them to lacke, ſith he prouideth for baſer things than they be: both which are ſo ſenſible and familiar, that they may induce any man to depend upon Gods providence, without diſtruſtfull care.

Chriſt in propounding this reaſon, bids us *Behold the creatures*, that is, take a ſerious view of them, looke upon them withly, and with conſideration, as the word ſignifieth: whereby we may learne, that every childe of God ought ſeriouſly to conſider the workes of God, (for that which we muſt do to the fowles of heaven, we muſt doe to all the workes of his hands) and therein labour to behold the wiſdome, juſtice, goodneſſe, love, mercy, and providence of God. This is *Salomons* leſſon, Eccleſ.7.13. *Behold the workes of God:* and Job 36.24. *Remember thou magnifie the workes of God which men behold.* Why did God make the creatures diſtinctly one after another, in ſix ſeverall dayes, and take a particular view of them all after hee had made them, with approbation of their goodneſſe, and alſo ſanctified the ſeventh day for an holy reſt, both by his owne example and expreſſe commandement? undoubtedly, among other cauſes, this was one, to teach us to conſider diſtinctly of all the works of his hands: and among other holy duties, to meditate on the Sabbath day, on the glorious workes of our Creator. This was *Davids* practice: for, Pſal. 19. 1, &c. hee reſembles the *heavens* to a great booke, wherein a man may reade the glory of God: and in the contemplation hereof did he exerciſe himſelfe upon the Sabbath dayes, as we may ſee in the *Pſalme* which he penned for the Sabbath, Pſal.92.4,5. — *I will rejoyce in the workes of thine hand: O Lord, how glorious are thy works?* And they which are negligent in this duty, are here called to attendance by our Saviour Chriſt.

But what muſt wee behold in the fowles of heaven? How *they neither ſow, nor reape, nor carry into barnes, &c.* that is, they uſe not the means of proviſion that man doth, which ſhews they have not that care which man hath. Man may lawfully bee carefull to uſe theſe meanes, for God ordaineth them for mans proviſion: but the fowles of the heaven goe not ſo farre to have care of any meanes. And this privilege of man to the meanes, doth ſtrongly inforce Chriſts diſſwaſion againſt diſtruſtfull care: for the fowles wanting ſuch meanes are free from that care. *Queſt.* How then are they provided for? *Anſw.* They expect for food at Gods hand: Job 39. 3. *The birds cry unto God, wandring for lacke of meat.* Pſalm.104.21. *The Lyons roaring after their prey, ſeeke their meat at God.* Pſalm. 145. 15. *The eyes of all wait upon God, and hee giveth them meat in due ſeaſon.* Pſalm.149.7. *He giveth to beaſts their food, and to the young ravens that crie.* But how can unreaſonable creatures cry to God? *Anſ.* They doe not uſe prayer as men doe, but yet they are ſaid *to cry to God, and to wait on God*, becauſe by a naturall inſtinct given them by creation, they ſeeke for that food which God ordaineth for them, and are contented therewith; ſo that by theſe phraſes God would teach us, that they depend upon his providence wholly for proviſion, and reſt contented therewith.

Vnreaſonable creatures depend upon Gods proviſion.

Vnreaſonable creatures more obedient than man.

Here then we are to obſerve, that the unreaſonable creatures, made ſubject to vanitie by the ſinne of man, doe come neerer their firſt eſtate, and better obſerve the order of Nature in their creation, than man doth: for they ſeeke for that which God provideth for them, and when they receive it are content, but man is deeply fallen from the ſtate of his creation, in regard of his depending on Gods providence for temporall things: though he have the uſe of meanes which the fowles of heaven want, yet his heart is full fraught with diſtruſtfull care, whether wee reſpect the getting or imploying of earthly things. This ſheweth that man is more corrupt than other creatures, and more vile and baſe in this behalfe than bruit beaſts: which ſhould humble every one of us deeply under the ſerious conſideration of our ſinnes, that have ſo depraved our nature, that we are more rebellious to the law of our Creator, and more diſtruſtfull in his providence, than the bruit and ſenſleſſe creatures.

And yet our heavenly father feedeth them. In theſe words is touched a forcible reaſon, whereby Chriſt would perſwade his Diſciples, and in them all beleevers, to depend upon Gods

Matth.6. verſ.26,27.

Gods providence without diſtruſtfull care, *God* (ſaith he) *is your father, yea, your heavenly father; and you are his children, therefore depend upon him:* for if " *earthly fathers* will provide and give good things to their children, much more will your heavenly. In this reaſon alſo is touched a meanes and way whereby a man may come to reſt upon Gods providence. In the Word of God there be two kind of promiſes: ſome of everlaſting life and ſalvation by Chriſt: others, of inferiour gifts and bleſſings concerning this life. Now if we would rely on God for temporall bleſſings, we muſt firſt labor to lay hold by faith on his ſpirituall and eternal promiſes; get aſſurance of thine adoption in Chriſt, and labour to know and feele that he is thy heavenly father; and then thou wilt eaſily depend upon his providence for temporall bleſſings: if thou be once perſwaded truly that hee will ſave thy ſoule, how canſt thou diſtruſt him for proviſion for thy body? If a Kings ſonne know his father will make him heire, hee will not doubt but he will afford him food and raiment in the meane time.

" Matth 7.11.

Heaven come to depend upon God. providence.

Feedeth them. That is, the fowles that neither ſow, nor reape, nor carry into barnes. Here wee may obſerve Gods ſpeciall and particular providence: for in reaſon thoſe creatures that make no proviſion in ſummer, ſhould ſtarve in winter, wherein the earth affordeth no ſuch meanes of nouriſhment as it doth in ſummer; and yet experience teacheth, that they are for the moſt part fatter, and fitter for the uſe of man in winter than in ſummer: what argueth this but Gods ſpeciall providence, attending upon the ſilly fowles of heaven, and feeding them in the dead winter? oh then how ſhould any childe of God diſtruſt his providence; will hee feed birds, and neglect his owne children? it cannot be. And yet this muſt not nuzzle an idle perſon, or bolſter him up in the neglect of lawfull ordinary means for his proviſion: for God would have every man to eat his owne bread, deſerving his proviſion by diligence in the duties of ſome lawfull calling: for *he that will not labour ſhould not eat.* How beit wee may here learne, when all meanes faile (without our default) yet ſtill to rely upon Gods providence: for he feeds the fowles in the dead of winter, and wee are better than they.

Particular providence proved.

Laſtly, is God ſo mercifull to the poore fowls of heaven, to provide for them? then muſt wee that profeſſe our ſelves to bee Gods children ſhew our ſelves to be like to our heavenly father, in exerciſing mercy towards all Gods creatures: *God is the Saviour of all men, but eſpecially of them that beleeve.* And wee muſt be followers of God as deare children, extending mercy to the poore of mankinde, becauſe they be our owne fleſh: doe good unto all, but ſpecially to them that be of the houſhold of faith. This is needfull to be urged upon our ſoules, for in times of dearth men *grind the faces of the poore*, by hard bargaining; the rich take advantage of poore mens want, and ſo make themſelves fat by ſucking the bloud of the poore.

A motive to mercifulneſſe.

" 1 Tim. 4.10.

v. 27 *Which of you by taking care, is able to adde one cubit to his ſtature?*

3. Reaſon againſt diſtruſtfull care.

Here Chriſt propoundeth his *third reaſon*, againſt diſtruſtfull and carking care for worldly things, from the *unprofitableneſſe and vanitie* of it in man. The words of this reaſon are propounded by *way of queſtion:* which kinde of phraſe imports the *affirming* or *denying* of the thing ſpoken of with more vehemence. And here it hath the force of *a more vehement negation* as if Chriſt had ſaid, Undoubtedly not any of you by taking care can adde one cubit to his ſtature. A *cubit* is a meaſure taken from a part of mans bodie, being the length of the arme from the elbow, to the end of the longeſt finger. Now God in framing mans bodie, brings it from this length in the mothers wombe, by continuall increaſe adding cubit unto cubit, till at laſt it containe many cubits in ſtature, according as hee hath ordained and appointed. And looke how many cubits long God hath ordained everie man to come unto, of that ſtature and talneſſe hee is, and no man by all his wit, skill, and carefull induſtrie can adde one cubit unto his ſtature, for that is the proper worke of the Creator; hee that gives the bodie, appoints the ſtature, and by his providence brings it thereto, by daily increaſe. Now hence Chriſt reaſons thus, from the like; *As no man by taking care in all the meanes he can uſe, can augment his ſtature one cubit*, hee cannot doe the *leaſt thing* this way, as P *Saint Luke* noteth; *no more can any man by his diſtruſtfull care better his outward eſtate for things needfull to this life any whit at all:* and therefore firſt it is vaine and fruitleſſe to vex our hearts herewith, wee muſt beware of this diſtruſtfull care.

P Luk.12.26.

From this reaſon we may obſerve and gather ſundrie inſtructions: Firſt, that mans labour, care, and induſtrie is altogether vaine and fruitleſſe, without the bleſſing of Gods providence. Pſal.127.1,2. *Except the Lord build the houſe, they labour in vaine that build it: Except the Lord keepe the citie, the keeper watcheth in vaine. It is in vaine for you to riſe early, &c.* 1 Cor.3.7. *Neither is he that planteth any thing, nor he that watereth*, (meaning, of themſelves,) *but God giveth the increaſe.* This point the Lord doth notably expreſſe by *Haggai*, ſaying, q *Ye have ſowen much, and bring in little: — and he that earneth wages putteth it in a bottomleſſe bag. Tee looked for much, and lo, it came to little, and when it came home, I did blow upon it.* The conſideration whereof muſt teach us to commend all the ſober care and labour of our lawfull callings to God by prayer for his bleſſing: for it is *his bleſſing that maketh rich*, Prov. 10. 22. If *Paul* and *Apollos*, two moſt worthy

Mans labour vaine without Gods bleſſing.

q Hagg. 1. 6—9.

worthy men, could doe nothing of themſelves, what ſhall wee thinke to doe? and when wee finde Gods bleſſing upon our labour, then muſt we give thankes.

Secondly, Hence wee learne that no man can better his outward eſtate in the world, for wealth and dignitie by all his care and diligence, above that which God hath appointed him to come unto: for as God hath determined of mans bodily ſtature, which no man by taking care can adde unto or alter, ſo hath he appointed in his decree what ſhall be mans eſtate, for wealth or povertie, dignitie or diſgrace, which it lies not in the power of man, or any creature to alter: indeed the diligent uſe of lawfull meanes is an argument of Gods bleſſing in outward things, and therefore muſt bee followed and exerciſed in ſobrietie and godlineſſe of thoſe that wait for ſuch bleſſings, becauſe ordinarily God conveyes his bleſſings by ſuch meanes; but yet the ſtate of man depends not on the meanes, but on Gods decree and pleaſure: Pſal. 75. 6, 7. *To come to preferment is neither from the Eaſt nor from the Weſt: but God is Iudge: hee maketh high, and hee maketh low:* and Prov. 22. 2. *The poore and rich meet together, and God is the maker of them both.* In regard whereof wee muſt learne to depend upon God in the ſober uſe of lawfull meanes, and to reſt contented with his bleſſing thereupon be it more or leſſe: for whatſoever it is, it is that portion which God hath allotted unto us.

Thirdly, hereby are ſundrie erroneous opinions confuted and overthrown. As firſt, the opinion of them, who thinke that the temporall life of man may bee prolonged by Art, above the period ſet by God in nature: but then there may be addition made by Art to the ſet period of mans ſtature; for the wall and providence of God doth equally rule in them both: the prolonging of mans life is no leſſe an action of the Creator, than the augmenting of mans ſtature. Indeed Art may helpe to preſerve life till it come to the period in nature, but further to prolong it, is beyond the Art and power of man: for *Man is not Lord over the ſpirit, to retaine the ſpirit*, Eccleſ. 8. 8. *God hath herein appointed his bounds which he cannot paſſe*, Job 14. 5.

Secondly, the opinion of ſome Magicians and Witches is hereby alſo confuted, who thinke and avouch, that by enchantments they can turne their bodies into the bodies of other creatures, as cats, hares, &c. and alſo make their bodies to paſſe thorow a key-hole, or ſuch like narrow place, but this were to change nature, which is more than to adde to nature, (which yet Chriſt here denies to bee in the power of man,) and therefore it is impoſſible: theſe things are the illuſions of Satan, whereby hee bleares the eyes of ſuch as regard his lying wonders. As for that which is ſaid of [c] *Nebuchadnezzar*, that hee ſhould be turned into a beaſt, becauſe it is ſaid, *he ate graſſe like an oxe*: this we muſt know and hold, that the ſubſtance of his ſoule was not changed, neither the ſubſtance of his bodie, nor the ſhape thereof into the ſhape and ſubſtance of a beaſt, but only the hand of God was heavie upon his minde, ſtriking him with brutiſh frenſie and madneſſe, whereupon his behaviour became brutiſh, and he lived among the beaſts of the field.

Thirdly, the opinion of the Alchymiſts is hereby alſo refuted, who pretend that they can turne baſe metalls into better, as braſſe or lead into gold; but this is to change the nature of creatures, which is more than to adde thereto by augmenting their quantitie, which yet Chriſt denies and makes impoſſible to Act in the ſtature of man.

Alchymiſts confuted.

Fourthly the opinion of the Papiſts for their merit of workes is hereby alſo confuted: they teach that by good works a man may merit for himſelfe a greater degree of glorie in Heaven: but conſider, if a man by all that hee can doe, cannot augment his bodily ſtature, nor his outward eſtate in this world (as we have ſhewed;) then much leſſe can he adde unto his eſtate of glorie: if the increaſe of nature be the worke of God, then much more is the gift of grace, and the increaſe of glorie: as therefore hee determines of the ſtature of the bodie, ſo much more may wee reſolve, that the ſtate of the ſoule for glorie is decreed of God, and man cannot adde thereunto. Indeed the more we glorifie God by weldoing on earth, the more is our aſſurance of greater glorie in Heaven, but yet the merit thereof is the worke of Chriſt alone, and our fruition of it the gift of God, according to the good pleaſure of his owne will.

Merits of glorie &c. vanity of mans power in merit. Concil. Trid. ſeſſ. 6. can. 32.

v. 28 *And why care ye for rayment? learne how the lillies of the field doe grow: they labour not, neither ſpin:*

29 *Yet I ſay unto you, that even Salomon in all his glorie was not arrayed like one of theſe.*

30 *Wherefore if God ſo cloath the graſſe of the field, which is to day, and to morrow is caſt into the oven, ſhall hee not doe much more unto you, O yee of little faith?*

In theſe three verſes Chriſt returneth to his former commandement againſt diſtruſtfull care contained in the 25. verſe: and here urgeth one part thereof concerning *care for rayment*, and

Diſtruſtfull care forbidden.

and the other for meat and drinke, in the 31. verſe. Now what meaneth Chriſt by this manner of handling this heavenly doctrine, not only to propound it, and to urge it by ſtrong and forcible reaſons, but againe to repeat it, and urge it by peece-meale? Surely, hereby hee declares himſelfe to bee the true Doctor of his Church: for having a weighrie point of doctrine in hand, which the nature of man is unwilling to receive and practiſe, hee doth beſide the propounding and confirming of it, thus urge it by peece-meale, that hereby it may the better take place in our heart, and bee the more effectuall to bring forth obedience in our lives. And this fidelitie muſt everie one ſhew that is to teach the word of God to others: not only Miniſters, though it be their dutie ſpecially, but alſo Maſters and Parents; as Deut. 6. 7. *Thou ſhalt whet them upon thy children* (as the word ſignifies) that ſo it may more deeply enter into the heart.

Thus much of the manner of proſecuting this argument. Now wee come to the words: *And why care you for rayment?* This interrogation hath the force of a prohibition; and ſo it is the ſame with this branch of the 25. verſe, *Care not for your bodie what you ſhall put on.* Now all care for apparell is not here forbidden; for there is a lawfull godly care, whereby men ſeeke and labour uprightly, and in a ſober manner for ſuch apparell as is meet for their callings, and needfull to the health and comfort of their bodies. But the care here forbidden, is an inordinate care for apparell, joyned either with diſtruſt and feare of want, or elſe with a diſcontentedneſſe with that apparell which is meet and neceſſarie. And this is the common ſinne of this age, as the ſundrie bad practices of men and women about apparell, proceeding from this inordinate care, doe evidently declare: as firſt, the affecting of ſuperfluitie and abundance in apparell, and the following of ſtrange and forren faſhions ſo ſoone as they are taken up. Secondly, the wearing of too coſtly apparell, above their abilitie and degree: as when Servants are as fine as their Maſters, Tradeſmen like Gentlemen, and Gentles like Nobles. Thirdly, the ſpending of much time in the curious trimming and attiring of the bodie, which might bee ſpent in better duties. This proceeds from ſome diſlike in Gods workmanſhip, as though hee had not done his part thorowly to their bodies, or they by their curioſitie could make themſelves better.

Inordinate care for apparell.

Now that Chriſt might remove out of mens hearts this inordinate care, he doth here enforce the commandement by a fourth reaſon, taken from his *providence over the lillies of the field*: and his reaſon is weightie, though the ſubject of it bee meane and ſimple. It may bee framed thus:

4. Reaſon.

If God cloath the lillies of the field, then doubtleſſe he will cloath you:

But God cloathes the lillies of the field:

Therefore much more will he cloath you.

This reaſon is fully ſet downe in theſe three verſes, though the parts be inverted, by reaſon of their amplifications: for firſt, Chriſt propounds to our conſideration the *ſubiect matter* whence his reaſon is drawen; *learne how the lillies of the field doe grow.* Where this muſt be marked, that Chriſt ſpeaks of *field lillies*, which have not the helpe of man, as garden-flowers have. Then he layes downe a proofe of his aſſumption, *that God cloathes them*, by removing from them the ordinarie meanes of cloathing: *They labor not, neither ſpin*, v. 28. amplifying this worke of God upon them by a compariſon, wherein he preferres the glorie of them before the glory of *Salomon* in his princely array, v. 29. And then by way of inference propounds the reaſon, omitting the aſſumption, v. 30. where the firſt part and concluſion are both propounded and amplified, as wee ſhall ſee when wee come to the handling of them: for I will follow the order obſerved by Chriſt.

Vſe of field creatures to inſtruct us.

Learne how the lillies of the field doe grow. Here Chriſt makes the lillies and herbs of the field a ſchoolemaſter unto man, yea, to his owne Diſciples (for he ſpake to them.) And this hee doth for eſpeciall cauſes: Firſt, to teach them and us, that the ſilly creatures in the field doe in their kinde yeeld more obedience unto God than man doth, and that man is more rebellious unto God than they are: hence *Iſay* calls *heaven* and *earth* to hearken to his rebuke of the Jewes for their ingratitude: and the Prophet rebuking *Ieroboam* for his idolatrie, cries, [b] *O Altar, Altar, thus ſaith the Lord:* Jeremie rebuking *Iechoniah*, calls to the *earth to heare*, Jer. 22. 29. and *Ezekiel* muſt prophecie to the *mountaines*, Ezek. 6. 3. By all which they would ſhew, that if theſe unſenſible creatures had reaſon as man hath, they would bee more obedient to the will of their Creator than man is. Secondly, hereby Chriſt would teach his Diſciples and us, that though wee have the creatures, and behold and uſe them daily, yet partly through blindneſſe and ignorance, and partly through negligence, wee doe not diſcerne in them, nor learne from them thoſe good things which wee ought to doe: *For the inviſible things of God, that is, his eternall power and Godhead, being conſidered in his works, are ſeene by the creation of the world*, Rom. 1. 20. This then is a checke to our dulneſſe and negligence in the things of God: for what ſhall we doe in matters of ſalvation, when in theſe inferiour matters wee may learne of the unſenſible creatures?

a Iſay. 1. 2.

b 1 Kings 13. 2.

But what muſt we learne in the lillies? *How they grow.* And this is a thing to be marked, for in the winter ſeaſon they lie dead in the earth, as though they were not; they are covered with froſt and ſnow: and yet in the ſpring time and ſummer, they ſpring up with ſtalkes, leaves, and flowers of ſuch glorious colours, as exceedeth the glorie of Salomon in all his royaltie. Hence

whence comes this, is it of themselves, or from A
man? surely neither; for they are field-lillies; this
only comes from the word of creation given out
by God, when hee made the creatures, saying,
Let the earth bring forth the greene herbs, &c.
from this working and operative word of God,
comes the earth to have power and vertue to
send out the glorious lillies and everie other
herb. Now then (to apply this to the purpose
intended by Christ) the same God that by his
operative word gives this glorious being everie
yeare to field-lillies, hath given out a word of
providence touching his servants, that if they
trust in him, using lawfull meanes moderately,
they shall have raiment sufficient, and all things
else that be needfull to this life. Here then is no-
thing wanting but trust in God in the sober use
of ordinarie meanes, for such shall be as sure of
raiment by Gods providence, as lillies are to
grow & blosſom in the spring-time & summer:
and this were sufficient to perſwade us unto mo-
derate care, though nothing more had been said.

But hee addeth, *they labour not, neither spin:*
This denial of the use of meanes unto them,
whereby they should bee arrayed, as it proves
directly that God alone arrayes them with glo-
rious colours; so it strongly enforceth the du-
tie of contentation upon us, relying on Gods
providence, without distracting care: becauſe
beside our title to Gods providence not infer-
our to the lillies of the field, we have allowed
unto us for our rayment the use of meanes
which they want: and therefore howsoever no
man, under pretence of depending on Gods
providence, may hence take occation to live
idly, neglecting the ordinarie lawfull meanes
to procure things honeſt and needfull: yet
hereby Christ would give assurance to all that
trust in him and serve him, that though all
meanes should faile them, (so it be not through
their default) yet will hee provide things need-
full for them.

29. *And yet I say unto you, that even Salo-*
mon in all his glorie, &c. Theſe words containe
an amplification of the ſecond part of Christs
reaſon, to wit, that God doth not only *cloath*
the lillies, but cloath them *in moſt glorious ar-*
ray, even above *the glorie of Salomon in all his*
royaltie. And this amplification is to be mar-
ked, becauſe *Salomons* glorie was extraordina-
rie, by ſpeciall gift from God, above his deſire
or expectation, as wee may ſee, 1 King. 3. 12.
And yet Christ faith, that each *field-lillie* is
more gloriouſly arrayed by Gods providence
than *Salomon* was at any time.

This amplification ſerves; firſt, to checke and
controll the folly of them that are proud in
apparell, and nice and curious in arraying them-
ſelves. This is the common ſinne of this age,
wherein for active everie ſort almoſt exceed
their abilitie and degree. But why ſhould wee
bee proud of any apparell, for when wee have
done all wee can to make our ſelves never ſo
gay, yet wee come ſhort of the flowers of the
field in glorious array? for what cloth or ſilke
is ſo white as the lillie? what purple is like the
violet? what crimſon or ſcarlet comparable to
divers flowers of ſuch colours? Art indeed may
doe much, but herein it muſt ſtoope to Nature.
Now if wee cannot come neere the herbs and
flowers which we tread under our feet, and caſt
into the fornace, why ſhould we be puffed up
with any gayneſſe in our apparell?

Secondly, this teacheth us, that all worldly
pompe is but vanitie: for in glorie and beautie
it comes ſhort of the flower of the field, and yet
what is more ſraile and tranſitorie than the
flower, that is to day in the field, and to mor-
row is caſt into the oven? This the Holy Ghoſt
would teach us, by comparing the *glorie of man*
B to the *flower of graſſe*. 1 Pet. 1. 24. and ſeeing
that the *faſhion of this worldgoeth away*, 1 Cor.
7. 31. wherefore (as the Apoſtle there ſaith) *Wee*
muſt uſe this world as though wee uſed it not:
for *Salomon* concluſion is true of all earthly
things, *Vanitie of vanities, all is vanitie*, Eccleſ.
1. 2. And yet wee muſt not here imagine that
Christ condemnes the glorie of *Salomon*, though
he thus debaſe it below the flower of the field:
for it was the gift of God in extraordinarie fa-
vour, 1 King. 3. 13. So that howſoever the word
of God condemne pride and curioſitie in attire,
and ſuperfluitie therein, yet it alloweth unto
Princes, and perſonages of great ſtate, the uſe
of gorgeous and coſtly rayment; and therefore
Joſeph being advanced to dignitie, was arrayed
C *in garments of fine linnen, had a ring on his fin-*
ger, and a chaine of gold about his necke, Gen.
41. 42. And that which *Luke* ſaith of *Agrippa*
and *Bernice*, *that they came in with great pompe*
to heare *Paul*, Act. 25. 23. may as well be taken
in good part, as in evill.

V. 30 *Wherefore if God ſo cloath the graſſe of the field, which is to day, and to morrow is caſt into the oven: ſhall he not doe much more unto you, O yee of little faith?*

Here Chriſt propounds and applyes this rea-
ſon to his Diſciples and hearers; and in this
application enforceth it, by putting a manifeſt
difference betweene men and the herbs of the
field, preferring man far before them. The pre-
heminence of man above the flowers of the field,
ſtands in theſe things: firſt, the herbs were
made for mans uſe, and not man for them; for
beſides other uſes, they ſerve for fuell to the o-
ven, as Chriſt here noteth. Secondly, the herb
of the field is to day, and to morrow is not, for
being burnt or conſumed, it ceaſeth to be at all:
But it is not ſo with man, for though he be burnt
or conſumed, yet he is not brought to nothing,
but his being remaineth ſtil I, by reaſon of his
immortall ſoule,

Wholly purges it all vanitie.

c Gen. 1. 11.

d Gen. 2. 7.

e 1 Theſſ. 4. 14.

f Matth. 22. 32.

More preheminence of man above the herbs of the field.

Two degrees of faith.

1

2

immortall ſoule, which though it had begin-
ning, yet never ſhall have end. And herein hee
far excelleth them: for though herbs and trees
live for a time, yet their life ariſeth from the
matter whereof they conſiſt, and ſo vaniſheth
with it; but the ſoule of man is a different ſub-
ſtance from the bodie, and vaniſheth not,
though the bodie periſh. This difference is
plaine in the creation: for God commanded
d *the earth to bring forth herbs and trees with*
their life and ſubſtance: but when hee created
man, though he made his *bodie of the duſt of the*
earth, yet *his ſoule came from God*: for e *hee*
breathed into his face the breath of life. And
herein man excels not only the herbs of the
field, but all beaſts and fowles: for though they,
beſides life have ſenſe and motion from their
B ſoules, yet their ſoules (whether they be quali-
ties or ſubſtances, it here skilleth not) ariſing
from the matter whereof their bodies ſubſiſt,
are mortall and vaniſh to nothing when the bo-
die periſheth; ſo as a beaſt burnt up is no beaſt,
but a dead man is a man though his bodie bee
burnt to nothing, becauſe his ſoule lives for ever;
yea, and his bodie, though eaten up of beaſts, or
conſumed with fire, by vertue of Gods ordi-
nance, ſhall one day riſe againe, and be re-united
to the ſoule: yea, the dead bodies of the elect, by
vertue of the covenant of grace, have not only
relation to their ſoules, but a ſpirituall union
with Chriſt: for f *they ſleepe in him*, and by his
power ſhall one day be raiſed up to glorie. And
C this preheminence Chriſt would teach us, when
he calleth *God*, f *the God of Abraham*, who was
dead in regard of his bodie long before; and
yet, ſaith hee, *God is the God, not of the dead,*
(that is, which have no being at all) *but of the*
living. Now this preferment of man above the
creature, doth greatly inforce the dutie upon
him, to depend upon Gods providence with-
out diſtruſtfull care: for if God cloath baſer
creatures with glorious array, doubtleſſe he will
not ſuffer man his more noble creature to want,
as the concluſion following doth declare.

Shall he not doe much more unto you, O yee of
little faith? That is, ſhall hee not much more
cloath you. Now he amplifieth this concluſion
by a reproofe, whereby hee would enforce his
reaſon more ſtrongly upon them, ſaying, *O yee*
of little faith. In which reproofe two points are
to be conſidered: the perſons reproved, and the
cauſe thereof. The perſons are Chriſts choſen
Diſciples, whom he doth not here reprove for
want of faith ſimply, but for the weakneſſe
and ſmall meaſure of it; becauſe their doubting
and diſtruſt in Gods providence was greater
than their faith.

Here then wee may obſerve *a diſtinction of*
faith in regard of degree and meaſure; to wit,
that beſide that *full aſſurance*, whereby a man
ſo reſteth on Gods promiſes, that hee *nothing*
doubteth through unbeleefe, as it is ſaid of *A-*
braham, Rom. 4. 20. there is *a weake faith* min-
gled with much doubting, ſuch as was in
Chriſts Diſciples at that time. And howſoever
that doubting, which is in weake faith, be evill,
and here reproved; yet the faith it ſelfe is true
faith, and ſuch as brings a man to the ſtate of
adoption and of ſalvation: for Chriſt before
this reproofe, acknowledged of his Diſciples
that they were Gods children, calling *God their*
heavenly Father. If any ſhall ſay or thinke that
this weake faith cannot ſave a man, becauſe his
unbeleefe being more than his faith, ſhall have
more force to condemne him, than his faith to
ſave him: *I anſwer*, That no man is ſaved by
his faith, becauſe it is perfect without doub-
ting; but becauſe thereby hee layeth hold on
Gods mercie in Chriſt: now a weake faith
may doe this truly, though not ſo perfectly, and
with ſuch comfort as a ſtrong faith doth: and
the doubting and unbeleefe that is in weake
faith cannot condemne us, if ſo be wee bewaile
our unbeleefe, and uſe meanes diligently to come
by a full aſſurance: for by this weake faith we
are in Chriſt: and in him all our wants and ſins
are pardoned. Which point muſt carefully bee
obſerved and remembred, for the ſtay and com-
fort of their ſoules, that have in them but this
weake faith, and are troubled much with di-
ſtruſt and doubting. And this is many a true
childe of Gods eſtate: for everie one cannot at-
taine to *Abrahams full aſſurance*: but bee not
diſcouraged, *O thou of little faith*; thy doub-
ting and diſtruſt may trouble and grieve thee;
only labour diligently in the meanes for fur-
ther increaſe, and by thy weake faith deſire to
D lay hold on Chriſt; and ſo ſhalt all thy wants
be covered, and thy ſinnes pardoned: for end-
leſſe is Gods mercie in this behalfe, *hee will not*
breake the bruiſed reed, nor quench the ſmoking
flax, Iſa. 42. 3.

II. Point. The cauſe why Chriſt doth thus
reprove them for their ſmall faith, is *their di-*
ſtruſt in God for rayment; as if hee ſhould ſay,
whereas you doubt whether your heavenly Fa-
ther will provide ſufficient rayment for you,
notwithſtanding you ſee hee arrayes his baſer
creatures in glorious manner; even for this
cauſe are you to be blamed for ſmall things.

Hereby then wee are to obſerve a ſpeciall point
touching the propertie of true ſaving faith;
namely, that it doth not only lay hold on the
mercie of God for the pardon of ſinne, and
life everlaſting in Chriſt; but on his promiſes
alſo for temporall bleſſings that concerne this
life. Neither muſt this ſeeme ſtraunge to any: and
to make it plaine, conſider that the promiſes of
God in Scripture are of two ſorts: principall, &
inferiour. The *principall promiſe* is of Chriſt our
Redeemer, God and man, and of remiſſion of
ſinne, and life everlaſting by him. The *inferi-*
our promiſes are of temporall bleſſings: as food,
rayment, health, peace, libertie, &c. and theſe de-
pend upon the maine promiſe of Chriſt, ſo farre
forth as they are for our good: for g *in Chriſt all*
the promiſes of God, whether they concerne life
eternall, or this temporall life, *are yea, and*
amen;

A comfort to them that have weake faith.

A propertie of ſaving faith.

Gods promiſes two-fold.

1

2

g 2 Cor. 1. 20.

...mon, that is, sure and certaine to Gods children. A
And hence it is, that when by true faith a man
layes hold on the maine promise of God in
Christ, he doth withall apprehend the promises
of God for temporall blessings: the heart that
faith by faith, *God will pardon my sin, and save*
my soule, will say also by the same faith, *God*
will give mee food and rayment, and all things
sufficient for this life. Thus *Abraham*, l by the
same faith whereby hee was justified, *beleeved*
Gods promise, that hee should have a sonne in his
old age: and *Noah* k beleeved Gods promise
of his preservation in the Arke, by the *same*
faith whereby he was made *heire of righteous-*
nesse. This point must be observed, and the or-
der remembred, wherein faith layes hold upon
the promises; First, it apprehends mercie in
Christ, and then providence for this life. Now
hence wee learne, that as we looke to bee saved
by our faith after death, so we must live by faith
in this world: if wee relie upon his mercie for
our soules, wee must depend upon his provi-
dence for our bodies: how this is done we shall
see afterward; for how should wee cast our
selves upon Gods mercie for the Kingdome of
Heaven, if wee cannot depend upon his provi-
dence for food and rayment?

Lastly, hereby wee may try our faith what
it is, true or fained, weake or strong: for this
Christ here tels us, that the more we are distra-
cted with worldly cares, the lesse is our beleefe
in God: for distrustfull care comes from unbe-
leefe in Gods providence: and the lesse we trust C
in God for temporall things, the lesse doe wee
believe eternall mercies, for the same faith layes
hold on both: but if we can truly depend upon
God for temporall blessings in the sober use of
lawfull meanes, then wee shall relie upon his
mercie for the salvation of our soules. This triall
is not made in prosperitie, for when God sends
abundance, every one will trust in him: but
when want comes, then is the triall of thy faith;
if then thou relie on God, though meanes faile,
thy faith is strong: but if thy heart be oppref-
fed with sorrow and feare, and thou make no
conscience of unlawfull meanes, to it may sup-
ply thy want; then suspect thy selfe, thy faith
is weake, or none at all: for *the just shall live*
by faith in all estates.

V. 31 *Therefore take no thought, saying, What shall we eat? or what shall we drinke? or wherewith shall wee bee cloathed?*

Here Christ againe repeateth his comman-
dement against distrustfull care given in the
25. verse. The reasons of his repetition be these:
First, to set an edge upon the commandement,
that so it may more sharply and deeply enter
into their hearts, as we said before. Secondly,
to further his Disciples in the practice of faith,
for by this often repetition he gives them occa-
sion to meditate and thinke upon the dutie the
oftner, whereby their faith must needs be much
confirmed: for this we must know for our di-
rection to get and strengthen true faith in our
hearts, that a man is not a meere patient in the
receiving and strengthening of this grace; it
comes not from God to us, as visions did to the
Prophets in a dreame in the night, or as the
print of the seale is set into the wax, but God
workes it in the use of ordinarie meanes. And
therefore if wee would have faith wrought or
increased in us, we must doe that which by na-
ture we may doe; to wit, heare the word prea-
ched and read, we must meditate therein, and
labour so to urge the promises of God upon
our owne hearts; yea, wee must doe what wee
can, to stirre up in our hearts a desire to beleeve,
and to strive against doubting and distrust, and
therefore must give our selves to prayer, with
sighs and groanes to God, for the working of
his spirit in our hearts.

Now touching this commandement against
distrustfull care, we handled it in the 25. verse,
shewing how far our care must goe for things
needfull, and where it must stay. It must ex-
tend it selfe to the diligent use of lawfull ordi-
narie meanes to procure things needfull, and
there stay; giving place to faith to wait upon
Gods providence for the blessing of our ende-
yours. The distrustfull care which perplexeth
the heart about the successe of our lawfull la-
bours, is that which Christ forbids, and it is
that evill sicknesse which infects most mens
soules, as they may easily discerne by obser-
ving these things: *What it is, that oft breakes*
their sleepe in the nights; what comes first into
their thoughts when they awake; and what their
mindes runne most upon all the day long; and
whereabouts they can take greatest paines, with
most delight and least wearinesse. If it bee for
the things of this world, then distrustfull care
infects their soules, which wee must strive a-
gainst, and learne to live by faith.

Here only observe how Christ describes this
unlawfull care by the effects of it in distrustfull
persons, bringing them in, saying, *What shall we*
eat? what shall we drinke? or wherewith shall we
be cloathed? And thus indeed they use to com-
plaine, especially when they have great charges
and slender meanes, or else doe sustaine any great
losses, then, *How shall we live? what shall we doe?*
and such like speeches of distrust: which Christ
here justly reproves, because they blame God
for his dealing towards them; as though hee
had no care of them, or would not provide
things for them. Wee therefore must learne to
shut our mouthes against distrustfull thoughts,
and beware we murmure not nor complaine of
his dealing towards us. When l *Aarons* two
sonnes *Nadab* and *Abihu* were both slaine for
offering strange fire, *Moses* tels him *it was the*
Lords doing, who would be glorified in all that
come

How distrustfull care may be di-
cerned.

l Levit. 10. 3.

come neere him; then the Text saith, *Aaron held*
his peace. And *David* notably testifieth his con-
tentation in Gods providence, Psal. 39. 2. *I held*
my peace and said nothing: yea, vers. 9. *I should*
have bin dumbe and not have opened my mouth,
because thou Lord didst it. Excellent is that say-
ing of the Lord, Isa. 30. 15. *In rest and quiet-*
nesse shall ye be saved, in quietnesse & confidence
shall bee your strength: meaning, that by pati-
ence and contentation a man shewes strong con-
fidence in God: so that though Gods dealing
seeme never so hard, we must beware of impati-
ent words and murmuring thoughts, endevou-
ring to say with *Eli*, *It is the Lord, let him doe*
what seemeth good in his eyes: and with n *Iob*,
though he kill me, yet will I trust in him.

m 1 Sam. 3. 18.
n Iob 13. 15.

V. 32 *For after all these things seeke the Gentiles: for your heavenly Father knoweth that yee have need of all these things.*

This verse containes Christs fifth and sixth
reasons, to dissuade his hearers from distrust-
full care. The fifth is drawne from the practice
of the Gentiles, and it standeth thus:

That which the Gentiles doe, which know not
God, you must not doe (they doing amisse:)
But the Gentiles seeke thus distrustfully for
things needfull: Therefore you must not do so.

The words in the originall whereby Christ
declareth this behaviour of the Gentiles, bee
more emphaticall than our translation doth ex-
presse: for they import that the Gentiles *set*
themselves to seeke, or seek with all their might.
Which must be observed, because it is not a sin
simply to seeke things necessary, but wholly to
give our selves thereto, that is the sinne; because
it proceeds from distrust in God. *Quest*. Why
did the Gentiles thus wholly give themselves
to seeke to things necessary? *Ans*. Because they
knew not the true God, nor his providence;
they were not acquainted with his Word, as
Dauid saith. And this was the state of all the
world before Christs comming, the Jewes on-
ly excepted, and their fore-fathers, with some
few Proselytes, who by conversing with Gods
people were converted to true Religion.

This point well observed; first, overthrowes
the opinion of *universall grace*, as a meere de-
vise of mans braine: for if the Gentiles knew not
the true God, how should they know the way
to life? if God gave them not so much grace,
whereby they could depend upon his provi-
dence for the things of this life, much lesse did
he give them grace to beleeve, and to be saved
if they would.

Secondly, this shewes that they who set their
hearts upon the world, and give themselves
to seeke earthly things, are Gentiles and Pa-
gans; they have not yet attained to this
principle of Christianity, to depend upon Gods
providence by faith: they see no providence,
and so rely onely upon the meanes whereby
they sacrifice to their owne paines and indu-
stry, and so make themselves their owne God.
This is the state of many among us, who beare
the name of Christians, but in deed and practise
are as Turkes and Pagans: and this reason a-
lone well weighed, is sufficient to move any
Christian heart in a moderate care to seeke
earthly things.

Thirdly, marke the ground of this reason;
Christs Disciples had the true God for their
God, which the Gentiles had not, and there-
fore they must differ from the Gentiles in their
behaviour. This teacheth us, that in all things
Gods children must be unlike the heathen: for
In evill things we must forsake them, and in all
things that be good we must excell them. The
sonne of a Prince will not shew himselfe like a
begger in any thing; no more should the childe
of God, in any thing conforme himselfe unto
the world. O then how worthy doe we walke
of our vocation: for the very sinnes of the hea-
then are rife among us, as uncleannesse, drun-
kennesse, slandering, and oppression; nay,
many among us exceed the Pagans in merci-
lesse dealing towards the poore: for they never
knew that Christ came for releefe in the person
of his poore, and yet many among them were
more mercifull, than many now adaies that
beare the name of Christians: for doe not the
poore sometime die for want of releefe? and
doe not many among us make a gaine of Gods
judgement upon the poore, selling their com-
modities deareft, when the poore have greateft
want and need? well, if wee will approve our
selves to be Gods peculiar ones, let us be asha-
med to bee like the heathen in any evill, or not
to goe beyond them in that which is good.

3 Christians must in all things be unlike the heathen.

Fifth reason against distrustfull care.

Vse.

For your heavenly Father knoweth that you have need of all these things.

These words containe Christs sixth reason
to his Disciples against distrustfull care, drawn
from Gods speciall providence over them:
and it also includes an answer to a secret obje-
ction against Christs command: for some man
might say: If we may not be carefull for things
needfull, who shall provide them? Christ here
answers: *You must not be distrustfully carefull,*
for you have a Father in Heaven, who knowes
whereof you have need, and careth for you. Now
looke whereof God takes care in your behalfe,
you need not trouble your selves further than
the sober use of lawfull meanes: But God your
heavenly Father takes notice of your estate, and
will provide that which is best for you: and
therefore you need not to vex your minds there
about.

Sixth reason against distrustfull care.

Vse 1. Universall grace confuted.

2 Worldlings like Pagans.

A most worthy reason, and alone sufficient

to drive us from distrustfull care: for this acquainteth us with Gods particular and speciall providence over us, taking notice of our estate whatsoever it is, and disposing it to the best. In regard whereof we must learne contentation in all estates of this life, in sickneſſe, as in health; in trouble, as in peace; and in want as well as in abundance; for whatsoever our estate be, it is according to the good pleasure of our heavenly Father, who is infinite in power and wisdome, both knowing what is best, and able to turne all to our good, as we shall surely find by comfortable experience, if by faith we depend upon him. This *David* knew well, and therefore saith, [a] *Hee will not feare though he walke therow the valley of the shadow of death*; why? *for thou art with me, thy rod and staffe*: that is, thy Spirit, thy Word and providence *comfort me*. If our hearts were setled in this point, wee should not be impatient in distresse, nor dead hearted in want; nay, it would make us cheerefull in the houre of death: for hereby we should be assured that these estates were better for us than peace, wealth, or life it selfe, because they come by the will of our heavenly Father, who knoweth whereof we have need: and therefore let us labour by faith to be assured of our adoption, that we may know God to be our Father, and then by the same faith wee shall be easily assured, that he will turne all things that befall us to our good.

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V. 33 *But first seeke the kingdome of God and his righteousnesse, and all these things shall be ministred unto you.*

Our Saviour Christ having by six severall arguments dissuaded his Disciples from distrustfull care, doth here shew unto them what care that is which ought alwaies to possesse their hearts; to wit, *Care after the kingdome of God, and his righteousnesse*. And this care he imposeth upon them by expresse command, saying, *First seeke ye the kingdome of God and his righteousnesse*: and then urgeth the entertaining of it, by an effectuall reason, *and all these things shall be ministred unto you*.

The Exposition. There bee two things here injoyned us to seeke; *Gods kingdome, and righteousnesse*: and of both these Christ saith, *First seeke*, that is, before all, and above all worldly things, let your principall care and endevour be, to procure these unto your selves. By *kingdom of God* is here meant, *a state and condition of man in this life, whereby in Christ he enjoyes the favour of God, and hath right to everlasting life*. This very estate of man is in Scripture called the *Kingdome of God*, and the *kingdome of heaven*, because whosoever is in this estate, hath sure right and interest to Gods glory in Heaven, and God here rules in him, as a King ruleth in his Kingdome. The *Kingdome of God* is

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onely one, and yet it hath two degrees; the first in grace, and the second in glory. The *kingdome of grace* is that spirituall regiment which God exerciseth in man, or in his Church, by his Word and Spirit in this life; and it is the first step or entrance into Gods heavenly Kingdome. The *Kingdome of glorie* is the full full fruition of immediate fellowship with the blessed Trinitie, by meanes of Jesus Christ in the highest heavens after this life. Now both these degrees are here understood by the Kingdome of God. The second thing to bee thus sought for, is *his righteousnesse*, that is, the righteousnesse of God, and not as some translate it, *the righteousnesse thereof*, that is, of Gods kingdome; for the words will not beare that translation. And the seeking of Gods righteousnesse is here added for speciall cause: to let us see by way of explication, when wee have obtained for our selves the Kingdome of God: for Gods Kingdome stands in *righteousnesse*, and then doth God rule in man, when he makes him partaker of his righteousnesse. Now by *righteousnesse of God*, we must here understand the obedience which Christ our mediatour performed for us in fulfilling the Law, and in his sufferings. This is the very ground-worke and foundation of Gods Kingdome among men: hereof *Paul* speaketh of, Rom. 1. 17. *For by it*, that is, the Gospel, *the righteousnes of God is revealed from faith to faith*: and Rom. 3. 21, 22. *Now is the righteousnesse of God made manifest, &c.* and 2 Cor. 5. 21. *God made him to be sin for us, which knew no sin, that we might be made the righteousnesse of God in him*. And it is so called for divers respects; *First*, because it is freely given us of God to be our righteousnesse in his sight: and man cannot attaine unto it of himselfe by any worke of nature or of grace, without the gift of God. *Secondly*, because God will accept this obedience of Christ at the day of judgement, for his Elect, as satisfying his justice, and the rigour of the Law, which no righteousnesse of man can doe. *Thirdly*, because it is the righteousnesse of that person who is God: for Christ is both God and man, and though hee obeyed the Law, and suffered death, as he was man, yet that obedience was performed by that person who was also God. *Adams* righteousnesse by creation was in himselfe, but hee lost it by his fall: but our righteousnesse is in Christ, out of us; and therefore he is said to [b] *be made righteousnesse unto us of God*. But how should we get this righteousnesse, seeing it is in Christ? *Ans.* It is made ours by imputation, for when wee truly repent of our sinnes, and beleeve in Christ, God accepts the obedience of Christ for us, as if wee had perfectly satisfied his justice, and done his will in our owne persons. Now with this imputed righteousnesse, wee must understand and joyne the fruit hereof in us, which is *sanctification*, or *renewed holinesse*; whereby we are enabled to walke before God in new obedience, bringing forth the fruits of righte-

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Gods Kingdome in two degrees.

Gods righteousnesse is Christs obedience.

Why it is so called. 1

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[a] Psal. 23. 4.

[b] 2 Cor. 5. 21.

To get Gods Kingdome, must be our chiefe care.

The meanes.

1 Come when it is.

righteousnesse: for there is two are never severed; whom God justifies by the righteousnesse of Christ, them he sanctifies by his Spirit. The full meaning then of Christs commandement here is this; *First seeke, &c.* that is, above all things in this world, let your principall care be to procure unto your selves the Kingdome of God; that is, that state of grace whereby you may enjoy Gods favour in Christ, being justified by his obedience, and sanctified by his Spirit, whereby you walke in good workes.

The meaning.

All are naturally out of Gods Kingdome.

The use. First, by this commandement of Christ, to seeke *Gods Kingdome*, we may gather that by nature wee are all out of Gods Kingdome, destitute of the grace and favour of God, and indeed under the power of Satan, and in his kingdome of darknesse. This the holy Ghost shewes in calling *Satan, The god of this world*, 2 Cor. 4. 4. and *The prince of this world*, Joh. 12. 31. because all the world naturally are vassals unto him, yeelding him homage in the workes of sinne; and therefore is he called the [c] *Prince that ruleth in the aire, that worketh in the children of disobedience*. And this naturall misery is justly come upon us: for seeing we refuse to yeeld subjection unto God in his Kingdome, are not we worthily left to the power of Satan, to bee made his slaves and drudges? Now that men live naturally out of Christs Kingdome, may appeare by the course of their lives; for howsoever most men can bee contented to beare the badge of Christ in outward profession, hearing the Word, and receiving the Sacraments; yet in heart and life they doe homage to the Devill, for they pull their necks from the yoke of Christ, and runne with greedinesse to the workes of sinne; they account a strict endevour after morall obedience to be curiositie and precisenesse, and when they bee dehorted from unlawfull gaine, and vaine pleasures, they will not heare, nor consent; whereby in effect they say to God with wicked men in *Job*, [d] *Depart from us, we desire not the knowledge of thy wayes*: and with the wicked Citizens, [e] *We will not have this man to raigne over us*.

[c] Eph. 2. 2.

[d] Iob 21. 14.

[e] Luk. 19. 14.

Secondly, here Christ would teach us, that our *principall care above all other things must be to win for our selves the Kingdome of God*: I shall not need to prove this to be our duty, seeing it is the onely thing which Christ here intends to commend unto us, and that by expresse command. But some will aske, how we shall win and get for our selves the Kingdome of God? *Ans.* We must doe three things for the obtaining of it: First, wee must come to the place where this Kingdome is to be found. Secondly, we must then enter into it. Thirdly, wee must wait for the full possession of it.

For the first: This *Kingdome* is not to bee found in all places, but there onely where God doth manifest and reveale the same to the sons of men; & that is in the *assemblies of the Saints*: where the publike ministerie of reconciliation

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is dispensed; for there God holds out this scepter, and offers himself to bee Lord and King unto men: and therefore *David* calls this ministerie of the Word, *The rod or scepter of Gods power*, Psal. 110. 2. and in the parable of the sower, Matth. 13. 19. the Gospell preached is called *The word of the Kingdome*, because hereby God reveales *his Kingdome unto men, and translates them into it*, Colos. 1. 13. And for the same cause, in the parable of the field, Matth. 13. 24. is the same ministery of the Gospell called expressely the *Kingdome of God*. And therefore when the Church demands of Christ, where she shall find him, he bids her follow the *steps of the flockes to the tents of the Shepherds*: Can. 1. 7. that is, the assemblies of the Saints, to the preaching of Gods ministers: and therefore, if ever we looke to get this Kingdome, wee must diligently frequent the ministery of the Word, and labour to profit by it, because hereby God doth not only reveale, but conveigh his Kingdome unto men.

Secondly, when wee have found this Kingdome, we must seeke to *enter* into it; for it is not enough to be where it is, or to have it among us, for so the Phariſies had in the time of Christ, Luk. 11. 20. Now wee cannot enter in of our selves without the speciall work of Gods holy spirit: so saith our Saviour Christ, Mat. 18. 3. *Except ye be converted, & become as little children, ye cannot enter into the Kingdome of God*: where two things are required in him that would enter into this Kingdome; To *become as little children*, and *to be converted*. We become as little children in humility and meeknesse, and freedom from pride and disdaine; for we know the child of a Prince will without disdaine associate himselfe in play with a poore mans child: and so wee in confidence of our owne sinnes, must be humbled in our selves, and made base in our owne eyes, laying aside our natural pride, and selfe-love, and disdain of others: for a heart swelling with pride and selfe-love, cannot enter into the strait gate of this Kingdome. Again, we must bee *converted* and *regenerate* by the Spirit of God: for [f] *Except a man be borne again of water, and of the spirit, he cannot see the Kingdome of God*. This conversion is not a change of the substance of the soule, or of the body, or of the faculties or parts thereof, but only of their evill qualities and actions; whereby the image of Satan in sinne and corruption is abolished, and the image of God renued, for knowledge, righteousnesse, and true holinesse both in heart and life. When this worke of regeneration is truly begun in us, then doe we enter into Gods kingdome, even in this life; for herein true Christians deceive themselves, that thinke we enter not before the time of death.

2 Enter into.

[f] Joh. 3. 5.

What conversion is.

Thirdly, wee must *wait for the fruition and full possession of it*: this wee cannot get before the day of death, and therefore wee must endevour our selves all our life long after our conversion, to keepe faith and a good con-

3 Wait for full possession.

science, walking in righteousnesse and true holinesse before God, and in the practice of love, uprightnesse, and mercy towards our brethren. When the question is, *Who shall dwell in Gods Tabernacle, and rest in his holy mountaine*; that is, remaine a true member of Gods Church for ever? Psal.15.1. the answer is, v. 2. *He that walketh uprightly, and worketh righteousnesse.* Hereby we testifie our selves to be already entred: for Gods Kingdome stands in *righteousnesse*, Rom.14.17. And thus have Gods children done that have waited for this Kingdome, Mat. 25.4. *The wise virgins tooke oile in their vessels to light their lamps when the bridegroom came.* And *Ioseph of Arimathea*, that noble counseller, who waited for the Kingdome of God, was *a good man and a just*, Luk.23.50,51.

Thus we see the way to get this Kingdome for our selves: now the necessity of our endevour in these duties with all care and diligence appeares by this, that out of this estate, for true interest to this Kingdom, is nothing indeed but wofull misery under the curse of God, and the power of Satan in the kingdome of darknesse: but in the fruition of this Kingdom is true happinesse: here is [g] *righteousnesse, peace, and joy in the holy Ghost*: yea, [h] *joy unspeakable and glorious*: for [i] *the things that eye hath not seene, eare hath not heard, neither ever entred into the heart of man to think, hath God prepared for them that love him*: and they are all to be had in this his Kingdome. Wherefore as wee desire to escape the woe and misery of the Devils kingdome, and to be partakers of the joyes of Heaven; so let us looke unto the performance of the former duties, shewing herein the resolution of the *wise Merchant*, that parted with all he had to get *that pearle of price*, Mat.13.46. This Kingdome of God is here set out unto us, like a City with suburbs, and two gates; the suburbs of this City, are those assemblies where the Word of God is truly preached and dispensed; and hereunto come not onely the Elect and godly, but hypocrites and reprobates. The first gate is the *true state of grace*, whereinto the Elect of God alone doe enter by regeneration; in which estate they continue in this life, going on from one degree of grace unto a greater, with endevour in all things to keep faith and a good conscience both towards God and men, and so wait to enter the gate of glory, which is set open unto them, and they enter in at the houre of death. And therefore let us not deceive our owne soules, as the foolish virgins did with their burning lamps, and content our selves that we come to Church, and live civilly; though these be good things, yet an hypocrite may goe thus farre: all this while we are but in the suburbs of this Kingdome: but if ever we looke for the glory of Heaven, we must in this life enter the state of grace by regeneration, and become new creatures.

Thus much of the commandement. The *reason* to enforce it, is a gracious and bountifull promise: *And all these things shall be ministred unto you.* The words are very significant in the originall: for the phrase which Christ useth, is borrowed from bargainers, to this effect: as those who sell Corne, or other things by measure or weight, use to give some over-plus to better the bargaine on the buyers part; even so the Lord promiseth to those that seek his kingdome and righteousnesse, beside the fruition thereof, to give, or *cast unto them*, as the Word imports, food and raiment, and all things needfull to this life. *Quest.* How is this true, seeing we reade that Gods children have beene many times destitute of things necessarie; as *Paul was oft in hunger and thirst, in fastings, in cold and nakednesse*, 2 Cor. 11. 27. and many whom the world was not worthy of, were *destitute, afflicted, and tormented, wandring up and downe in sheep-skins, and goats-skins*, Heb.11.37. *Answ.* Christs promise in this place, and all other made of temporall blessings, must be understood with the exception of the crosse; that is, they shall have such and such blessings, unlesse it please God by the want thereof, to correct them for some sinnes, or to exercise their faith in the triall of their patience.

The use. First, by this promise of Christ, we have the most excellent direction of him that is wisdome it selfe, how to order our selves in seeking for all temporall blessings needfull to this life, namely, we must *first seeke Gods Kingdome and his righteousnesse*, in the performance of those duties that may bring us thereunto; and then *all these needfull things* for this life, as food and raiment, *shall be cast unto us*, in the sober use of ordinary meanes. The reason hereof is plaine: for Gods Kingdom is mans chiefe good and happinesse, and all temporal blessings depend thereupon as appurtenances to the principall, as it were intailed thereon; and therefore he that would have these dependants, must get unto himselfe the Kingdome of God, which is the principall. *While the arke of the covenant was in Obed-Edoms house, God blessed him and all that hee had*, 2 Sam. 6.11. How much more then shall God blesse them that receive his holy Spirit to rule in their heart by grace? for as *David* saith, the godly man shall be like a tree planted by the rivers of water: and whatsoever hee doth shall prosper. By the blessing of God we have had his Kingdome among us for many yeeres in this nation, and God hath given us with it peace and protection with great abundance of temporall blessings. Indeed God hath sundry wayes corrected us, and laid his heavy hand upon us in sundrie judgements; as plague, famine, &c. and often shaken his rod at us in the hand of our enemies, and all because we have not received the word of his Kingdome, nor yeelded obedience to it as we ought; yea, and we may feare the fulnesse of his wrath, unlesse we repent and amend of this sinne especially. But if we would set our selves to seeke this Kingdome, we needed not to feare

How to seeke for temporall blessings.

feare the want of any needfull blessing; for so God promised to his people, to give them abundance of all things, if they would obey his commandements, which are the lawes and statutes of his Kingdome, Deut. 28.1,2,&c.

How poore men may have sufficient.

This point then is to bee observed for our direction in particular. Art thou a poore man, and wouldest have sufficient food and raiment for thy temporall life? then first, set thy heart to seeke Gods Kingdome, follow the Word, and labour therein for regeneration and new obedience; and doubt not, but if thou be upright and diligent in thy lawfull calling, thou shalt finde sufficient for this life. *Quest.* If this bee the way to get sufficient, how comes it that we have so many beggars that wander up and downe from doore to doore? *Answ.* They are (for the most part) a cursed generation, which have no regard to Gods ordinances, either for their soules or bodies; they joyne not themselves to any setled congregation for the obtaining of Gods Kingdome, and so this promise belongs not to them: but God suffers them to wander in an idle course all their life long, destitute of this blessing, to eat their owne bread. Againe, art thou a rich man, and wouldest continue in that estate, to thine owne comfort, and for the good of those that depend upon thee? then set thy heart to seeke Gods Kingdome with a speciall care, seeke to plant Religion in thy family, and thou and thine house shall flourish. Art thou a student, and desirest the blessing of God upon thy labours, with all things sufficient to thy state and calling? then first seeke Gods Kingdome and righteousnesse, labour for righteousnesse and true holinesse, and God will lade thee with his blessings. In a word, whatsoever thou art, Magistrate, Minister, Merchant, Tradesman, &c. man or woman, young or old, and desirest Gods blessing for thy selfe, or any that belong unto thee, remember the practice of this dutie, and use the lawfull meanes which God laies before thee in thy calling; and nothing doubt, but though all meanes faile, yet God will send sufficient.

How the rich man may continue so.

Temporall blessings are dependants on Gods kingdome.

Secondly, this promise of temporall blessings upon the faithfull seeking of the Kingdome of God, lets us see that food, raiment, and all things needfull for this life, are appurtenances and dependants on Gods Kingdome; that is, such things as ayre and beside his Kingdome God will give to them that principally seeke his love and favour by the righteousnesse of Christ, and labour for grace and sanctification by his Spirit: for *if he have given us Christ, how shall he not with him give us all things also*, Rom. 8. 32.

Vse. 1 The preposterous course of worldlings.

The consideration hereof serves for speciall use: 1. To discover unto us the preposterous course that men take in seeking for temporall blessings; for most men generally neglect the maine good, which is Gods Kingdome, and wholly addict themselves to seeke the things of this life: they take little or no thought for the eternall state of their soules, but spend their wit and strength in providing for their bodies: which is nothing else, but to gripe at the shadow, and to let the substance goe. Wherein we shew our selves foolish and simple, like to little children, who are better pleased with the gift of a nut or an apple, than with the promise of rich revenues, or great inheritance. II. This teacheth us with what minde we must seeke the temporall blessings of this life; namely, with the same honest minde where with wee seeke the Kingdome of God, for they are appurtenances thereunto, and depend upon it: and therefore with an upright heart, we must only use lawfull meanes moderately for the getting of them. And when we have them, this may direct us in the right end whereto we must use our temporall blessings; namely, to the furtherance of our selves and others towards the Kingdome of God; so wee *honour God with our riches*, as *Solomon* bids vs, Prov. 3. 9. III. This teacheth us, that they which have no right to Gods Kingdome, nor part in Christs righteousnesse, have no good interest into any temporall blessings; as food, raiment, and such like, for they are dependants upon Gods Kingdome and righteousnesse. As for the heathen before Christs comming, and Turks and Pagans, and all profane persons that live in the Church at this day, who both heretofore, and now also, doe enjoy temporall blessings in great abundance: this wee must know, that they have thereto a civill right by Gods permission, so as it is sinne, without good cause to deprive them thereof; but yet of themselves they are but usurpers, in regard of true title and sanctified use before God: for by *Adams* fall we lost our right and soveraignty in the creatures, and it is only restored and renued in Christ, so as they which have not part in Christ cannot have this true title. This wee must observe, first, to instruct our selves the better in the knowledge of our owne miserable state by nature; for what wretched creatures are wee, that cannot make good claime nor title before God, to the apparell upon our backes nor to the meat we put into our bellies? nay, of our selves we have not right to the breath we draw in at our nostrills. And out of question this is the state of every naturall man, though he benever so great a Monarch in the world, while he is out of Gods Kingdome, wanting righteousnesse and regeneration by Jesus Christ. Secondly, this also must perswade every one of us, to put in practice the former instruction, endevouring above all things to get Gods Kingdome for our selves; for till we have part herein, we can have no found comfort in the use of Gods creatures, which is necessarily seene to our temporall life. This reason alone, if there were no more, should spur us on to all diligence in this duty: what shame and griefe is it to eat our bread in the sight of God, as theeves and usurpers, doe in the sight of men? and therefore let us give no rest unto our

The wicked are usurpers in Gods blessings.

A branch of mans naturall misery.

ſoules till wee attaine to ſome good aſſurance in this bleſſed eſtate. The way we muſt remember, is by true conversion and regeneration: and we ſhall diſcerne our ſelves to be regenerate by theſe fruits of the Spirit in us; to wit, I. A true touch of conſcience for our ſinnes, both originall and actuall. II. A godly ſorrow and griefe of heart for offending and diſpleaſing God by our tranſgreſſions. III. An earneſt deſire, or true ſpirituall hunger and thirſt after Chriſt and his righteouſneſſe, teſtified by our conſtant and diligent uſe of thoſe meanes the Word, Prayer, and Sacraments, wherein God gives grace and aſſurance of mercy. IV. An unfained turning unto God from all ſinne by new obedience, having a conſtant purpoſe of heart not to ſinne, and a godly endevour in life to pleaſe God in all things. Theſe are the markes of the new creature, who hath true title to Gods kingdome; which we muſt labour to find in our ſelves for our comfort in the uſe of Gods creatures: and if we finde them in us, our title is good, not onely to his creatures, but to his Kingdome, notwithſtanding our owne unworthineſſe by our former iniquities.

IV. In this, that temporall bleſſings are dependants on Gods Kingdome, wee muſt learne contentation and patience in all temporall loſſes whatſoever, though wee loſe friends, goods, lands, libertie, reputation, or life it ſelfe, yet we muſt not bee overwhelmed with ſorrow or griefe; for if we be Gods children, and retaine his favour, the kingdom of heaven remaines ſure unto us: while a mans ſtocke remaines, though ſome appurtenances bee taken from him, hee counts himſelfe well enough; and ſo muſt we in all worldly loſſes, while our title is good to Gods kingdome. Herewith our Saviour Chriſt comforts his Diſciples, Luk. 12. 32. *Feare not little flocke, for it is your Fathers pleaſure to give you his Kingdom.* Now if God give us that with his favor in Chriſt, we may be ſure he would give us all temporall bleſſings, if he ſaw them to be good for us; *For if he have given us Chriſt how ſhall he not with him give us all things alſo?*

Thirdly, this promiſe of Chriſt, to *give his kingdome to them that ſeeke it*, and beſide, *to caſt all temporall bleſſings unto them*, if they ſeeke his kingdome principally, doth notably commend unto us the bountifull goodneſſe of God; for here we ſee he gives to his children more than they aske or ſeeke. And this bountie of God, *Paul* expreſſeth as a ground of our praying God: Eph. 3. 20. *To him therefore that is able to doe exceeding abundantly above all that we can aske or think, according to the power that worketh in us, be praiſe in the Church, by Ieſus Chriſt*: where we muſt obſerve, that he ſpeaks of Gods ability to be bountifull, as brought into action in his children, ſo as he is not only able but willing hereunto: and hereof we have daily experience in the bleſſings of God which we doe enjoy: for when we pray for ſpirituall graces, God gives them unto us, and many temporall bleſſings alſo. This *David* confeſſeth, Pſal. 21. 3. *Thou diddeſt prevent me with thy liberall bleſſings*: and *Salomon* found it to bee true, who asking only a *wiſe and understanding heart*, received thereupon *riches and honour beſides his wiſdome*, 1 King. 3. 13. And ſo did *Iacob*, who *asking onely Gods protection with meat to eat, and Clothes to put on; though he went out but with a ſtaffe, yet returned with two bands.*

Now the conſideration of this bounty of God muſt teach us theſe duties; Firſt, to *beware of all ſinne*, whereby we doe offend and diſpleaſe our God, who is ſo gracious and ſo bountifull unto us: if our outward eſtate did depend upon others, we would then be carefull ſo to carrie our ſelves towards them, as that we would not willingly give them any offence, or cauſe of diſlike; how much more ought wee then to ſeeke the continuance of Gods favour towards us by all good behaviour, ſeeing on him depends our whole eſtate both temporall and eternall? Secondly, *to truſt God with our lives, health, bodies, and all we have*, for food, raiment, and protection, in the ſober uſe of lawfull meanes, for he is a bountifull God. Thirdly, to ſeeke for helpe and ſuccour from God in all diſtreſſe and want, for he is bountifull; *he giveth to all men liberally, and reproacheth no man*, Jam. 1. 5. and therefore wee muſt bee ready and forward to call upon him, and to make our moane unto him. Fourthly, to love ſo bountifull a God, yea, to enforce our hearts to all duties of love towards him: *Salomon* ſaith, *Every man is a friend to him that giveth gifts*, Prov. 19. 6. but none is to bee compared to God for the riches of bounty; and therefore our love to him ſhould abound. Fifthly, to bee thankfull unto God for all the good things wee enjoy; for whatſoever we have comes from his bountie: and therefore wee muſt ſay with *David*, *What ſhall I give unto the Lord, for all his bleſſings I are upon me*, Pſal. 116. 12, 13. In a word, we muſt labour continually in heart and life, to walke worthy of the Lord, and to pleaſe him in all things, being *fruitfull in all good workes* (as the Apoſtle ſaith,) Coloſſ. 1. 10.

v. 34. *Care not for the morrow, for the morrow ſhall care for it ſelfe: the day hath enough with his owne griefe.*

Here Chriſt the third time repeats his commandement againſt diſtruſtfull care, propounded firſt in the 25. verſe; In which often repetition, he intends to make us more carefull and diligent, both to learne and practiſe the ſame. And hereto he alſo addeth a ſeventh reaſon to enforce and further our obedience, drawne from the daily griefe and trouble which accompanies every day of our life.

The Expoſition. Care not for the morrow: that is, for the time to come. This may ſeeme a ſtrange commandement, tending to patronage ſloth and negligence, but wee muſt know, that there is a double care for the time to come, I. A godly lawfull care. II. A diſtruſtfull and inordinate care. The godly care is that, whereby a man provides for in the time preſent, ſuch things as are needfull in the time to come, and cannot then be provided: this lawfull care wee may obſerve in our *Saviour Chriſt*; for he had a bag to keepe proviſion for himſelfe and his Diſciples, which *Iudas* bare, John 12. 29. and when *Agabus* foretold of a generall famine, *the Diſciples provided aforehand*, to ſend ſuccour to the brethren which dwelt in Judea, Act. 11. 28, 29. And thus may a tradeſman provide for maintenance while his ſtrength and ſight is good againſt the time of his age, wherein hee may be unable to follow his calling. And thus doe men in fit ſeaſon provide for food and raiment. And we may provide to day, that is, in the time preſent for any needfull thing, when to morrow will not afford it.

The inordinate and diſtruſtfull care for the morrow, is that whereby men vex their minds, and turmoile themſelves, to provide aforehand for ſuch things as may well enough bee had in the time to come: this *parti and rents aſunder the minde*, as the word ſignifies: and this our Saviour Chriſt forbids. It is indeed the common care of the world, and we may obſerve the practice of it three waies eſpecially: I. When men provide ſo much worldly goods for themſelves, as would ſerve for many families, or for many generations: there be many ſuch gathergoods, which ſcrape together as though they ſhould never die, and they ſcarce know any end of their wealth. This practice our Saviour Chriſt here forbids. If any in a land might ſeeke for ſuperfluitie, it is the King, whom bountie at all times well beſeemeth, and yet God *forbad the King over his owne people, to multiply overmuch his horſes and furniture, his ſilver and his gold*, Deut. 17. 16, 17. II. When men ſeeke to prevent all loſſes and caſualties, and ſo plot for themſelves, that how ſoever it goe with others, yet they ſhall ſeeke no want: though others ſtarve and goe naked, they ſhall bee full, and well clothed. III. When men provide for to day and to morrow together afore-hand, when as the morrowes proviſion may ſufficiently, ſafely, and ſoone enough be made on it owne owne day: This Chriſt doth chiefly aime at, as croſſing the practice of faith, whereby wee ſhould depend upon his providence.

For the morrow ſhall care for it ſelfe; the day hath enough with his owne griefe.

Theſe words containe Chriſts ſeventh reaſon againſt diſtruſtfull care; the effect whereof is this, every day of mans life hath care enough and griefe ſufficient, through the buſineſſe that falls out thereon and belongs unto it, and therefore we are not to adde thereunto another daies care and griefe, for ſo wee ſhould bring upon our ſelves more care and griefe than needs.

The morrow, that is the time to come, *ſhall care for it ſelfe*. Here Chriſt anſwers a queſtion which might bee made from the former commandement; for having forbidden care for the morrow, ſome might ſay, How ſhall we doe on the morrow, and the time to come? Chriſt anſwers, This daies care muſt be to day, and to morrowes care to morrow, each day muſt have his owne care: ſuch care as is fit and needfull for the time preſent muſt now be taken, and ſuch things as are now needfull muſt now be ſought for: but ſuch care as is fit to be taken in the time to come, muſt bee put off to his proper time: and things then needfull muſt then bee ſought for, when their fit time falleth out: every time and every day muſt have his proper care alone.

In this reaſon we have a moſt notable rule for the well ordering of our lives: to wit, *that every man muſt know the duties of his lawfull calling, and how the diſcharge thereof will yeeld him things neceſſary and convenient from time to time, and ſo accordingly muſt walke therein; that is, doing onely ſuch duties diligently as the preſent time requireth at his hands, for the procuring of things then meet and neceſſary: and ſo proceeding by dependance on Gods providence, in ſuch care and labour as is fitting for the preſent occaſion, time, and ſeaſon: but for time to come leave on Gods providence, reſting in the care thereof till God require it at thy hands.* The practice hereof *Samuel* injoyneth *Saul*, 1 Sam. 10. 7. *when theſe ſignes (which eſtabliſhing thee in the kingdome) ſhall come unto thee, doe as occaſion ſhall ſerve*; that is, doe the preſent duties of a King that lie before thee, without troubling and vexing thy ſelfe through feare or care of things to come, till God offer them to thy hand. And this ſhould bee every mans practice in his calling: and ſo ſhould their prefent diligence teſtifie their obedience, and ſeeme them from preſumption, and their reſpiting of future care till time require it, argue their faith in Gods providence: and thus they ſhould neither fooliſhly feed upon uncertaine hopes, nor needleſſly vex themſelves with untimely cares.

The day hath enough with his owne griefe: that is, every day by reaſon of mans ſinnes, hath trouble and griefe enough, through that care & labour for proviſion which God thereon requireth at our hands: and therefore we ſhould let every day content it ſelfe with his owne care, and not adde thereto another daies griefe.

In this branch of the reaſon, Chriſt ſets out the continued miſerie of mans naturall life; *Iacob* ſaid to *Pharaoh*, *The dayes of my pilgrimage have beene few and evill*, Geneſ. 47. 9. And *Iob* ſaith, *Man that is borne of a woman is of ſhort continuance, & full of trouble*, Job 14. 1. But

A double providence in man. 1 Godly.

2 Inordinate providence.

Seventh reaſon againſt diſtruſtfull care.

The continued miſery of mans life.

A rule for our life.

But our Saviour Christ here goes beyond them both, saying, *Every day of mans life hath griefe enough of his owne.* This being well considered, may teach us these things: I. To walke in our callings soberly, without intangling our selves in worldly cares; for the daily discharge of the duties of our callings, will bring sorrow and griefe enough upon us, wee need not to adde thereto by our carking care; for the more we care, the more miserable is our life. II. To labour to withdraw our hearts, and to estrange our affections from delight in things of this naturall life, or in this life it selfe; for it is full of griefe; and therefore we must so walke in our callings, that we may wait for a better life in Heaven, where we shall have freedome from all sorrow and griefe. The good Prophet *Eliah* was *weary of his life*, by reason of the miseries of it, through the calamities of the time; and therefore intreateth the Lord to *take away his soule*, 1 King. 19. 4. And *Paul* cries out, one while upon the miseries that hee felt through the bodie of death that was in him, Rom. 7. 24. and at another time desires to be dissolved, and to be with Christ, Phil. 1. 23. not simply, but because there was freedome from all sinne, and the miseries thereof. III. Every day to commend our selves in soules and bodies, and all that wee have, morning and evening, to the blessing and protection of God; for each day and night hath griefe enough, by reason of our sinne, which of our selves we cannot undergoe without the helpe of God, when our Saviour Christ was to die upon the crosse, hee *commended his soule into his fathers hands*, Luk. 23. 46. And none of us have assurance of our continuance in life, but though we be well in the morning, we may be dead in the evening; or alive at night, and dead in the morning; and therefore we must not forget the practice of this duty: *David* did it in the time of trouble, though he were in health, Psal. 31. 5. and though wee were free from peril of death, yet our daily vexations should move us hereunto; for who can learne any good thing without labour and paine? who can doe a good worke without let or opposition? If we would *repent*, we are either clogged with corruptions, or overwhelmed with temptations: and if we seeke to *walke in new obedience*, we have the world, the flesh, and the devill, all endevouring to turne us backe to our old course in sinne. So that if we would either avoid evill, or doe good, or support with some comfort our daily vexations, we must commend our selves, and all ours, into the hands of God every day. And thus much of this reason, and of Christs dehortation from distrustfull care.

CHAP. 7.

V. 1 *Judge not, that you be not judged.*

2 *For with what judgement ye judge, ye shall be judged: and with what measure you mete, it shall bee measured to you againe.*

IN these words, and so forward to the end of the fifth verse, is contained the sixth part of this Sermon of our Saviour Christ, concerning *Judgement*: and it consisteth of three parts: first, a *commandement*, *Iudgenot*: then certaine *reasons* of the commandement, in the words following, to the fifth verse: and thirdly, a *remedy* of evill and rash judgement in the fifth verse.

Touching the commandement, *Judge not*. *The meaning.* This commandement forbids not all kinde of judgement, but must be restrained to unlawfull judgement; for there be foure kinds of lawfull judgement, two whereof bee publike, and two private. Of publike, the first is *civill Iudgement*, belonging to the Magistrate, who is to inquire into the manners of men, and according to the positive lawes of the countrie to give judgement, either in punishing offenders, or rewarding them that doe well. The second kinde is *Ecclesiasticall*, belonging principally to the minister, who in the publike dispensation of the word, *judgeth* mens manners, by reproving and condemning their sinnes, whether they be thoughts, words, or actions. In this sense the *unbeleever* is said *to bee judged*, when his thoughts and actions are controlled by the word, 1 Cor. 14. 24. and thus *Noah judged and condemned the old world*, Hebr. 11. 7. Of private lawfull judgement, the first is *private admonition*, whereby one man doth in Christian and loving manner, reprehend another for his sinnes, and thereby judgeth him: this is also commanded in the word of God, and therefore it is not here forbidden. The second is just dispraise, when the grosse

grosse faults of notorious persons are reproved and condemned for this end alone, that others may take warning thereby: thus Christ judged the Pharises both for life and doctrine before his Disciples, calling them *Hypocrites*, *that said, and did not*: and their doctrine *leaven*: and that most justly and wisely, that his Disciples and others might beware of them: and thus he called *Herod a Fox*, so discovering his subtilty, for the admonition of others.

Mat. 23. 1, 2, 33. Mar. 12. 6.

Luk. 6 37.

The thing then here forbidden is *rash judgement*, which one man doth unjustly give of an other; and the reason why wee so understand this place, may be drawne from the third verse, where instance is given of the judgement here forbidden, in a quicke espiall and sharpe censure of small faults in others, not seeing farre grosser and greater in our selves: also S. *Luke* setting downe this prohibition, *Iudge not*, expounds it in the next words, by *condemne not*: which must be understood of rash censure, as is plaine by S. *Paul*, Rom. 2. 1. *In that thou judgest another, thou condemnest thy selfe*, because thou dost rashly condemne him of that whereof thou thy selfe art guilty. Now that we may better know the thing forbidden, first I will shew what *rash judgement* is, and in the second place make knowne the common *practices* thereof. For the first:

Rash judgement defenbed.

Rash judgement is, when of an evill mind we judge amisse of others, for some evill end. In this description, first observe the root and ground of all rash judgement; to wit, *an evill minde*, whereby we love our selves too well, and want the love of our neighbour. This we testifie, by being sharpe sighted, to pry into the lives and behaviour of others, and are as blind as beetles to see into our selves: as also by giving our selves exactly to censure other mens sayings and doings, and with delight to heare their faults ripped up; but for our owne courses, we would not have them called into question, nor controlled. Secondly, here note the manner of rash judgement, which is *to judge amisse of others*: and this they doe which judge of other mens persons and doings without a calling, or urgent necessitie: secondly, which give out sentence of mens doings, but not according to the law of charity, which binds a man to judge and say the best of others alwaies, so farre forth as may stand with good conscience, and the word of God. Thirdly, here note the *end* of rash judgement; for as it is ill grounded and guided, so it aimes not at the reformation of the partie, nor the detestation of sinne in our selves and others, but it is directed to some wrong end: as first, to testifie the hatred of the partie, and desire of revenge: secondly, to delight our selves with the faults of others: thirdly, to defame our neighbors, and to bring them to an ill name, that our names may beare away the praise without comparison: and lastly, that we may seeme more holy than others, by being much in censuring sinne in others.

The practice of rash judgement consists in two things: first, the evill mind of man prepares matter of wrong judgement: and secondly, gives sentence accordingly of the sayings and doings of men, and likewise of their persons. For the first, the evill minde prepares matter of rash judgement thus; it sets it selfe to prie and inquire narrowly into the lives and behaviour of men, and to see if it can finde any matter in word or action worthy reproofe. Indeed there is a vertue whereby one man doth observe another in his waies, but that is directed to a good end; namely, to rectifie and reforme him in his wants, and to further him when he doth well: but for one man to observe another for this end, to finde out matter of defamation and reproach, is a fault directly forbidden by our Saviour Christ in this place. Secondly, when matter is found, the evill minde accordingly gives censure: this censure is given first of the persons of men; then of their speeches and actions. Rash censure of *mens persons* is, when a man thinkes otherwise of the person of another, than in conscience, and by Gods word he ought to doe. Example of this wee have in Satan: for when the Lord commended *Iob* for his fidelitie, Satan tells the Lord, that *Iob* indeed served the Lord, but it was onely for his owne profit: for (saith he) *withdraw thou thy hand from him, and thou shalt see whether hee will not curse thee to thy face*: This then we see is a devilish practice, and ought to be far from every one of us. We must remember what an ancient Divine hath taught heretofore, that there are three things exempted from the judgement and censure of men; the *Scriptures*, the *Counsell of God*, and *the condemnation of any mans person*.

The practice of rash judgement consists in two things.

Rash censure of mens persons.

Iob 1. 8, 9, 10, 11.

August. l. 19. confess. 23.

Rash censure of mens behaviours.

Rash censure of mens speeches and actions is given many waies: I. When things are well done, to carpe and cavill at them without any just cause. Thus the profession of Religion at this day, is accounted of many to be but counterfeit holinesse, and the due obedience to the morall Law is mock-named and termed preciselnesse, and the professours thereof called Puritans and Precisians, for this cause onely, that they make conscience of walking in obedience to Gods Law. II. When actions or speeches indifferent, are taken in the worse part. Thus was *Davids kindnesse* ill accepted of *Hanun* King of Ammon, when *David* sent his servants to comfort him after the death of his father: for his Nobles told him and perswaded him, that *David* sent not unto him, because he honoured his father, (though *David* undoubtedly sent with an honest and upright heart) but as it were craftily to search out the City, and to spie it out, and to overthrow it. Now hereupon *Davids* servants were badly intreated, and shamefully sent away: whence grew the warre that ensued betweene them. III. When upon light occasion and uncertaine reports, we suspect and surmise evill of our neighbour: suspitions indeed

2 Sam 10. 3, 4.

deed are ſometime good, being conceived on a good ground, and retained for a good end; as to beware of the partie and of his evill: but when they are conceived upon light cauſes, and for ſome ſiniſter reſpect (as the common practice is, upon no good ground to conceive moſt badly) this is raſh judgement. IV. When wee ſee any want in our neighbours ſpeech or behaviour, to make it worſe than it was meant, or than indeed it is. V. When wee ſpread abroad and publiſh the wants of men, to defame them, which might better bee concealed, and in conſcience and charity ought ſo to bee. VI. When wee ſpeake nothing but the truth of another, but yet withall doe inſinuate thereby ſome evill of the partie into the hearts of the hearers. This practice is as peſtilent and dangerous as any of the former. Thus *Doeg* told *Saul* of the fact of *Ahimelech* unto *David*, how *he gave him victuals, & the ſword of Goliah*, which was true: but withall he did therein inſinuate, that *David* and *Ahimelech* intended conſpiracy againſt *Saul*. And this telling of the truth in that ſort, coſt the lives of *fourſcore and five perſons, that wore the linen Ephod*, as we may reade, 1 Sam. 21.7. compared with the 22 chap. v. 9, and 18. VII. When in hearing the Word preached, and ſins reproved in the congregation, ſome hearers miſ-apply the ſame: as for example, the Miniſter reproves the ſinn of ſweating, of drunkenneſſe, or any ſuch ſinne: then ſome one guilty hereof, doth not only ſurmiſe, but alſo breake forth into this ſpeech, *Now the preacher meanes me: he ſpeakes this of me: he cenſures my facts and ſpeeches*; hereupon followes ſpight and malice againſt the perſon of the Miniſter, and alſo raſh cenſuring and condemning of his miniſterie. They alſo ſinne in this kinde, that apply the reproofes of ſinne to the perſon of others: as when they ſay, *Now ſuch a one is touched: there is a good leſſon for ſuch a one if he would learne it*: yea, others go further, and ſay, *Now the preacher meanes ſuch a man: now he ſpeakes againſt ſuch a man*: but this alſo is raſh judgement in hearing of the Word: they miſ-conceive of the purpoſe of the Miniſter: for his manner is not when hee ſtandeth in the roome of God, to rip up the ſecrets and lives of ſome particular hearers; but to deliver the will of God concerning ſuch and ſuch ſinnes unto all: it is the power of the Word, not the minde of the Preacher, that cauſeth it to touch thy conſcience: and therefore every one ought to apply the Word unto his owne heart, and not to lay it upon others, or elſe take it to be ſpoken of himſelfe for his diſgrace: for it is to miſ-apply the Word, and to judge amiſſe of the Preacher: and this is a common ſinne, which is the cauſe why many men reape ſo little profit by the Word preached as they doe. The VIII. practice of raſh judgement is, when in townes and cities ſome perſons are wrongfully reputed and taken for Witches: this is as common a ſinne thorowout the world as any of the former: one man will ſay, *Such a one is a Witch, becauſe he in conſcience* is ſo perſwaded; and yet the ground of this perſwaſion is nothing but his bare conceit. Another man ſaith, *Such a one is a Witch, becauſe a wiſe man or a wiſe woman hath ſo reported of him or her*: and yet this teſtimonie is but the teſtimonie of the Devill, *who is a lyar, and the father thereof*: if hee tell truth, it is with purpoſe to deceive. Againe, another is judged to be a Witch, *becauſe comming to a mans houſe to borrow ſomething, and being denied thereof, he tooke it unkindly, and thereupon gave theſe, or ſuch like threatning words; It had bin as good you had lent it mee*; or, *I will meet with you*: and hereupon ſome one in the family fell ſicke, or ſome cattell died, and other things did miſ-carry. It is no queſtion, but Witches be too rife among us, and ought to bee ſought out and ſeverely puniſhed; and there bee lawfull waies of convincing a Witch: but upon theſe bare preſumptions to judge any one to bee a Witch, is an unchriſtian practice of raſh judgement: for why may not the hand of God befall thee in viſiting ſome one in thy family, or in the death of thy cattell, as well as the annoyance of the Witch, after ſome hard ſpeeches of another. A Witch therefore muſt firſt be lawfully convinced, and then judged to be a Witch, and not before. This thing eſpecially Jurers ought to looke unto; elſe if they have but the ordinary diſcretion of common people, to judge one for a Witch upon theſe preſumptions, they may eaſily defile their hands with innocent bloud. Thus much for the ſinne of raſh judgement, and the practices thereof, which are condemned and forbidden in this place.

Now becauſe it is ſo common a ſinne in all places, and with moſt men counted no ſin: for the common talke in all meetings is of other men, and ſelfe-love makes the heart glad to heare other mens faults ripped up, yea, this ſinne will take hold when other ſinnes leave a man, which cauſed Chriſt to forwarne his Diſciples hereof in this place: therefore it is our dutie to labour and ſtrive the more earneſtly to be purged from this evill minde: and preſerved from theſe evill practices of raſh judgement: for which end let us lay to our conſciences the reaſons following: I. The practice of raſh Judgment cannot ſtand with Chriſtian charity: for charity binds a man to walke in love, and *love ſuſpecteth not evill*, but thinkes the beſt alwaies, and if it be poſſible, thinkes well of all. II. When thou ſeeſt a man ſpeake or practiſe any evill, for which thou beginneſt to thinke hardly of him, then conſider well of thine owne ſelfe, how thou haſt both that and all other ſinnes in thee, if wee regard the roat of ſinne, and therefore doe not raſhly condemne him for his fact, becauſe thou thy ſelfe haſt done the like heretofore; or elſe in time to come maiſt do the like or worſe than hee hath done whom thou now condemneſt. III. Conſider that God the

Matth. 7. verſ. 1.

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Reaſons againſt raſh judgement. 1

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Duties to be obſerved when we ſpeake of others. 1

the Father hath committed all judgement unto his Sonne: who now executeth publike judgement by the magiſtrate in the common-wealth, and by the Miniſter in the Church; and private judgement of admonition, and juſt diſpraiſe, by them whom he calleth thereunto: if therefore thou judgeſt another, not being called thereto, thou thruſteſt Chriſt out of his office, and robbeſt him of his honour, which is a grievous ſinne, and cannot be unpuniſhed. IV. Conſider alſo that thou art unable, whatſoever thou art, to judge aright of other mens actions, being ignorant of many circumſtances thereof: for thou knoweſt not with what minde, or to what end the action was done: thou knoweſt not the cauſe why he did it, nor the ſtate of his perſon, nor manner of his temptation thereto: and therefore why judgeſt thou raſhly of him? V. He that gives raſh judgement of another, is worſe than a theefe that ſteales away a mans goods: for hee robs him of his *good name*, which (as *Salomon* ſaith) *Is to be choſen above great riches*, Prov. 22.1. Againe, riches may be reſtored, ſo cannot a mans good name, being once blemiſhed in the hearts of many. Againe, a man may defend himſelfe from a theefe, but no man can ſhunne another mans evill minde, or his bad tongue: nay, the backbiter is worſe than a murtherer, for he killeth three at once; firſt, his *owne ſoule* in thus ſinning: ſecondly, his *neighbour* whoſe name he hurteth: and thirdly, the hearer, who receiveth this raſh and unjuſt report: and for this cauſe the *ſlanderer* is numbred among thoſe that ſhall not inherit the kingdome of God, Pſal. 15.3. 1 Cor. 6. 10. and the Apoſtle chargeth Chriſtians to account of ſuch raylers as of perſons excommunicate, 1 Cor. 5. 11.

Here ſome will ſay; If we may not give our opinion of others freely as we have done; what muſt we doe when we have occaſion to ſpeake of them? *Anſw.* Thy carriage towards others muſt bee according to theſe rules: I. If thou know any good thing by the partie of whom thou ſpeakeſt, when thou haſt occaſion thinke and ſpeake of that: if thou know evill by him alſo, conceale it from others: and if thou maiſt, admoniſh the party thereof: or elſe tell it to thoſe who have authority to correct his faults; and thus ſhalt thou win thy brother. Some will ſay, I doe indeed ſometime cenſure my brother for his faults, yet onely in deteſtation of his ſinne; I love the party never the worſe; and I onely doe it to ſome private friend that will not tell it againe. *Anſ.* But this excuſe, and all ſuch like are frivolous: no colour of good intent can excuſe raſh judgement: if thou loveſt him, why doeſt thou make knowne his fault to another, *for love covereth a multitude of ſinnes*? And if thy conſcience anſwer, it will tell thee that either ill will to the partie cauſeth thee ſo to doe, or ſelfe-love, whereby through his defamation thou thy ſelfe ſeekeſt to be advanced above him in the thoughts of others. In thy cenſuring therefore looke to thine heart, whether malice move thee not the eto: and take heed to the end alſo; for if it riſe from a bad ground, or tend to a wrong end, the whole action is naught. II. *Duttie.* Wee ought to thinke as well of every man as poſſibly we can, yea, of our enemie and of his actions: for *love thinketh not evill*; and in the practice of love towards our enemies we become followers of God, Matth. 5.44, 45. III. *Duttie.* If thou marke thy neighbours life and behaviour, doe it for this end, to withdraw him from ſinne, and to further him in well-doing. Laſtly, in all thy ſocieties and dealings with others, labour either to doe them good, or to receive good from them: and by this meanes thou ſhalt eſchew the ſinne of raſh judgement.

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Of ſuſpecting evill of others.

How to judge of others rightly.

1 Rule.

Here two queſtions may bee moved concerning raſh judgement, and that neceſſarily, becauſe ſurmiſes will ariſe upon very ſmall occaſions.

I. Queſt. When may a man doubt or ſuſpect evill of another? *Anſ.* In all ſuſpition recourſe muſt bee had to the ground thereof, whether it riſe of juſt and ſufficient cauſe or not. A ſufficient cauſe of ſuſpition is that, which in the judgement of wiſe men, being well conſidered with all the circumſtances thereof, is judged ſufficient: and on the other ſide, that is inſufficient, which wiſe men, wel weighing with the circumſtances thereof, do judge inſufficient: if then the cauſe of ſuſpition bee thought inſufficient in the judgement of the wiſe and godly, we muſt ſuſpend our ſuſpition: as thus; ſuppoſe ſome evill is reported abroad of ſuch a man; as that he is a theefe, an adulterer, of ſuch like; yet this ſame riſeth only of ſome one mans report, which becauſe it may proceed from an ill minde on a private grudge, we are not to yeeld thereupon to ſuſpect ill of the partie: this report may well cauſe us to ſearch further into the caſe, and move us to looke unto our ſelves that we be not hurt by him. But if the cauſe be thought ſufficient in the judgement of thoſe that are wiſe and diſcreet, then we may without offence or breach of conſcience, yeeld to ſuſpect and judge evill of another.

II. Queſtion. How may wee give upright judgement of all men with whom we live and have to deale? *Anſ.* This is as neceſſarie to bee knowne as the former, for as wee are prone to thinke ill, ſo wee are alſo forward in judging raſhly: therefore there are three things required in the judging of others: Firſt, we muſt have recourſe to the cauſe of our judgement: for if the cauſe bee inſufficient, then our judgement is raſh and unlawfull. Before the Lord brought upon the world the confuſion of languages; he is ſaid to *goe down among them to ſee their fact*, Gen. 11. 6. and before hee deſtroyed Sodome and Gomorrah with fire and brimſtone, hee is ſaid *to come downe from Heaven, to ſee whether they had done according to the cry that was come up to the Lord*, Gen. 18. 21. whereby the Lord

would

would teach us, that before he enter into judgement with any man, or any people, he first takes good consideration of the fact, which causeth his punishment.

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Secondly, we must have authority and warrant by calling to give judgement, or else some thing which is answerable thereto, though the judgement be private: as to give admonition or just dispraise; yet without a calling we must not do it: hee that giveth judgement must bee able truly to say, *The Lord hath called me thus to doe.* The Magistrate, the Minister, the Master, and every Superiour hath authority to judge those that are under him: and for private men in private judgement, though they want this authoritie by calling, yet if they have that which is answerable hereto, that is, the affection of Christian love; so as they can say with *Paul, The love of God constraineth mee,* then they may judge.

B

Thirdly, we must alwaies have a *good end* of our judgement, as well as a good beginning: that is, the reformation and amendment, not the defaming of our brother. And these three concurring in all hard speeches, they cease to be rash and unjust censures. *John Baptist* calls the *Pharisees and Sadduces, a generation of vipers,* Matth. 3. 7. our *Saviour Christ* calls them [a] *hypocrites, and painted tombes*: and [b] *Herod a Fox*: the Prophet *Esay* calls the Princes and people of Iuda and Israel, [c] *Princes and people of Sodome*: and the Apostle calls the Galatians, *Fooles*; Gal. 3. 1. and the Cretians, *Liars, evill beasts, slow bellies,* Tit. 1. 12, 13. All which are hard speeches, but yet no slanders; because they had all of them a calling so to doe: and likewise did this on good ground, and for a good end.

Thus much for the commandement. Now follow two reasons to induce us to make conscience of rash judgement. The former is laid downe in these words: *That ye be not judged.* And it may be framed thus:

If ye judge, ye shall bee judged of men againe with rash judgement:

But ye cannot abide to bee judged of rashly: and therefore judge not.

The *second part* is understood, but yet necessarily collected. The *conclusion* is the commandement it selfe, *Judge not.*

This reason doth afford unto us two instructions. I. It giveth us a taste and view of our owne naturall pride and selfe-love: for when wee heare God dishonoured by swearing, or our neighbours name defamed by slandering, we are not only not grieved, but oftentimes are the cause thereof, and take great delight therein, especially in hearing other mens faults ripped up to their disgrace: but yet wee can in no sort brooke or suffer our owne good name to be called in question: if our selves be evill spoken of, we are presently filled with malice and envy, and cannot be at rest till we bee requited or revenged: nay, though we be in a good manner admonished of our fault, even in love, and after a friendly sort, yet wee can very hardly brooke it; though the partie admonishing make knowne unto us, that he doth it only for our good, without all purpose of disgrace unto our persons.

How to know and judge rightly of our owne sins.

II. *Instruct.* Here also our Saviour Christ affordeth unto us a notable way whereby wee may come to the knowledge of our owne sins, and of the hainousnesse thereof. When we behold sinne in our selves, wee hardly judge it to be sinne: we must therefore looke upon our owne sinnes in the person of others, and learne to judge of it in our selves as wee judge of it in others. When we consider of rash judgement in others against our selves, wee count it a vile and grievous sinne, yea, odious and intolerable: and in like sort ought wee to thinke of rash judgement in our selves towards others: and so for every other sinne in our selves, we ought to judge of it, as we doe when we see it in the persons of others against us: otherwise if wee looke onely to our selves, we shall sooth up our selves in sinne, making great sinnes little sinnes, and small sinnes none at all.

v. 2 *For with what judgement ye judge, ye shall bee judged: and with what measure you mete, it shall bee measured to you againe.*

C

This verse containes a double confirmation of the former reason, drawne from the event. The first, in these words, *For with what judgement ye judge, ye shall be judged:* as if Christ had said; If ye judge men rashly, then men againe, by the appointment of God in his wisdome and providence, shall accordingly give rash judgement upon you: but if yee judge men righteously, then men againe, by Gods appointment and providence, shall judge well of you: for so I take the words to bee meant of mens judgement by Gods appointment in his providence, and not of Gods judgement immediatly.

A maine cause of personall defamation.

D

Now in this proofe, First, wee may observe one true and maine cause of that personall defamation which is common in the world, and it is to be found in the person himselfe that is defamed; he hath rashly and unjustly censured others, for which God in his providence, doth most justly cause others to defame him againe: so as men themselves doe most of all wound their owne good names, and by their bad carriage toward others justly cause their owne disgrace. In regard whereof we must learne; first, to set a carefull watch before our mouthes, to keepe the doore of our lips, governing our tongues by the word of God: for when we censure others rashly, we doe procure judgement unto our selves. Secondly, to bee patient under the rash censures and slanders of others. For we must thinke, that wee our selves have heretofore

Eccles. 7. 21, 22.

How to get a good name.

Psal. 34. 13.

Eccles. 10. 20.

Amos 8. 5.

A carriage to all oppressors

totore done the like to others: and therefore it is justice with God to reward us in the same kinde, wherewith we have wronged others. This is *Salomons* counsell, *Give not thine heart to all the words that men speake, lest thou doe heare thy servant cursing thee: for oftimes also thine heart knoweth that thou likewise hast cursed others.*

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Secondly, in this proofe we may also observe the right way, how to get and keepe a good name: to wit, by judging others with Christian judgement, carrying a charitable opinion of every one, speaking the best of them in all companies, so farre forth as we can with good conscience, and never judging hardly of any, till wee bee indeed lawfully called thereunto, having a good ground for our action, and doing it for a good end: *If thou wouldest love long* (saith the Prophet) *and see good dayes, refraine thy tongue from evill, and thy lips that they speake no guile*: that is, speake not evil of any man, though thou know ill by him, till thou be lawfully called thereto.

B

Thirdly, from the consideration of this providence of God, whereby he ordereth and disposeth, that defamers of others shall be rewarded in their kinde, and that by others; we may gather, that God knowes every unadvised thought of the heart, and every rash censure which we speake or thinke of others; else how could this be true, that rash judgers shall be so rewarded in their kinde, seeing men may conceale their thoughts, and many times their words from the eyes of men. To this purpose *Salomon* admonisheth, not *to curse the King, no not in thy thought, nor the rich man in thy bedchamber: for the fowle of heaven shall carry the voyce, and that which hath wings shall declare the matter.* And this must teach us for to make conscience of all our speeches and thoughts that concerne others, yea, then when wee our selves are judged. When *David* was railed upon by wicked *Shimei*, hee stayed himselfe with the consideration of this, that God *knew it*, and *appointed Shimei to curse David*, 2 Sam. 16. 10.

C

Lastly, here it may bee doubted how God can be cleared from the guilt of rash judgement, seeing in his providence he causeth it by his decree. *Answ.* Though hee decree it, yet is hee free from the fault thereof: for first, he decrees it not to be the cause thereof himselfe, but to permit it among men, leaving them to be the authors thereof: secondly, hee decrees to dispose of it well, and to order it as a just punishment of the rash judgement of others, and so in no sort is the cause of the evill in rash judgement; howsoever he dispose hereof for the just punishment of offenders in this kinde.

D

The second confirmation of the first reason is contained in this parable, which tendeth to the same end with the former sentence: *And with what measure you mete, it shall be measured to you againe:* that is, the Lord hath ordained that men shall be rewarded in their kinde, like for like. Hence wee may observe this rule of Gods justice in the punishment of sinnes namely, to reward men in their kind, punishing them in the same things wherein they offend. *David* sinned by committing adultery with *Bathsheba*, the wife of *Vriah*: and God by way of punishment raised up evill against him out of his own house in the same kinde: for his owne sonne *Absalom*, defloured his fathers concubines in the sight of all Israel, 2 Sam. 12. 9, 11. and 16. 22. And experience shewes, that *blood will have blood*; for though the murtherer escape the hands of the civill Judge, yet he terrour and vengeance of God doth ordinarily pursue him to destruction. A notable example hereof wee have in the holy league (as it is called) but indeed the bloudy league; wherein the enemies of Gods grace and truth did confederate themselves to root out true religion, and the professors thereof from off the earth: but the Lord hath rewarded them in their kinde, and turned their owne swords against themselves, causing them to spoile one another; according to the prophecie of *Esay, Woe to thee that spoylest, and was not spoyled: and doest wickedly, and they did not wickedly against thee: when thou shalt cease to spoile, thou shalt be spoyled.* Ier. 33. 1.

This rewarding justice of God well observed, doth discover unto us, yea, and denounce a fearefull woe, not onely against all those that give out rash judgement of others; but against all usurers and oppressors, who mete out hard measure unto others, even cruelty without mercy: but so shall they be served againe. Gods heavy hand hath heretofore lien fore upon this land for many yeares in dearth and scarcity, which also in some sort hath beene made more grievous upon the poore, by hard hearted rich men, who are like to great fishes that devoure the lesser: for *they grinde the faces of the poore, and pluck off their skins from them, and their flesh from the bones*, by their wicked covetousnesse; yea, doubles their cruelty cost many a mans life. Some in higher place by inclosing, and racking of rents: others of meaner sort, by ingrossing and with-holding the commodities of the land from the common good til a time of dearth come, wherein (as the Prophet saith) *they make the Ephah small, and the Shekel great*; that is, sell little for much, lessening the measure, and enhancing the price. And indeed, such a time of dearth is the worldlings day, wherein they do inrich themselves by the spoile of the poore: but they must know that a fearefull woe belongs unto them: for the like mercilesse measure shall be measured to them againe; and when they cease to spoyle, then shall they bee spoyled: for when the hand of God is heavy upon the poore, then no doubt is vengeance preparing for hard hearted rich men, who increase the same. The Lord forbiddeth to *trouble the widdow or fatherlesse childe*: Exod. 22. 22, 23, &c. *for if thou vex and trouble such, and so he call and cry unto mee, I will surely heare*

sons cry then shall my wrath be kindled, and I will kill you with the sword: and your wives shall be widowes, and your children fatherlesse. This is Gods word, and it must stand. The Lord himselfe foretold that towards the latter day, *iniquity should abound, & charity should wax cold:* and are not these the times wherof Christ spake? for what power hath the Gospell to withdraw mens hearts from iniquity? and when was there ever lesse charity than is now? well, these are fore-runners of greater judgements; and therefore in the feare of God, let us make conscience of this and all other sinnes, even in consideration of this, that the Lord will pay us home in that kinde wherein we offend.

A

v. 3 *And why seest thou the mote that is in thy brothers eye, & perceivest not the beame that is in thine owne eye?*

4. *Or how saiest thou to thy brother, Suffer me to cast out the mote out of thine eye, and behold a beam is in thine own eie?*

B

These two verses containe a second reason to inforce the former commandement against rash judgement. The meaning of the words is this: *Why seest thou*] that is, upon what ground, for what cause, with what conscience *seest thou.* And so in the 4.v. *How saiest thou*] that is, with what face, with what honesty and conscience *saiest thou.* So much these interrogations *how*, and *why* import. *Seest*] sight, here is not a light or sudden beholding of the mote, but a seeing with attention, a serious and considerate observation thereof. *A mote*] the word used in the originall, may as well be translated a *straw*, or a *peece of a straw*, as a *mote*, as it hath beene in former times; for it will beare either translation: yet the word *beame*, seemes rather to have reference to a *straw*, than to a *mote*: but which way soever it be taken, it signifies *small and little sinnes*, as sinnes of ignorance and infirmity, such as the best Christians doe commit, and cannot be free from in this life. Againe, it signifieth *supposed sinnes*; such as are not indeed sins before God, but onely in his opinion that giveth rash judgement. *And perceivest not*] this *perceiving* is properly an action of the minde, standing in *consideration* and *thinking*, which followes after *seeing*. Thus the world is used, Luk. 12. 27. *Consider the lillies of the field*; that is, looke upon them, and then consider well thereof in your minde. And, Jam. 1. 23. *He that heares the Word, and doth it not, is like unto a man that* BEHOLDS *his naturall face in a glasse:* that is, to one that sees and considers of his shape. So that Christs meaning is, as if hee had said, It may be thou seest, but why doest thou not well weigh and consider with thy selfe of the beame that is in thine owne eye? By *beame*, is here meant *great and notorious reigning sins* in mans heart; such as wound the conscience, which are like unto a beame in the eye: which doth not onely blemish, but quite dash out the sight. Some may here aske, in what sense this is spoken, seeing the eye is not capable of a beame? *Ans.* It is spoken by way of supposition, as if it had bin said; If it were possible that a beame could be in the eye, the rash censurers fault is as a *beame in the eye*: this kind of speech is usuall in Scripture; *If I could speake with tongues of Angels*, saith S. *Paul*, 1 Cor. 13. 1. that is, suppose Angels had tongues, and that I could speake as eloquently as they. The words of the 4. vers. are for substance all one with the former in the 3. The difference betweene them is only this; in the 3. v. Christ speaks only of *rash judgement conceived in the mind*; but in the 4. he speakes of *rash judgement uttered in speech*: *How saiest thou to thy brother, &c.* So that in both verses the words are a parable bearing this sense; with what face, honesty, or conscience, canst thou finde fault with thy brother, either in thought or speech, thou thy selfe being tainted with greater faults and offences? And hence the second reason may bee thus conceived:

C

He that hath greater faults, must not censure him that hath lesser:

But he that gives rash judgement, hath greater faults than he whom he censureth: And therefore no man ought to use rash judgement.

The proposition or first part is omitted: the Assumption expressly set downe in the 3. and 4. v. whereupon the conclusion follows against rash judgement.

Our words and thoughts must have good ground.

Upon this forme of speech, *How seest thou? why saiest thou?* that is, with what face and honesty, and upon what ground? we may learne this instruction; that our speeches, yea, our very thoughts must be conceived and uttered upon good ground, and in a good manner. *Establish thy thought by counsell*, (saith *Salomon*) *and by counsell make war*: teaching us to haue direction from the word of God, for the ground and manner of our very thoughts, and for all our affaires. Our Saviour Christ bids us *take heed how we heare Gods word:* and *Salomon* would draw us to this heed and attention in prayer also; *Be not rash with thy mouth, nor let thy heart be hasty to utter a thing before God*: now that which they speake of divine exercises, is in this place by our Saviour inlarged to every thought of the heart, and word of the mouth, that concernes our brother.

Pro. 20. 18.

Eccles. 5. 1.

D

Further, in these words, *Seest thou*; that is, with attention and consideration beholdest] our Saviour Christ acquaints us with a common fault wherewith our nature is generally stained and corrupted: to wit, that we are *over-sharpe sighted in other mens lives and offences*: this appeares in that men can easily discerne small faults

Man is curious in prying into the faults of others.

faults in others, and cannot see great offences in themselves, nay, when they can finde no fault, yet they will make those faults which indeed be none at all. Example hereof we have in the Scribes and Pharisies, in their censures against our Savior and his Disciples: they themselves were hypocrites tainted with grievous sinnes, and yet they pried to finde motes in Christs eyes: for when he wrought miracles, cured the diseased, and did good unto all, they blamed him as a breaker of the Sabbath day, and as a companion of Publicans and sinners, though he conversed with them for their good: so they blamed his Disciples for eating with unwashen hands, and for plucking up the eares of corne on the Sabbath day, to satisfie their hunger; and for their seldome fasting. This fault was in the Corinthians, who censured *Paul* and his ministery: for want of eloquence and excellency of words, which was in other Teachers among them, as may appeare by his rebuking of them, 1 Cor. 4. And the Christian brethren among the Romans condemned one another in the observation of dayes and times, and in the use of the creatures of God, Rom. 14. which was nothing else but rash judgement. And this no doubt is a fault which reignes in our congregations, even among the better sort at this day; for deeply is our nature stained with this corruption, and so prone it is to this sinne, that even they which have received true grace, can hardly abstaine from the practices of rash judgement.

A

B

C

The consideration hereof must teach us these duties: First, to take knowledge of this corruption of our nature, and of the want of brotherly love in us; for why should we so soone spie a fault in another, but because we want love and charity to his person? Wee may consider the vilenesse of this practice by resemblance in some brute creatures: for we account most basely of those ravening fowles which delight in nothing but in filthy carrions; and such for all the world are these rash censurers, all their delight is in other mens faults, which makes them so sharpe sighted to spie them out.

Secondly, when we are about to censure any man, we must (in regard of this corruption) suspect our selves, and our speeches, and call our selves backe to a view and consideration of that which we are to speake; for oft-times we see that which we ought not to see, and thereupon speake that which we ought in conscience to conceale. Physicians give this note of a phrensie, *to begin to take up strawes*: now when the minde lookes not into it selfe, but pries into other mens actions, then no doubt it is not right, but is corrupt and infected with a spirituall phrensie, and therefore the danger of this disease must cause us to looke unto our selves.

D

Thirdly, here wee may observe a reason of the strange behaviour of men in regard of sinne: for this we may easily perceive, that men with open mouth will condemne those things in others, which they like and approve in themselves: now the cause hereof is, for that the affections doe follow the minde; such as the mind is, such are the affections: and mans mind naturally looketh out ward, not inward, it sees very little faults in others, but will neither see nor condemne the same faults, nor greater in it selfe: nay, rather it causeth man to love those sinnes in himselfe, which he detests in others. And therefore in the amendment of our lives, wee must begin in our owne hearts, and turne the eye of our minde inward, to see our owne sinnes, and labour first to have our hearts touched with sorrow for them, and to hate them first in our selves, and then to proceed to hate them in others. It is a preposterous course, arising from the corruption of Nature, to begin with the hatred and dislike of sinne out of our selves.

Sinnes differing in degree.

11. Doctrine. Further, here in this reason our Saviour Christ makes a difference of sinnes: some are as motes, some as beames: every sinne indeed is death and condemnation, and yet all are not equall, but farre different in degrees: as some men are drowned in the channel and middle of the sea, some by the shore side, which places differ in depth and danger, though all is one in regard of death: some men endure damnation in deeper measure, some in lesser, yet both are condemned. But the Papists abuse these words, and would gather hereon a distinction of sinnes which God doth not allow; to wit, that some sins are *venial*, which deserve not death, and these are here called *motes:* some againe are *mortall*, deserving death, and those are called *beames*. But the *mote* and *beame* are both mortall sins. A *mote* or a *straw* may sometime put out the eye, though indeed the *beame* be more forcible to dash it quite out: and so doe small sinnes wound the conscience, and damne the soule, though greater sinnes doe more deeply wound the conscience, and plunge the same into hell: small and great sinnes, both destroy the soule, though in a different degree: the very mote is deadly sinne, though in nature the beame be more mortall. This distinction they borrowed from former ages, but abusing the Primitive Church from whence they had it: for the ancient Fathers called some sinnes *venial*, not because they deserved not death, but because they were pardonable in regard of the Church, and did not incurre the censure of excommunication; and those they called mortall or criminall sinnes, which had the censure of excommunication passed against them: so that the Papists abuse both Fathers and Scripture in this distinction.

Bellarm. de remiss. grat. & stat. pec. l. 1. c. 9.

How the Fathers called some sinnes venial.

Thirdly, Christ naming the very eye, and not the face, or other parts of the body, would hereby give us to understand, what is the property and scope of rash judgement; namely, to deface the very intention of his heart of whom censure is given. When *David* sent his servants to *Hanun* King of Ammon, to comfort him

Rash judgement perverts a mans good meaning.

after his fathers death; the Princes of *Ammon* told their lord, that *Davids* ſervants *were but ſpies that came to ſearch out his city*: thus they judged raſhly of *Davids* fact, and their intent was to corrupt the honeſt mind of *David*: perſwading the King that *David* and his ſervants had another intent and end of their comming than they made known to the King. So that the raſh cenſurer ſeeketh to blemiſh the good minde and conſcience of his brother. And hence wee may well be warned to take notice of our naturall corruption, how that without Gods ſpeciall grace we doe plainly hate our brother; elſe wee would never ſo ſuſpitiouſly prie into his wayes, as to deprave his good meaning. Wee muſt therefore content our ſelves with the ſpeeches and actions of our brother, and take heed how we denle about the eye; that is, with his intent and meaning; that wee muſt leave to God, who only knowes the heart, and for his actions and ſpeeches (if it may be) we muſt alwayes expound them in the better part: if we cannot defend a mans doing, yet we muſt excuſe his meaning: if we cannot excuſe his intent, yet wee muſt think the beſt of his conſcience: if we cannot excuſe his conſcience, yet wee muſt judge it to be but a ſinne of ignorance: if we cannot doe ſo, yet we muſt thinke that it was done in ſome grievous temptation, and that if we our ſelves had beene in like caſe, we ſhould have done far worſe: we know not when God may give grace to men, or when he leaves them to themſelves, and therefore in regard of the mind and conſcience, we muſt comprimit our judgement at all times.

And perceiveſt not that is, though it may be thou ſeeſt it, yet thou doeſt not well conſider of it. Here our Saviour noteth out a ſecond maine fault in mans nature to be thought upon; namely, *carnall ſecurity*, whereby though in ſome ſmall meaſure men ſee their offences, yet naturally they never think on them heartily and ſeriouſly as they ought to doe; S. *Paul* ſaith, *Awake thou that ſleepeſt*, ſignifying, that by nature we lie ſlumbering in ſinne; ſo as though we may ſometime have a little glimmering thereof, yet wee never thorowly behold and conſider them as we ſhould: the Lord himſelfe complains of this ſecurity in ſinne in his owne people: *No man ſaith, what have I done?* Jer. 8.6. This was the ſinne of the old world; *they knew nothing till the flood came*, Mat. 24.39. it may be they had now and then ſome conceit thereof, but they thought not ſeriouſly thereon: now as the dayes of *Noah* were, ſo ſhall be the dayes of the comming of the Son of man, *in regard of ſecurity*: and theſe are thoſe dayes wherein we now live: for how ſoever we ſometime thinke on our ſins, yet we looke not on them with both eyes, as we doe on our neighbours faults. We muſt here be warned to take heed of this ſin: for it is a fearefull caſe, either not to ſee our ſinnes; or ſeeing them, to paſſe them over without ſerious conſideration. The Apoſtle ſaith, *when men ſay, peace, peace, then comes ſudden deſtruction*. Now men doe then moſt fearefully cry, peace, peace, unto themſelves, when they either will not ſee their ſinnes, or ſeeing them, doe not well conſider thereof in their hearts. We therefore muſt labour for this grace to have a cleare ſight into our ſinnes: for without that we can never ſorrow according unto God, nor repent unto life as we ought to doe.

Why ſeeſt thou, &c. and how ſayeſt thou to thy brother] in both theſe phraſes conſider how Chriſt would have all thoſe which are to give judgement of the offences of others, to be themſelves without reproofe and blameleſſe: they are no fit perſons to give cenſure of thoſe that bee under them. And therefore the Magiſtrate in the Towne and Common-wealth, the Miniſter in the Church, the maſter in the family, and every ſuperior in his place, muſt labour to be unblameable: for if they be taunted with groſſe ſinnes, they can never thorowly purge them that bee under them. *A Miniſter* (ſaith *Paul*) *muſt be unreproveable*, 1 Tim. 3.2. and ſo likewiſe the Magiſtrate, who is Gods vicegerent, and every governour in his place.

Laſtly, in both verſes obſerve the condition of thoſe that are given to raſh judgement: namely, that of all men they are the worſt: Chriſt maketh them to carry beames in their eyes, when others have but motes or ſtrawes. The man that is given to cenſure others, would ſeeme to be of all men moſt holy: but the truth is, there is none ſo bad as he though he be a Miniſter, yea be hee what he will, nay the better is his place, the worſe is his fault: and the more he is given to this ſinne of cenſuring, the worſe hee is, for the leſſe he ſees his owne ſinnes: nay, let him live unblameably before men, yet hee hath a heart full of pride and ſelfe-love, and full of diſdaine toward his brother. And therefore let us take heed of this ſinne, even when it begins to creepe upon us.

Judges of others ſhould be blameleſſe.

Raſh cenſurers the vileſt perſons.

V. 5 *Hypocrite, firſt, caſt out the beame out of thine owne eye: and then ſhalt thou ſee clearely to caſt out the mote out of thy brothers eye.*

The remedy of raſh judgement.

This verſe containes a *remedy* againſt raſh judgement: it depends upon the former verſes as an anſwer to a ſecret objection that might thence ariſe; for whereas Chriſt had ſaid, *Iudge not*: and *why ſeeſt thou a mote in thy brothers eie, &c.* ſome man might ſay, belike then it is not lawfull to correct my brother by ſpeech, and by reproofe to ſeeke amendment of his fault. To this Chriſt here anſwers; that hee forbids not brotherly correction and admonition, but the evill, corrupt, and unchriſtian manner of giving admonition and correction; whenas men take a prepoſterous courſe in cenſuring, and doe

doe not beginne with themſelves in the firſt place, but with their brethren: as if our Saviour Chriſt had ſaid, Hypocrite, thou haſt greater faults than he whom thou judgeſt: and therefore if thou wilt take a right courſe in thy correction, beginne with thy ſelfe, reforme the great ſinnes that be in thy ſelfe, and then ſhalt thou be fitter and better able to correct and reforme thy brother. So that theſe words containe two parts: 1. the remedy of raſh judgement, *Hypocrite, firſt caſte out the beame out of thine owne eye*: 2. the fruit hereof, which is true *wiſdome*, to be able to diſcerne aright of our neighbours fault, and alſo how it is to be cured, in theſe words, *and then ſhalt thou ſee clearely to caſt out the mote out of thy brothers eye*. Of theſe in order.

How to caſt out a beame out of a mans owne eye.

The remedy againſt raſh judgement is, for a man firſt to beginne with himſelfe, reforming firſt his owne offences: which becauſe it is here propounded by our Saviour Chriſt of ſet purpoſe, as a ſpeciall remedy againſt this ſinne, I will ſtand a little to ſhew how a man may caſt out the beame out of his owne eye. Hereunto foure things are required: 1. A man muſt turne the eye of his mind inward, and caſt his cogitations towards his owne life and conſcience, that ſo he may ſee and know the principall ſins of his owne heart and life. To this purpoſe ſerveth the morall Law, which is as a glaſſe to let us ſee our maine and principall ſinnes, which be the *beames* in our eyes here meant. And for direction herein, I will note out ſome ſpeciall maine ſinnes, which bein all men naturally; and which every one muſt well conſider of, that will caſt this beame out of his owne eye. The firſt common ſin of all men, is a *guiltineſſe* in *Adams* firſt offence; that is, his ſin made ours by relation or imputation: for his eating the forbidden fruit, was no particular or private ſinne, but the ſinne of mans nature: and every one ſinned in *Adam*, that was to deſcend of him by ordinary generation: for though wee were not borne when *Adam* ſinned, yet by his ſinne wee ſtand guilty of eternall death before God.

I Maine ſin common to all.

The ſecond common ſinne is a naturall diſpoſition and proneneſſe to every thing that is evill and againſt Gods Law, when occaſion is offered, the ſinne againſt the holy Ghoſt not excepted; for the ſame corruption and proneneſſe to evill, which was in them that have committed this ſinne, is in all men naturally; the difference ſtands onely in this, that all doe not fall into it. And this proneneſſe to evill is the ſecond head of originall ſinne.

2

The third common ſinne is inward Idolatry, this is a moſt heynous ſinne, and may be thus conceived: Every man by nature takes his heart from the true God, and beſtowes it on ſome other thing: now looke whereon a man beſtowes his heart, that thing he makes his God: and by Nature we love our ſelves, our ſinnes, and the world more than God, and yeeld obedience to the devill, rather than to the true God. The like may be ſaid of our fears, joy, and delight, and of our truſt and confidence, all which affections we ſet upon the devill, the world, and iniquity; yea, upon the creature; forſaking the Creator, who is bleſſed for ever: and hee that ſees not this in himſelfe, hath idolatry as yet reigning in his heart.

3 Idolatry of the heart.

The fourth ſin is *Hypocriſie*, which naturally reigneth in all men, till grace expell it: This hypocriſie it ends in this; when men are about any good thing they are more carefull to pleaſe God in the outward action, than with the ſervice of the heart. Againe, they ſeeke more to pleaſe men than God. And laſtly, they rather endevour to performe the outward duties of the firſt Table, than of the ſecond. This is a huge beame in every mans eie naturally, which each one ought to ſee in himſelfe, as well as the former.

4 Hypocriſie.

The fifth ſinne is *pride*, not outward in apparell, but *ſpirituall inward pride of the heart*, which ſtands in this; that a man thinks himſelfe out of Chriſt to have in him ſome naturall goodneſſe, whereby he ſtands in Gods favour, and hath in himſelfe perfect love, and perfect faith: this ſin all men will condemne, and yet it cleaves faſt to every man by nature. The Church of *Laodicea*, Rev. 2.17. *ſaid ſhe was rich, and had need of nothing*; whereas indeed *ſhe was poore, and blinde, and naked*. This inward pride poyſons Gods grace in the heart, it is a maine ſinne, and the common cauſe of raſh judgement.

5 Pride.

The ſixth ſinne is that *particular ſin* or *ſins*, wherewith every one is moſt aſſaulted; for how ſoever the corruption of nature doth infect all men alike, yet every one that is of yeares ſhall finde himſelfe more troubled with ſome ſinnes than with others, by reaſon that corruption is in part either removed or reſtrained in him. Wherefore every one muſt enter into his owne heart, and there ſearch and ſee what bee thoſe particular ſinnes, which moſt of all prevaile againſt him, troubling his heart, and cauſing him to diſhonour God. Theſe be his beams which keepe Gods grace out of his heart, which we muſt labour to finde out in our ſelves.

6

II. Duty. After we have ſome ſight of theſe our maine ſinnes, wee muſt in the next place labour to *ſee them in our ſelves as beames*, and to feele the weight thereof: for commonly we either ſee them not at all in our ſelves, or if wee doe a little perceive them, yet wee ſee them not in their quantity as beames, but rather like motes or ſtrawes. Now we ſhall come to ſee theſe ſinnes in our ſelves as *beames* in their juſt quantity: firſt, if we *compare them with other mens ſinnes*, as with *Adams* firſt ſinne: for doubtleſſe we have many particular ſinnes in our hearts that be as great or greater than *Adams* ſinne was, conſidered in the fact: and yet by that ſin *Adam* brought not onely on himſelfe, but on all his poſterity mortality and diſtreſſes, the firſt, and the ſecond death. Againe, wee ſhall come to ſee the grievouſneſſe of our ſinnes, if we conſider them in

How to perceive the grievouſneſſe of our ſinnes.

Matth. 6. ver. 5.

the punishment thereof; that is, *subjection to all woe and misery*, yea, and to *death* it selfe in this life, and also to death *eternall* after this life, with the devill and his angels: this is the reward of every sinne in it selfe. Thirdly, consider these thy sinnes, as they were *laid upon the holy person of our Saviour Christ*, for which he endured not onely outward bodily torments on the crosse, but inwardly in soule apprehended the whole wrath of God due unto us for the same, which caused him to sweat *water and blond*, and to cry *My God, my God, why hast thou forsaken mee.* This being well weighed, will let us see that our sinnes are no moats, but huge and great beames, such as are able to crush us in peeces, under the heavy wrath of God. Lastly, have recourse to the *last commandement*, which forbids the very first thoughts and motions in the heart, that bee against our neighbour, and against God, though wee never give consent of will thereto; nay, though wee abhorre the fact it selfe: as when we see our neighbours oxe or his asse, to wish in our hearts, O that this were mine, though wee detest the stealing thereof: now if this first motion bee a sinne deserving damnation, how heynous be the sinnes of our nature, and the transgressions of our life, wherein we have given full consent to rebell against God?

A

B

C

III. Duty. The third thing required to this casting out the beame out of our owne eye, is that which is here intended by our Saviour Christ; namely, to *surcease to judge others, and to begin to judge our selves for our owne sins: for if we would judge our selves, wee should not be judged*, 1 Cor. 11. 31. Now we doe then judge our selves, when in our owne hearts wee give sentence against our selves, and condemne our selves in regard of our owne sinnes. Thus *David* judged himselfe, Psalm. 51. 1. *Have mercy upon me, O Lord, according to the multitude of thy mercies*: as if he should say, Lord, one mercy will not serve the turne, for farre have I plunged my selfe into hell by my grievous sinnes; but in the multitude of thy mercies doe them all away. And in the words following, vers. 2. *Wash me thoroughly from mine iniquities*, hee confesseth himselfe to be so deeply stained with the filth of sinne, that a little washing will not serve. So when the Lord had spoken unto *Iob*, and made him see and know himselfe, hee cries out, *Behold, I am vile*, Iob 39. 27. and againe; *Now I abhorre my selfe and repent in dust and ashes*, for those things that I have said and done, Chap. 42. 6. In such sort also did the *Prodigall sonne* judge himselfe, crying out, that he had *sinned against heaven, and against his father, and was not worthy to be called his sonne*, Luk. 15. 21. The Apostle *Paul* likewise confesseth against himselfe, that hee was the *head of all sinners*, 1 Tim. 1. 15. And thus must wee condemne our selves, and say with *Daniel* in his prayer for the people, chap. 9. 7. *Open shame and confusion of face belongs unto us.*

D

IV. Duty. After wee have thus judged our selves, we must labour to breake off, and to amend our former evill wayes, endevouring by all meanes that sinne may bee abolished and weakened in us more and more: and this is indeed the *removing of the beame out of our owne eyes*: that so we may be fitter to censure and reforme others. Of this last dutie the Apostle speaketh, Rom. 14. 13. *Let us not judge one another any more, but use your judgement rather in this, that no man put a stumbling blocke before his brother*: that is, that he live without offence. These foure duties ought every one to practise: and to move us hereunto, first, let us consider, that it is Gods commandement in this place, that wee should first reforme our owne selves. Secondly, that our state and case is fearefull and miserable, without this reformation; if a man have but a thorne in his finger, he cannot be well till it be plucked out; what case then is he in, that hath a huge beame in his eye, the most tender part of the whole body: that is, hath his heart and conscience pricked with the sting of sinne? and therefore it neerely concernes every one to remove it. Thirdly, we shall never be able to judge aright of our selves, of others, or of the life to come, till we practise this duty: and therefore in the feare of God let us seriously set our selves unto it.

Reforme our wayes.

Motives to all the duties.

1

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Thus much of the remedy it selfe; now follow two circumstances therein further to be considered: I. The *party* to whom the remedy is given; that is, *an Hypocrite*: II. *When* this remedy is to be practised; *First, plucke out, &c.* For the party: by *Hypocrite*, we must understand him, that in heart and speech is prone to conceive, and give rash judgement of other mens sayings and actions: and good cause there is why he is so called, for this man hath the sin of hypocrisie reigning in him, he desires to seeme more holy than others, and therfore gives himselfe to censure others, that by debasing of others he may advance himselfe: see this in the hypocriticall Pharisie; *I thanke God that I am not as other men, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the weeke, &c.* Luk. 18. 10, 11. But they must know, that this censuring of others is a fruit of hypocrisie arising out of an hollow heart.

An Hypocrite.

The second circumstance is the time *when this duty is to be practised*; namely, in the *first* place, *First cast out, &c.* Here then wee have a notable direction for the manner and order of giving brotherly correction; *It must beginne with a mans owne selfe, and end in a mans neighbour*: and by proportion, looke by how much every one is neerer unto us, so much the sooner must hee be corrected and judged. If thou be a private man that art to give censure, first begin with thy selfe; then judge thy kindred; thirdly, thine acquaintance; and last of all, strangers. So a master of a family must first judge himselfe, then his owne family, and after he may judge his friends and neighbours, and last of all, strangers:

A rule for brotherly correction.

Matth. 7. vers. 5.

strangers: and the like must every superiour practise in his place. Now by this order to bee observed in brotherly censure, wee may easily see that the world is farre wide in the practice of this duties for every one thinks well of himselfe, and also of his friends and acquaintance, and therefore spares them and will not censure them; but for strangers, them will he not sticke to reproach and to condemne: but this is a preposterous course, swarving farre from this direction of our Saviour Christ.

Reforming our selves brings spirituall wisdome.

And then shalt thou see cleerely to cast out the mote out of thy brothers eye. This is the fruit of the former remedie; by curing himselfe first, a man comes to see cleerely what his neighbours fault is, and how it is to be cured and amended. Where wee may note, that out of the amendment of our selves, followes a spirituall gift of judgement and wisdome, whereby wee see aright how to reforme our brothers fault. Hence I gather this generall doctrine, that *Right wisdome and understanding followes the reformation of our owne hearts and lives. The beginning of wisdome is the feare of the Lord*, Psal. 111. 10. that is, true wisdome and good understanding comes from a reverent awe of God, in regard of his Word and Commandement: so Psalm. 119. 100. *I was made wiser than the ancient, by keeping thy commandement*: first *David* reformed himselfe, and then hee became exceeding wise. As it is said of 2 *Manasses*, that when he repented and humbled himselfe, *hee knew that the Lord was God*: and after *Nebuchadnezzer* was humbled, *his understanding was restored to him*, Dan. 4. 22. for, *God teacheth the humble his wayes*, Psal. 25. 9. The proud man is he that builds up his sins with posts and beames, and such an one the Lord will not teach; but him that plucks downe these posts by amendment of his life, will the Lord instruct in the way that hee should walke. Christ saith to his Disciples, *Yee are my friends, if yee keepe my commandements*: and *so his friends will he make known all things needfull that he hath heard of his Father*, Joh. 15. 14, 15. by all which it is plaine, that right judgement followes true reformation of life.

2 Chron. 33. 13.

Meanes to understand Gods word.

Vses. I. Hereby we see how to come to understand the holy Scriptures read or heard; namely, by the amendment of our owne lives: First, reforme thine owne heart and life, and then shalt thou have true judgement given unto thee, to bee able in reading or hearing, to understand Gods word, at least so much thereof, as shall be needfull for thee; and doubtlesse, the cause why most men profit so little in the Scriptures, though they heare and reade them much, is for that they looke not to the reformation of their owne lives and consciences, according to the Word. Prov. 1. 23. *Turne you at my correction* (saith Wisdome) *and I will powre out my minde unto you, and make you understand my words.* The Student therefore that must sit himselfe to get true understanding in Gods Word, for the edification of Gods Church, must remember this direction, and labour first to plucke out the beame out of his owne eye, and then shall hee see cleerely to reade with judgement the word of God, and to discerne the true way of everlasting life, for the good of Gods people: but if thou come in thy sinnes, thou readest without profit.

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How to know our adoption.

II. Vse. Againe, wouldest thou know thy selfe to be the childe of God? remember then to purge thy heart and life from all sinne, for thence floweth true understanding, and thereupon God will certifie thy conscience of thine election and reconciliation: but if thou suffer thy selfe to lie in sinne, thou maist long wait for this certificate, and never have it.

How to know true religion.

III. Vse. Many men there be that will be of no religion, because there are so many and divers opinions about matters of religion in the world; and therefore till some generall Councell have determined of the truth of religion, they will live as they doe: but these men must know, that they take a wrong course: If they would come to know the truth of religion, they must first reforme their lives; but while they live in sinne, they can never see what is good, what is bad; what is truth, what is falshood in religion, Joh. 7. 17. *If any man will doe my Fathers will*, (saith Christ) *he shall know of the doctrine, whether it be of God, or whether I speake of my selfe*: where he plainly gives us to understand, that true judgement of religion comes from obedience unto God. This is the right way to reforme an Atheist; first, to bring him to obedience. And in a word, whosoever thou art, that wouldest in thy calling, whatsoever it be, please God, and doe good to others; first, purge thine owne heart and life from sinne, and then shalt thou see cleerely wherein thou failest, and how thou art to amend thy fault, and afterward to doe good unto others.

Brotherly correction commanded.

A second generall point. Further, in this remedie our Saviour Christ opposeth *brotherly correction*, unto *rash judgement*; and withall, prescribes *brotherly correction* as a dutie to be practised among Gods people. Touching this point, foure things are to bee considered: I. Who is to correct. II. Who is to bee corrected. III. What is to bee corrected. And IV. In what manner. For the first: the partie that must correct is a *brother*, that is, any member of Gods Church: so it is said, *Then shalt thou see cleerely to put out the mote out of thy brothers eye*: and Levit. 19. 17. *Thou shalt not hate thy brother in thine heart, but shalt plainly rebuke thy neighbour. and not suffer him to sinne*: and Matt. 18. 15. *If thy brother sin against thee*, that is, doe thee any wrong; or else sin against God, and thou bee privie to it: (for that sinne may bee said to bee against man, whereto hee is privie, though the wrong bee not against him, because there is an offence given unto him:) *Then tell him his fault betweene him and thee alone*: that is, correct and admonish him privately.

I. Who must correct.

privately. Againe, everie man is bound in conscience to save his brothers soule, which oftimes may be done by *brotherly correction*; and for want thereof, many times the soule may perish: and therefore it is everie mans dutie to correct his brother; yet with this clause and caution, that just occasion be offered, and time and place observed; for there bee certaine particular exceptions, in which a man is freed from this dutie, and all because there is no just occasion of correction offered: as first, if he be not certaine of the fault committed, for all lawfull correction, is of faults certainely and truly knowen. Secondly, if the partie offending doe repent, for the end of correction is to bring the offender to amendment. Thirdly, if there be no hope of his amendment, Prov. 9. 8. *Reproove not a scorner*; that is, such an one as mocks thee for thy labour. Fourthly, if it may in better manner, and to better purpose bee performed by others, which for place and abilitie may and will more fitly performe it. But yet out of these cases, if just occasion bee offered, everie one is to performe brotherly correction unto his brother.

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Here I note one particular instruction; that not only the Minister of Gods word is our Pastor, but even everie brother after a sort is a Pastor, in regard that he must watch over the lives of his brethren for their good and amendment. It is the sinne of our time, that everie one thinks he hath no charge laid on him in regard of his brothers life and estate. This was *Cains* sinne towards his brother *Abel*, hee denied himselfe to be *his brothers keeper*: if any man sinne, the common speech is, What is it to me? let them looke to it whom it concernes. But this ought not to be, one man ought to observe another, and use also brotherly correction for the reformation of faults certainly knowen. This is a dutie of love and mercie, tending to the good of our brother, and to the salvation of his soule: in conscience wee are bound to relieve the bodies of our poore brethren that be in perill and want, much more then are wee bound to looke unto their soules, that they perish not for want of admonition. We must time backe our enemies Oxe or Asse that wandreth, much more our brother from going to perdition.

C

D

II. Point. Who is to be corrected? Out of whose eye is the mote to bee taken? to wit, *a brother; out of thy brothers eye.* By a *brother* here Christ meaneth not everie neighbour, for that is everie man; but everie one that is a *member of that Church, whereof wee are members*, and professeth the same religion which wee doe, being admitted into the Church by the same Sacrament of Baptisme, whereby wee are admitted. This is plaine in the exhortation of Christ, Matth. 18. 15. *If thy brother sinne against thee, tell him his fault betweene him and thee*: and so proceed (if hee heare thee not) till hee come to the censure of the Church: which were in vaine, if the partie were no member of the Church. *If any one that is called a brother* (saith Saint *Paul*) bee a fornicatour, covetous, &c. *with such an one eat not*, 1 Cor. 5. 11. and hee addeth, *What have I to doe to judge them that are without? doe yee not judge them that are within?* Now here the former order must be observed; that first, a man must correct himselfe, secondly, his family and kinred, next a brother of the same Congregation with him. And if good order be observed, hee may admonish a brother that is a member of another particular Church; but beyond this wee may not goe, though wee must carrie our selves so to them that are without, that by our good conversation wee may winne them to God. And further this is to bee knowen, that in the Church of God, authoritie and dignitie frees no person from brotherly correction; whereupon *Paul* bids the *people* of Colossa, to say unto *Archippus* their Pastor, *Take heed to thy ministerie, which thou hast received of the Lord, that thou fulfill it*, Colossi. 4. 17. And hence we may learne this dutie; when wee offend in word or deed, wee must submit our selves willingly to brotherly correction; wee must not say, as sometime one of the Israelites that strove with his brother, said unto *Moses* for reproving him, *Who made thee a Iudge and a Ruler over us?* but being faultie, we must submit our selves to the correction of our brother, though we be above them in place. *It is better to heare the reproofe of a wise man* (saith *Salomon*) *than the song of a foole*, Eccles. 7. 7. It may bee the song of a foole will more delight us, but sure it is, the wise mans reproofe is far more profitable. This *David* testified, by desiring that *the righteous might smite him*; accounting it as a *precious balme upon his head, which he would never want*: yea, nature it selfe doth teach us this, that it is better to bee reproved even of an enemie, than to bee praised of a friend: according to that of *Salomon*, Prov. 27. 6. *Open rebuke is better than secret love.*

Obiect. 1.

Exod. 2. 14.

a Psal. 141. 5.

III. Point. For what is a brother to be admonished or corrected? not only for *great* offences, but for *lesser sins*: we must pull out not only beames, but strawes and motes out of his eye: for here lesser sins are as strawes and motes to greater sinnes, which be as beames and posts. The reason why wee must correct our brother for small offences, is because everie great sinne hath his beginning of some little and small sin; and therefore it is a dutie of brotherly correction, to cut off sinne in the head, before it grow out to the full. Thus the Lord dealt with *Cain*, he reproved him for his wrath and malice against his brother, testified by his sad countenance, before he slue his brother; but *Cain* not yeelding to the Lords reproofe, came at the last to the grievous sinne of murther.

The matter of reproofe.

3 Gen. 4. 5.

In this third point we may take a view of that heavenly order which Christ hath left in his Church, for the reformation, not only of greater crimes, but of lesser sinnes; for there be many sinnes committed which cannot bee corrected by the sword of the Magistrate, neither yet by the publike censure of the Church; as lying, foolish jesting, and other offences in behaviour and attire; yet these will not Christ permit to be in his Church, and therfore hath provided brotherly correction to cut them off.

IV. Point. How is brotherly correction to be performed? Although the manner of brotherly correction bee not here expresly set downe, yet it is implyed, where it is said, *Then shalt thou see cleerely, &c.* I will stand a little to shew how this dutie is to bee performed. In brotherly correction these things are required:

The manner how to reprove.

1. Christian wisdome to see cleerely into the fault, and also how it is to bee amended. The Author to the Hebrewes makes it the dutie of everie Christian to *observe his brother*: not for this end, to upbraid him with his faults; but that hee may rightly discerne thereof, and also know how to correct him. And here comes a common fault to bee reproved, many are forward and hastie to correct their brethren, but yet shall be upon bare rumours and uncertaine grounds; they will not stay till they know the fault thorowly and certainly: whereupon it comes to passe many times, that the reproover beares the blame; for the partie reproved saith, there is no such matter, the thing is otherwise, and so the other becomes a rash censurer.

1

Heb. 12. 15.

2. In Christian correction, there must be observation of fit circumstances; as time and place; else the good admonition may bee lesse effectuall. Wee shall see the practice of this in the word of *God*: *Abigail* observed a fit time to reprove her husband for his churlish answer to *Davids* servants, and therefore told him not of it till his feast of sheepe-shearing was ended, and the wine gone out of his head.

2

1 Sam. 25. 36, 37.

3. The manner of our brothers offence must be considered, whether it proceed of humane frailtie, or otherwise; if his fault proceed from humane frailtie, then *Pauls* lesson may be practised, Gal. 6. 1. *Yee that are spirituall restore such an one with the spirit of meeknesse.* The phrase there is borrowed from Surgeons, who being to deale with a broken joynt, will handle the same verie tenderly; and so must they bee dealt withall in reproofe, that sinne of humane frailtie. Example of this mildnesse in reproofe wee have in *Nathan*, who reproved *David* in a parable, and so brought him to condemne himselfe: and the Apostle *Paul* reproving the Corinthians in the beginning of the first Epistle, doth include himselfe and *Apollos* in the same reproofe, as though they had beene guiltie of the same crime, 1 Cor. 4. 6. And giving direction to *Timothy* how to carrie himselfe in the Church of God, though hee allow him to use rebuke and reproofe, 2 Tim. 4. 2. yet hee bids him, *exhort an Elder*; therein giving good direction for admonition: if the partie be an Elder, though reproofe be not unlawfull, yet it is not so much exhortation: and the like mildnesse must bee used toward all those that sinne of humane frailtie. But if the offence proceed from wilfulnesse and obstinacie, then the judgements of God must bee denounced against them, to drive them to repentance.

3

2 Sam. 12. 1, 2, &c.

1 Tim. 5. 1.

4. Everie one that is to correct another, must consider himselfe, and his owne estate, knowing that of himselfe hee may fall into the like offence. So *Paul* bids them that are to seeke the restoring of such as are fallen, *to consider themselves*, Gal. 6. 1. 5. Brotherly correction must bee delivered with *Doctrine* and instruction: 2 Tim. 4. 1, 2. *I charge thee before God, to reproove, exhort, and rebuke with all long-suffering and doctrine.* He that will admonish, must first himselfe bee resolved, that the thing done is a sinne; then he must propound it to the partie, as a sinne out of Gods word; and deliver the reproofe, not in his owne name, but in the name of God; so as hereby the partie may know himselfe to have offended, and also thy, that hee is reproved of God himselfe rather than of man. This ought all superiours to practise, in correcting and admonishing their inferiours; they must not goe thereto in rage, but in long suffering; not rudely, but with *Doctrine*, that the partie offending may see his fault. And thus much for this dutie of brotherly correction.

4

5

Seventh part of Christs Sermon.

v. 6 *Give not that which is holy unto dogs: neither cast yee your pearles before swine: lest they tread them under their feet, and turning againe all to rent you.*

Hitherto the Evangelist hath set downe the severall heads of Christs Sermon more at large; but from this verse to the end of the Chapter, hee handleth briefly the points which follow. This verse dependeth not upon the former, but herein our Saviour Christ layes downe a new point of instruction, directing his Disciples, and in them all Ministers, unto that Christian discretion which ought to be observed in the dispensation of the word of God. And his direction is here propounded in a prohibition of *giving holy things to dogs, or casting pearles before swine*: which is enforced by a double reason, *lest they tread them, &c.*

Now for the better understanding hereof, first I will speake of the words, because they are hard and difficult; and then come to the Doctrines.

In the words foure things are to bee sought out: 1. What is meant by *holy things*. 2. What is meant by *pearles*. 3. What is meant by *dogs*. And 4. What is meant by *swine*. For the first, by that *which is holy*, wee must understand, first and properly, *the word of God*, written in the

Matth. 7. ver. 6.

the bookes of the old and new Testament, in his right and holy use: that is, read, dispensed, and preached: and consequently, by *holy things* are meant the *Sacraments*, and Christian admonition. *Gods word* is called an *holy thing* for sundrie causes, but principally for these two; first, because it is holy in it selfe: and secondly, in effect and operation. It is holy in it selfe, because it is set apart by God, to be in the Church in stead of his own lively voice unto his people for the revealing and determining of all things to be beleeved and done in his Church. In the old Testament, God himselfe spake by a lively voice unto the Patriarks, and after the giving of the Law, hee gave answer to the High Priest at the Mercie-seat: and yet we are not inferiour to them, though we want that lively voice; for wee have the written Word in stead thereof, which is answerable every way thereunto: for looke what the written Word saith, is as much as if the Lord from Heaven should speake by a lively voice: and so consequently, it is to us in stead of the Arke of God, a pledge of his presence. And thus it is holy in it selfe. Secondly, Gods word is *holy* in regard of operation; for it is the instrument of the Spirit, set apart by God himselfe, to bee the meanes whereby hee sanctifies and reformes the hearts and lives of his children. And consequently, the *Sacraments* are *holy things*, for they are the Word made visible; so likewise is Christian admonition grounded upon Gods word.

From this Doctrine sundrie duties are to be learned; First, we are oft commanded in Gods word, *to draw neere unto God, to seeke him, to feare him, and to walke before him in his presence*: How shall wee doe these things, seeing God is invisible, and in glorie and majestie is in Heaven? Surely wee must consider the word of God, which is that *holy thing* set apart by God, to bee in stead of his owne lively voice; and therefore we need not seeke for him that is invisible, but wee must have recourse unto the Word, and labour to have it present with us in our hearts, in our lives and consciences. *Enoch* walked before God, not only in regard of his infinite majestie, which though it bee invisible, is every where present; but principally in respect of his Word, setting that before him wheresoever he was. When wee are commanded to *feare God*, wee must know that that is done, not only when wee stand in awe of his glorious Majestie, but principally when wee feare to offend God, commanding us in his Word. The Apostle saith, that *the Holy Ghost dwells in our hearts*: which must not be thought to bee meant of that infinite substance of the Holy Spirit, but of the dwelling of the Word, which is made effectuall by the Holy Spirit: for faith ever hath relation to the Word, and being beleeved, it dwels in the heart, and makes the Spirit, which works by the same Word present also. In which regard *Paul* saith, *Now I live not, but Christ lives in me*, which hee expoundeth after, saying, *I live in the faith in the sonne of God*: because the word of Christ was present with him, and the grace of faith that lives by that Word.

Secondly, seeing the word of God is of that holinesse, we must learne to use the same publikely or privately with all reverence, carefully sanctifying our selves thereunto. When the people came to receive the Law in Mount Sinai, they were sanctified three dayes before; and the same preparation for substance ought we to make before we heare the word of God: First, *we must wash our hands in innocencie, and then compasse the Altar of the Lord*: The Word and Sacraments are holy in themselves, but not so to us, out of their holy use; and therefore if wee would reape profit to our selves by them, we must prepare our hearts thereunto.

Thirdly, whereas the Word is unto us the voice of God, and the meanes of sanctification; wee may learne that in the Congregation of Gods people ordinarily, the pure word of God alone ought to be heard, without the mixture of the words of men, be they never so holy: for it is not said of the words of any man, that they are *that holy thing*. The Lord himselfe alone had the appointment of the making of the *holy oyle*, which was to anoint the Kings and Priests under the Law: neither might any man adde any thing thereto, though it were never so pure and good, nor make any oyle like unto it: so likewise the *trumpets* that served for the Tabernacle to assemble the people, the Lord himselfe alone had the appointment of them; and none might use any other, though it were made of most pure gold. Had the Lord this care over his Sanctuarie under the Law, to take the appointment of these things to himselfe alone? and shall we thinke that the trumpet of his holy Word, which now by his appointment soundeth in the Congregation of the Saints, may admit a mixture with the words of men, humane, or divine, be they never so holy? The ancient Church was farre from this mixture; and therefore [a] *forbade the publike reading of the Apocrypha*, which yet are more excellent bookes than the writings of men, published since the Apostles. But it is said, that they only finde fault with this kinde of preaching, which cannot attaine unto it. I answer, It is no point of the greatest learning to use the sayings of Fathers and Poets in preaching: and they which use it not, refraine therefrom, not because they cannot do it, but because they dare not mingle the sayings of men with the word of God, which is that holy thing, serving in stead of Gods owne glorious voice, in all matters that concerne our faith and obedience, and being the only sufficient instrument of our sanctification; and therefore it were to bee wished, that in the Congregations of the Saints, the pure word of God might sound alone unto Gods people; that as they are begotten alone of this *immortall seed*, so they might be fed alone with this *sincere milke*.

II. Point.

Matth. 7. ver. 6.

Doctrines of Gods word are pearles.

Pſal. 18. 6.

The pure Word alone ought to be taught.

Exod. 30. 25, 33.

Exod. 30. 32, 33.

How to refraine of Gods word.

Prov. 3. 14.

How to comfort our selves in trouble.

a Synod. Laod. cap. 59.

1 Tim. 3. 9.

II. Point. What is meant by *pearles*? *Ans.* The wholsome *doctrines* and *instructions* of Gods word, contained partly in commandements, and partly in sweet and heavenly promises: so Matth. 12. 46. the *Gospell preached* is compared to a *precious pearle*. And further we are to note, that these wholsome instructions are called *your pearles*, (Christ speaking to his Disciples and other hearers:) now they are so called in two respects: First, in regard of the Apostles and other Ministers their successours; because they are the Lords stewards, to dispense the Word and the doctrine thereof to Gods people. Secondly, in regard of all true beleevers and servants of God, that have care to know and to obey the word of God: for every beleever hath a speciall right unto Gods word above other men: to which purpose the Lord saith, *Binde up the testimony, seale up the Law among my Disciples*. Isa. 8. 16. that is, commend and commit my Word unto my Disciples; there giving a speciall right and interest unto them in the word of salvation: for they have the true judgement and meaning thereof: they keepe it in their hearts, and expresse the power of it in their lives: they have the use and benefit thereof in every estate in this world, and unto their eternall salvation in Heaven.

From this, that the Doctrines of Gods word are our *pearles*, first, wee are taught to place all our riches in the word of God, for that is our Jewell, and our principall treasure: of this *Salomon* saith, *Her merchandise are better than merchandise of silver, and the gaine thereof better than gold*. In the valuing of this pearle, *Davids* practice is notable, who made the *testimonies of God his heritage, and the verie joy of his heart*, Psal. 119. 111. *and esteemed them above gold, yea above most fine gold*, v. 127.

Secondly, wee must hereby learne to content our selves in all calamities and calamities of this life, with this *pearle of the word of God*; for though wee lose friends, health, goods, or good name, yet this pearle of good Doctrines and sweet promises is not lost; if that were taken away with the losse of outward commodities, then there were some cause of discomfort: but seeing this jewell remaines with us in all estates, therefore herewith wee must stay and comfort our selves, as *David* did, counting Gods promises his *comfort in trouble*. Psal. 119. 50. *and his songes in his pilgrimage*, v. 54.

Thirdly, this must teach us to use the Doctrines and promises of Gods word, as pearles; wee must locke them up in our hearts, and have them in faithfull keeping in our memories. A man that hath an earthly jewell that is of any worth, will bee verie carefull to locke it up in the fairest cheste he hath; how much more care ought wee to have of these true pearles of heavenly instructions? As the Holy Ghost speaks of Deacons, they must bee such as *keepe the mysterie of faith in good conscience*: so must everie one of us be *carefull keepers* of this heavenly pearle. This was *Moses* practice, Luke 2. 51. *shee pondered the sayings of Christ in her heart*: and *David hid the word of God in his heart, that he might not sinne against the Lord*, Psal. 119. 11.

IV. Instruct. The Doctrines and promises in Gods word are the pearles of the Apostles and Ministers; therefore, *they above others in all ages and times, ought to have a speciall care, by all good meanes to preserve the purity of doctrine in the Church of God*. That is *Pauls* charge to *Timothy, keepe that which is committed unto thee*: that is, *that wholesome doctrine which thou hast learned of me*: and this meerely concerneth Ministers at this day, that as by the good meanes of others, they have received true doctrine, purified from the dregges of Popery, so they should preserve and keepe the same from all taint of corruption to their posterity.

Many cause to preserve purity of doctrine.

1 Tim. 6. 20.

The third and fourth things to be considered, are teaching *dogges and swine*; where these three points are to be handled: I. What are here properly meant by *dogges* and *swine*? II. Who must *give judgement* of men to be *dogges* and *swine*: and III. *What they are to be found*. For the first: By *dogges* and *swine*, we must understand the *enemies* of Gods word; yet not all enemies, for so every sinner should be a *dogge* and a *swine*: but only such as are *malicious obstinate enemies*, manifestly convicted of their enmity to Gods word and doctrine, of whose amendment there is no hope. And that these are here to be understood, appeares by these reasons: *I.* From the text it selfe, which describeth them by this, that *treading the words of instruction under foot, they doe turne againe, and all to-rend the Teachers thereof*: that is, they doe persecute them both by word and deed, in all reproachfull speeches, and cruell actions.

Dogs and swine are obstinate enemies.

II. Reason. In the word of God wee shall finde that Christ and his Apostles preached to dogges (for such are all men by nature;) The Scribes and Pharisies, a generation of Vipers, came to *Iohns* baptisme unrepelled, though not unreproved: Matth. 3. 6, 7. and Christ himselfe telleth the *woman of Canaan, that it was not lawfull to give the childrens bread to dogges*: that is, to rude creatures: and yet he sent his Disciples to preach to all nations: and the woman her selfe, by reason of her faith, was received to mercy, and made partaker of the crumbs that fell from the childrens table. Againe, our Saviour Christ preached to the Scribes and Pharisies, even then when he wept over Jerusalem for their impenitency: yea, this is a truth, that because men are naturally dogges and swine, therefore they must have the word of God preached unto them, to purifie and sanctifie them, unlesse they be obstinate and irreperant enemies to the Word, of whom is no hope of recovery. *III. Reason.* These obstinate enemies here are called dogs and swine, by allusion to unclean beasts under the Law; of which sort were *dogs* and *swine*, which were prohibited

Matth. 3. 6, 7.

Matth. 15. 26

the

the Jewes to bee eaten, or offered in sacrifice to God: Christ therefore here by allusion to that ceremony: meanes such persons as are excluded from the holy things of the Lord, and have no right or interest into the Lords Word or Sacraments; such as both in heart and life be uncleane as hogs, and dogs, and will not bee purified. *IV. Reason. Paul* chargeth *Titus*, that *after once or twice admonition, he should reject an heretike, knowing that such an one is perverted and sinneth, being damned of his owne selfe*: that is, sinneth wilfully and obstinately, and in so sinning condemneth himselfe in his owne heart and conscience: and such are meant by *dogs* and *swine* in this place.

Now the difference of these two may be this; By *dogs* are meant obstinate enemies that *maliciously* revile the ministerie of the Word, the doctrine of God, and the messengers thereof: such a dog was *Alexander the Copper-smith*, 2 Tim. 4. 14. and such were many of the *Iewes* become foone after Christs ascention, who reviled the Apostle *Paul* and *Barnabas*, and blasphemed the doctrine which they taught, Acts 13. 45. and of this sort are all convicted obstinate heretikes. By *swine* are meant obstinate enemies that doe contemne the word of God; either because they will not admit reformation of life by it, such as *Ahab* and *Herod* were; or because they scorne and mocke at the word of God, as they doe, of whom *Peter* speakes, *that mocke at the promises of Christs second comming*.

The second point touching these persons is, *who must give iudgement of any man or any people to be dogs and swine*: we must know that it is not in the power and libertie of any private man to give judgement of another that hee is a *dog* or a *swine*; but it is a publike dutie belonging to the Ministers and Governours of the Church to give judgement in this case. Matth. 18. 17. Before a man must bee reputed as a *Publicane*, and as an *Heathen*, the *censure of the Church* must passe upon his behaviour; and from the judgement of the Church must private men hold others as Publicanes and Heathen. Indeed our Saviour Christ and his Apostles gave this judgement of men particularly and peremptorily; as *Paul* of *Alexander* the Copper-smith: but we must understand, what authoritie, and what spirit Christ and his Apostles had; which because wee have not, wee cannot give such judgement upon men. Further, here wee are to know, that judgement upon others is two-fold; *Iudgement of certainitie*, or *iudgement of humane wisdome*: The *iudgement of certainitie*, touching any mans state, belongs only to God, and to them to whom God revealeth the same. The *iudgement of humane wisdome* is, when the Church of God, in the feare of God, give judgement as truly and as nerely as they can, who is a dog and who is a swine: and this only is the judgement of the Church, which also is conditionall; and namely, *till they repent*: because they know not the times that God hath appointed for the conversion of sinners. And by this we are taught, to comprimit our judgement of any man, in regard of his finall estate, though hee bee an unrepentant sinner, refusing instruction: for most heinous sinners have beene converted.

Where dogs and swine are to be found.

The third point, *where these dogs and swine are to bee found*: It is not in the power of any ordinarie Minister, or other man, to determine of any one, that he is a *dog* or a *swine*; for in such doe finall impenitencie, and wilfull obstinacie concurre; which wee are not able to say certainely, are come upon any man or woman while they live among us: and yet this may be said with good conscience, that there is in many a fearefull declination to the properties of dogs and swine, even in this age of ours; for many will heare the Word, receive the Sacraments, and professe that they hope to bee saved by Christ; and yet they will raile on his Ministers, and speake against their Ministerie: yea, the times are now, wherein many in open speech will not sticke to revile and condemne those, that have beene the most excellent instruments of Gods mercie in his Church: among many I will name one, M. *Iohn Calvin*, that worthy instrument of the Gospell, is in the mouthes of many Students condemned as an erroneous person, teaching false and dangerous doctrine. Yea, many there be, that come to the Lords Table, and yet will not brooke reformation of life; they will not bee drawen from their drunkennesse, ignorance, adulterie, and covetousnesse. A third sort there are, that take occasion from Gods word, to live in their sinnes, and to maintaine their wicked lives; as from the doctrine of Gods eternall predestination, because the Scripture teacheth, that Gods decree therein is unchangeable; therefore some say, they will live as they list: others, because the Word saith, we are to be saved by faith alone, therefore they refuse to walke in good workes: and others looke to be saved by Gods mercie alone, and therefore they will not labour either for knowledge, or faith, as they ought to doe: and some, hearing the doctrine of the *denialle of our selves*, doe say, the word of God is too strait a doctrin, barring men from laughter, and mirth, and other recreations; and therefore they will none of Gods word: now though wee cannot call these men *dogs*, because we know not what they may be hereafter; yet we may truly say, these be practices of dogs and swine.

And thus wee see what is meant by *holy things*, by *pearles*, by *dogs*, and *swine*; from whence the meaning of Christ may bee plainly thus set downe: *Give not that which is holy, &c.* that is, *have regard how, and to whom yee dispense the Word and Sacraments, and if any person be openly convicted of obstinate enmitie to your doctrine, to such publish not my Word, bee they dogs in railing, or swine in senselesse contemning and scorning of the same.*

The Vses. 1. Hence we may see what course

How they should make use of this point.

is to be used of Gods Ministers in the preaching and dispensing of his holy word; they must first preach and publish the Word of God to all men without exception, grace must be offered to all, good and bad; then they must observe what fruit and effect the Word hath with them, whether it worke reformation of life in them, or not: and though as yet they see not that fruit thereof to them, yet they must not condemne them as Dogges; but rather *wait and pray for their conversion, to see if at any time God will give them repentance*, according as Saint *Paul* chargeth *Timothy*, 2 Tim. 2. 25. Thirdly, having waited for their conversion, hee must labour to convince their very conscience of the truth, which they in heart and life denie: so as he may say with *Paul*, *If our Gospel be hid, it is hid to them that perish*, 2 Cor. 4. 3. but if after all this, they give evident signes of malicious and obstinate enmitie against the Word, storming and railing on the Doctrine of God, and on the Ministers thereof, then are they to be cast out by the Church, and to bee accounted as Dogges, and to be barred from the Word of life till they repent. This was Christs owne practice towards the Jewes: at the first he preached unto them the Gospel of the kingdome by *Iohn Baptist*, & his owne person, and by his Disciples; but when he saw some of them maliciously obstinate, then he propounded his *Doctrine unto them in parables*, that they might be hardened in sinne: and after expounded the same privately to his Disciples. The Disciples likewise after the ascension of Christ, preached still unto the Jewes, even when they were persecuted by them: but at length when as they saw that of obstinate malice they oppugned the truth, *putting it from them, and judging themselves unworthy eternall life, then they turned to the Gentiles*, Acts 13. 46.

Matth. 13. 13.

Now in this that hath beene said, we may note two things: first, the long sildowing and great patience of God, that will not take a former living in the Church condemned, till he have brought him through all the meanes of his conversion, and till he be past hope. Thus he dealt with the *old World*, expecting their repentance, an *hundred and twentie yeares*, wherein he then called them by the preaching of *Noah*, Genes. 6. Secondly, hereby we must learne to moderate our judgements concerning wicked men: a man must not be condemned for a Dog, or for a Swine, till hee give evident signes of obstinate malice, and wilfull contempt of the Word, and untill he doe even convict himselfe to be such an one, by a wilfull contempt of the meanes of his salvation. This serves to shew their rashnesse and indiscretion, that condemne our Church for no Church, and our people for no people of God: judging them for Dogges and Swine, when as they have not yet convicted them of obstinate malice in sinne or error. It will bee said, they have admonished them by writing. *I answer*, that their owne bookes have more errours in them, than they can hold whom they admonish, and by their writings can be no sufficient conviction.

Secondly, here observe that men become *Dogges* and *Swine*, by their wilfull repelling that holy doctrine of God, which should purge them and make them cleane. It is the nature all propertie of a Dogge to returne to his vomit, and of a Swine to his wallowing in the mire, as the Proverbe is; and hereof they can by no meanes be bereaved. And all men by nature returne to the vomit and filth of their sinnes like Dogges and Swine: and they which will by no meanes suffer themselves to bee drawne from their old sinnes, they have these properties of Dogges and Swine: and looke as those beasts were excluded the Lords Tabernacle and Congregation under the Law; so are these men debarred from the Word and Sacraments, and all holy things under the Gospel; they are abomination unto the Lord: see Psal. 56. 6. and Prov. 15. 16. In this regard we are to be admonished, to suffer our selves to be cleansed and reformed by the Word of God. *Ye are cleane* (saith Christ) *by the Word which I have spoken unto you*, John 15. 3. where he maketh the Word of God the instrument of our purification: to which effect he saith in his prayer to his Father, *Sanctifie them with thy truth, thy Word is truth*, John 17. 17. And Saint *Peter* saith, *our soules are purified in obeying the truth by the Spirit*, 1 Peter 1. 22. Now wee are by nature Dogges and Swine, inclined to the filth of our owne sinnes, returning thereto with greedinesse, neither can we of our selves be broken of this propertie, but when occasion is offered we doe naturally runne to our old sinnes, as the *Swine and Dogges doe to their filth and vomit*. In consideration whereof, wee ought to subject our selves to the Word of God, labouring to see and feele our owne uncleannesse, and to crie with *David*, *Wash me throughly from my sinnes*: and with *Peter*, *Not my feet only, but my whole body*: that it may be said of us, *We are cleane through him by Christs word*. If we see any uncleannesse in our hearts or lives, we must purge it out by this Word, and returne no more to the filth of our former sinnes. It is the propertie of Christs sheepe to heare his voyce, and to obey the same: let us hereby testifie our selves to be his sheepe, that so we may bee distinguished from Dogges and Swine.

Here it may be demanded, whether we should make confession of our faith before Dogges and Swine. *Ans.* Yes, if we be called thereunto, we are bound to doe it: *Be always ready* (saith the Apostle) *to give an answer to every man that asketh you a reason of the hope that is in you*, 1 Pet. 3. 15. And in this place our Saviour Christ speaketh of the preaching and discussing of the word, as a confession. Now in preaching man acknowledge the Word to belong unto their hearers, by their audition: they declare the word to belong unto themselves alone.

Further, here we are to consider divers points concerning *Excommunication*: First, the foundation thereof. *It is an ordinance of God*: for all Dogges and Swine by Christs commandement, must be kept from holy things: many that live in the Church, are open blaspheamers of the name of Christ; some others are heretikes, and these lifewise are to be barred from the Word and Sacraments; yea, a man living in the Church, may be worse in practice than an open enemie: of such like the Apostle speaketh, Titus 1.16. *They professe that they know God, but by their workes they denie him.* And such a one was *Ismael*, who for mocking *Isaac*, the sonne of the promise, *was cast out of Abrahams family*, that is, out of the Church of God, Genes. 21.10,11. for *Abrahams* family at that time was Gods visible Church.

Secondly, here observe the *end of Excommunication*, namely, to preserve the holy things of God from pollution, contempt, and prophanation; even the Word, Prayer, and Sacraments, which wilfull enemies would trample upon, as Swine will upon Pearles. And herein we may see the abuse of this ordinance, when it is used for politike and civill respects; especially in the Church of Rome, whereof it is made an instrument of the unjust depoling of Christian Princes, and of exempting their subjects from their due obedience and allegeance.

Thirdly, here our Saviour Christ noteth out the principall persons that are to execute this censure of the Church upon wilfull and obstinate enemies, that bee as Dogges and Swine; namely, they to whom the disposing and keeping of the holy things of God is committed, that is, the lawfull Ministers of the Word and Sacraments: for they must keepe those holy things pure which God hath committed unto them; but that they cannot doe without the exercise of this censure which God hath given unto his Church.

Fourthly, here also we may see, how farre this censure of the Church extendeth against obstinate and willfull enemies: namely, to the debarring of them from the use of the Churches ministerie in the Word, Prayer, and Sacraments. Indeed if the partie be excommunicate for some particular crime, and there be hope of his repentance, because he doth not shew himselfe a Dogge or a Swine, by willfull obstinacy in his sinne and contempt of the Church; then, although he be excluded from Communion with them in the Sacraments and Prayer, yet he may be admitted to the hearing of the Word, because that is a meanes to humble him for his sinne, and to bring him to repentance, which is the end of all Ecclesiasticall censures. And thus much of the *prohibition*: Now follow the *reasons* to inforce the same.

Lest they tread them under their feet, and turning again all to-rent you. Here Christ renders a double reason to enforce his prohibition, both drawne from the dangerous events which would ensue by communicating holy things unto Dogges and Swine: for first, *they would tread them under their feet*: secondly, *turning again all-to-rent you.*

A

1 *Reason.*

For the first: by *treading under feet*, hee meanes, *prophaning and abusing*. Now because the holy things of God must not be prophaned and abused, therefore they must not be communicated unto wilfull enemies of the grace of God.

The holy things of God must be kept from contempt.

In this reason see the singular *care* of our Saviour Christ, to keepe the Scriptures and other holy things of God from prophanation: This care he likewise shewed with great zeale, when *he whipt the buyers and sellers out of the Temple*, B because they made *his fathers house*, that holy place, *a house of Merchandise, and a denne of Theeves*, Matth. 21.12,13. And herein he must be a patterne and example unto us all, to teach us care and zeale in keeping the holy things of God from prophanation: farre must it be from us to doe or speake any thing which may cause the world to speake evill of our holy profession. This is *Pauls* charge to servants, that they so carrie themselves towards their masters, *that the name of God, and his doctrine be not evill spoken of*, 1 Tim. 6.1. For want of care herein, was Gods hand heavie upon *Davids*, for *because by his foule falle of adulterie and murther, he had caused the enemies of the Lord to blaspheme, therefore the childe borne unto him must surely die*, 2 Sam. 12.14. We must therefore *pray* (as the a Apostle bids us) *that the Word of God may be glorified*. This is Christs direction in his prayer, before all things to desire and seeke that b *Gods name may be hallowed and glorified*: Now Gods *Word* is his *Name*, for thereby is hee knowne unto us; yea, *his Name is magnified above all things by his Word*, Psal. 138.2. Excellent was *Davids* prayer to this effect, Psal. 119.39. *Take away my rebuke which I feare, for thy judgements are good*: that is, keepe mee from doing that which may bring rebuke or reproach upon thy Word, or upon thy workes, for they are good. Good King *Hezekias* is also commended for his care of Gods glory, in that hee *forbad his servants to answer to the raying blasphemies of Rabshakeh*, D left thereby hee should be provoked to blaspheme the more: as also in that he greatly humbled himselfe before the Lord upon the hearing of it: for he *rent his clothes, and put on sackcloth, and spread the raying letter before the Lord*; thereby referring the revenge to God himselfe, Chap. 19.1.14.

C

a 2 Thes. 3.1.

b Matth. 6.9.

2 Kings 18.36

And turning again all to-rent you. These words containe Christs second reason against communicating holy things to malitious and obstinate enemies, drawne from the perill that may ensue thereupon to his Disciples and Ministers: for these Dogges and Swine are not onely prone to abuse the holy things themselves, but also to annoy and hurt by reviling and persecution

2 *Reason.*

cution those that be the messengers of the word unto them.

Mis-framing of speake against persecution.

In this reason Christ sheweth, that it is not onely lawfull, but necessarie, that Gods Ministers should seeke to avoid and shun the malice and rage of obstinate enemies, by all lawfull meanes which may stand with Gods glory and the keeping of a good conscience. Hence he bade his Disciples, *when the innocencie of Doves were the ordinance of Serpents*; now the serpent is moste wilye and warie to save her selfe from harme.

Matthew 10. 16.

John 10.12. Of flight in persecution.

Object. But it is the propertie of an *Hireling, to flie from his flocke when he seeth the wolfe comming*: therefore it seemes Gods Ministers may not flie in time of persecution. *Ans.* To flie in persecution is not alwayes a forsaking of the flocke, but sometimes tends to their greater good: as when persecution is intended directly against the Minister, then he may with good conscience flie for his safetie, in hope of returne for their future good; else Christ would not have said to his disciples, *If they persecute you in one citie, flie into another*, Matth. 10.23. Yea, not onely the Minister must thus looke to his owne safetie, but his people also must doe what lies in them for his preservation. So did the believers in the Primitive Church for Saint *Paul*, whose *life was sought in Damascus, the Disciples let him downe as a window in a basket through the wall, and he escaped*, Acts 9.25. And at *Ephesus*, when the great tumult was about *Diana*. *Paul would have thrust himselfe in among the people, but the Disciples seeing it would be dangerous unto him, kept him backe, and would not suffer him*, Acts 19.30.

B

C

V. 7 *Aske, and it shall be given you: seeke, and yee shall finde: knocke, and it shall be opened unto you.*

The eighth part of Christs Sermon.

In this verse and those which follow unto the twelfth, is laid downe the third part of this chapter, concerning *prayer*: and it consisteth of two branches: a *commandement* to pray, and effectuall *reasons* to perswade us thereto. The commandement is propounded in three severall termes, *Aske, seeke, and knocke*: each whereof hath his promise annexed thereto, *Ye shall have, ye shall finde, and it shall be opened unto you.* Now for our better understanding of Christs meaning herein, two rules must be observed. 1. That Christ here speakes not of every kinde of asking in prayer, but of that onely which himselfe commandeth and alloweth: for we may aske and not receive, *because we aske amisse*, as a S. *Iames* saith; but he that asketh, according to Christs direction in this place, shall receive.

a James 4.3.

Foure conditions in acceptable prayer.

Now in all acceptable prayer to God, foure conditions must be observed: 1. We must aske *while the time of grace and mercie remaineth*: for if the day of grace be once past, we may aske, seeke, and knocke, but all in vaine: this is

D

As plaine by the *five foolish Virgins, who asked and sought for oyle, but found none, yea, they called and knocked, but it was not opened unto them*, Matth. 25.8,9,12. Now the time of this life, while God offers mercie unto us in his word, is *the acceptable time and the day of grace*, 2 Cor. 6.2. and therefore herein must we *aske, seeke, and knocke*. 11. We must not aske as seemeth good unto our selves, but *according to Gods will*, and as *his word alloweth*. The sonnes of *Zebede* were denied their request, because they *asked they knew not what*, Matth. 20.22. But *this is our assurance that we have to him, that if we aske any thing according to his will, he heareth us*, 1 John 5.14. 111. We must aske in *faith*, that is *beleeve* that God will grant us those things which we aske according to his will: James 1.5,6. If any man lacke wisdome, let him aske of God, -- *but let him aske in faith, and waver not: for the wavering minded man shall receive nothing of God*: therefore faith Christ, *Whatsoever ye desire in prayer, beleeve that ye shall have it, and it shall be done unto you*, Marke 11.24. IV. We must referre the time and manner of Gods accomplishing our requests to his good pleasure. It was the sinne of the Israelites that they *limited the holy one of Israel*, by prescribing him what they would have for their provision, and when they would have it, Psal. 78.41. wee therefore must wait on God, as *David* did. Psal. 40.1. *I waited patiently for the Lord, and he inclined his eare unto me, and heard me.* God deferres the granting of our requests, because he would trie the affections of his children. Cant. 3.1. The Church *seeketh Christ*, but cannot find him, that is, where and when she will. And indeed herein doe we shew forth faith, when we referre the time and manner of receiving our requests, to the good pleasure of God: *for he that beleeveth will not make hast*, Isay 28.16.

The second rule to be here remembred concerning prayer, is: That these promises are not made directly to the worke of prayer, but to the person that prayeth; and yet not to him simply, as he doth this good action of prayer, but as he is in Christ, for whose merit sake the promise is accomplished: and therefore Christ here speakes to them, whom he takes for granted to be the true members of his mysticall body, which is his Church. This rule must be remembred for the right understanding of the promises of God concerning prayer; for hereby it is plaine, that our prayer is not the cause of the blessings we receive from God, but onely a way and instrument in and by which God conveyeth his blessings unto his children; for a true prayer is a fruit of our faith in Christ, in whom alone *all the promises of God are yea, and amen*, that is, sure and certaine unto us.

2 *Rule.* Gods promise to heare and respect the person in Christ.

Now having found Christs meaning, let us come to such instructions as are to be gathered hence. First, observe that Christ doth not barely propound this Commandement to pray, but repeats the same by a kinde of gra-

2. Degrees of fervencie in prayer

dation in three distinct words, *Aske, seeke*, and *knocke*: whereof the latter imports more vehemence than the former. And this he doth to checke the slacknesse and coldnesse of our prayers, and to stirre us up to fervent zeale and diligence in this dutie, both in publike and private. And to move us to godly zeale and diligence in this dutie, consider the reasons following. *I. Christs owne example*, which in morall duties is a perfect rule: Now though he had little need to pray in respect of himselfe, for he did never sinne, yet how often, and how long, and with what fervencie did he give himselfe to this dutie? *he spent whole nights in prayer*, Luke 6.12. and *in prayer in the garden he sweat water and blood*. We have also *Moses* example, who spent *fourtie dayes, and fourtie nights in prayer and fasting for the people*, when they had sinned, Deut. 9.18,19. If he were thus fervent in prayer for their sinnes, how earnest would he be for his owne? And *Daniel* humbled himselfe many dayes, and prayed fervently for his people, Dan. 9.2.4, &c. *David* prayed *seven times a day, and rose up at midnight to give thankes to God*, Psal. 119.164.62. And *Paul* willeth the Romans, that they would *strive* or *wrestle with him by prayer to God*, Rom. 15.30. All these are worthy examples unto us; and if we compare our selves with them, we shall see we have much more cause so to doe: for our sinnes abound above theirs, and therefore we had need to pray for the preventing of Gods Judgements which our sinnes call for against us. Also we come farre short of them in grace, and therefore had need to pray for supply thereof against the time of need; for our dayes of peace will not always last, we have enjoyed it long, and therefore must looke for dayes of triall, for the state of Gods Church is interchangeable. *II. Reason.* All of us must come to deale with God, both in the day of death, and at the day of judgement; at both which times all worldly helps and comforts will forsake us, and by no meanes can we shun that account; therefore it will be good for us while we live, often to set our selves before the Lord, that so we may make our selves familiar and acquainted with him against that day: But if now we estrange our selves from God in regard of this exercise of prayer, then at our end we shall finde the Lord to be strange unto us, and to professe that hee *knowes us not*, which will be woe unto us. *III. Reason.* Every good thing we have or stand in need of, comes from the mercie and bountie of God in Christ: and prayer is an ordinarie meanes for the procuring of Gods blessings; wee therefore must give our selves to the faithfull practice of this dutie. Indeed if grace and other blessings were our owne, or from our selves, wee might well spare this labour: *But what hast thou* (saith *Paul* to everie Christian) *that thou hast not received?* bee not therefore secure and idle: for Gods blessings come not when we snort upon our elbowes, but in the use of meanes; and happy are we that may use those meanes: for *in asking we receive, in seeking we finde, and in knocking it is opened unto us.*

Secondly, our Saviour Christ by trebling this commandement to pray, would give us to consider, that there is some weightie cause we should be instant in this dutie; and that is, in regard of the great miseries, and manifold dangers whereunto we are subject in this life: for as *Peter* saith, *the righteous shall hardly be saved*, and no marvell, for we have *without us*, the devill and all his angels plotting our destruction, and the World a dangerous enemie, whereby the devill workes: *within us*, we have our owne corrupt hearts, daily drawing us to the practice of sinne, the bane and poyson of our soules. Now what is to be done in this case? surely our onely refuge is, constant and fervent prayer unto God, as Christ here implies by this threefold command: for *in all things we must let our requests be made knowne to God*, Philip. 4.6. This hath alwayes beene the practice of all the faithfull, as we may see in Gods Booke. But if we had no example, this commandement were sufficient, to perswade us unto this dutie. Also doest thou want any grace of God, as faith, repentance, knowledge, zeale, patience, strength against temptation, or assurance of Gods favour? why, *aske, and thou shalt have; seeke, and thou shalt finde*. And this must be our course in outward wants, and for temporall blessings, as health, peace, libertie, plentie, &c. Indeed the wicked worldlings seeke to wise men, and wise women in their miseries, but this is to forsake God, and to goe to the Devill: *Gods people must goe to their God*, Hay 8.19.

Thirdly, the trebling of this commandement in diverse termes must teach us, to be instant and urgent with God in prayer: this is an holy and acceptable importunitie, when the Christian heart gives God no rest: Jerem. 29.12,13. the Lord promiseth to his people, *That they shall crie unto him, and goe and pray unto him, and he will heare them: they shall seeke him, and finde him, because they shall seeke him with their whole heart.* Hay 62.7. *The Lords remembrancers are commanded not to keepe silence, nor to give the Lord any rest.* Matth. 15.22. *The woman of Canaan is commended, because she will take no answer*, nor repulse from our Saviour Christ, till her daughter was cured: and Luke 18.5. *The poore widdow by her importunitie prevailed with the unrighteous Judge*: which parable Christ propounds, to teach us to be constant and earnest in prayer. We therefore must shake off our naturall coldnesse and negligence in prayer, which is the common sin of the world in regard of this dutie. And we must labour for knowledge both of our owne sinnes and miseries, and of Gods mercies, that so we may pray with understanding, and in zeale and fervencie as Christ here requireth. Alas many pray not at all, and others know not what they aske, though they say the Lords prayer, or some other set forme of prayer.

And

Matth. 7. vers. 7.

And most men that have knowledge, suffer their mindes to wander from God by vaine imaginations: now all comes for lacke of that feeling in prayer, which Christ here requireth.

This much of the Commandement in generall. Now out of the words more particularly we may observe two points: First, where Christ bids us *Aske, seeke, knocke*, he speakes not particularly to some, but generally to all his servants, so that all must pray; which plainely implies that his best and dearest servants are during this life in want of some grace or blessing. And indeed when God gives most excellent gifts and blessings to his children, yet then hee leaves them in some notable want or triall for their humiliation and provocation to prayer. *Paul was taken up into Paradise, and there heard words that cannot possibly be uttered by man in this life*: this was a great grace and prerogative: but yet to humble him, *lest he should be exalted out of measure, there was given him a pricke in the flesh the messenger of Satan to buffet him*: hereby he was brought to pray most earnestly for deliverance, but yet he must *rest contented with Gods grace; for God will make perfect his power through the weaknesse of his servants*, vers. 8,9. This point must bee observed, to discover to many secure persons their miserable state, who feele no want of grace in themselves, and therefore thinke all is well. But what meanest thou to professe Christ if thou have no need of him nor of his graces? Oh know it, when thou sayest in thine owne heart, *thou art rich, and lackest nothing*; then *thou art poore, and blinde, and miserable, and wretched*. And indeed if thou knewest the corruption of thine owne heart, thou wouldest crie out with the Apostle, in respect of thy wants; *O miserable man that I am, who shall deliver me from this body of death!*

Secondly, Christ saying not onely *Aske*, but *seeke*, and *knocke*; doth hereby imply what is Gods dealing many times with his owne servants: namely, that he forsakes them for a time, and in part, and in some sort hides himselfe, and as it were lockes himselfe from them. Now thus he dealeth for two causes: First, hereby to chastise and correct them for their sinnes: *for iniquitie separates betweene God and his people, and their sinnes hide his face from them*, Hay 59.2. Secondly, to make triall of his graces in his children, to see whether they delight in his love, to shew them their owne weaknesse, and to move them to cleave unto him more inseparably. By all which we see, it stands us in hand to pray earnestly and continually, for God may forsake us for our sinnes: and he may justly take occasion to trie what we have profited by his Gospel, which we have long enjoyed with abundance of peace.

Thus much of the commandement to earnest prayer: Now Christ inforceth it by two reasons. First, by a *promise*, infolded in this verse with the commandement, and confirmed in the next. Secondly, by a comparison, ver. 9. For the first, The reason from the *promise* in this verse may thus be framed:

If they will aske, shall receive; if they that seeke, shall finde; and they that knocke, shall be let in; then doe you aske, seeke, and knocke:

But they that aske, shall receive; they that seeke, shall finde, &c. Therefore doe you aske, seeke, and knocke.

In this reason our Saviour Christ teacheth us, that when we pray to God, we must bring a speciall faith whereby we are assured that the particular things we aske according to Gods will shall be granted us. So Iohn Christ, Marke 11.24. *Whatsoever you aske in prayer, believe that ye shall have it, and it shall be done unto you*: and James 1.6. *Let him aske in faith*: for he that doubteth of Gods promise, derogateth the life of the thing he asketh. Now if we must bring this speciall faith, then of necessitie must wee have a speciall knowledge of the will and promise of God for the things we aske: for as without faith wee cannot pray aright, so without knowledge, no faith. And therefore we must be carefull to acquaint our selves with the will and promise of God, that by Gods commandement we may know what to aske, and by faith may also aske in assurance: for if we pray without this knowledge and faith, our prayers are but lip-labour and unprofitable.

Secondly, hence we learne that the Papists erre grossly, which teach that this speciall faith is not necessary in prayer; this is a doctrine of Devils: for we ought to bring in prayer a particular faith to apply to our selves the promise of God concerning that thing which we aske in prayer. But this we can never bring, unlesse we first have a speciall saving faith, whereby we believe our reconciliation with God in Christ: for therefore doe we beleeve that God will grant our particular requests, because by faith wee know our selves to be in Christ, in whom he loveth us; and therefore will make good his promise unto us, as the Apostle saith, *This is the assurance that we have in Him, that if we aske any thing according to his will, he heareth us.*

Thirdly, hence we learne how to carry our selves in all dangers, troubles, and afflictions; namely, we must fetch our hearts by faith upon the promise of God, who hath said *he will not forsake us, but be with us in trouble, and deliver us*, Psal. 92.15. This is necessary, for without faith in great afflictions, our owne naturall passions will confound us: Hence *Habakkuk*, speaking of grievous times of affliction, saith, *The just shall live by faith*. And this *David* testified, Psal. 62.1. *Yet my soule keepeth silence unto God: of him commeth my salvation.* Psal. 23.3. *Though I should walke through the valley of the shadow of death, I will feare none evill: for thou* Lord *art with me, thy rod and thy staffe they comfort me.*

Fourthly, this must stirre us up to great diligence in prayer. We being Gods creatures, and our God requiring this service at our hands,

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ought to pray upon his commandement, though he had made no promise unto us. But now sith he hath made a gracious promise to heare and grant our requests, this must stir us up to all diligence, and alacritie in prayer: see the practise hereof in *David*, upon Gods promise he incourageth himselfe to pray, 2 Sam.7.27,28,29. *Thou, O Lord of hosts, hast revealed unto thy servant that thou wilt build him an house: Therefore now O Lord God (for thou art God, and thy words are true, and thou hast told this goodnesse unto thy servant:) Therefore now let it please thee to blesse the house of thy servant, that it may continue for ever: for thou O Lord God hast spoken it.* So *Daniel* perceiving by the prophecie of *Jeremie*, the *promise of God for the returne of the people from the captivitie*, doth set himselfe to most earnest prayer to God, for the accomplishment of that promise, Daniel 9.2,3. And so must we doe in all our wants, first search out Gods promise for the supply thereof, and then goe boldly and diligently to God by prayer in the name of Christ.

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v. 8 *For whosoever asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.*

Here Christ confirmeth the former reason that was included in the former verse with the commandement to pray. In effect and substance they are all one; onely here the reason is propounded more generally, without limitation to Christs hearers, thus; *Whosoever asketh, receiveth; whosoever seeketh, findeth, &c.* that is, observing the due conditions of prayer, which Gods Word requireth.

I. Objectt. Here some may see, that God oft heares those that pray without faith; as *the cries of the poore, when they curse their oppressours*, Exo.22.23. And so the Lord heard the *Israelites when they asked Quailes in their lust*, Psal.78. 18,27. *Ans.* True it is, God sometimes grants the requests of those that pray without faith, but his hearing is not in mercie, but in anger and wrath, and is a meanes to execute his judgement upon them. Thus he *gave the Israelites a King in his wrath*, Hosea 13.11. and so he gave them *Quailes, for while the meat was in their mouthes, the wrath of God came upon them*. Psal.78.30,31. Thus the *Devills* had their request granted, *to enter into the herd of Swine*, Matth.8.31,32. and so God permitted him to afflict *Job*, Iob 1.12. but all was to his owne shame, to manifest his absolute subjection unto God, that beyond his will he cannot goe, no not to hurt the basest of Gods creatures.

II. Objectt. Ahab prayed and humbled himselfe and was heard, though hee did it onely hypocritically, for feare of punishment, 1 Kings 21.29. *Ans.* This was a grant of a temporall benefit onely, which God oft gives to hypocrites; but for spirituall blessings which pertaine to salvation in Christ, whereof this Text is principally to be understood, they are not granted to the wicked.

Matth.7.

III. Objectt. Abraham prayed directly against the will of God, for *the saving of Sodom*, which God was purposed to destroy. *Ans. Abraham* no doubt had in him a speciall motion to make that prayer, and withall he asked leave of God to pray for them; neither did he pray absolutely, but with submission to Gods will, and so he sinned not, though he obtained not his desire: otherwise, without these cautions hee had done amisse: and we must not make the extraordinary practices of the faithfull, ordinary rules for our imitation. So that Gods promise here is firme, whosoever asketh those blessings of God which he hath promised to give, in that manner which God approveth, shall bee sure to receive.

Genesis 18.

God sure to heare.

The use. In this reason we learne, that God is most ready and willing to heare his children when they pray: Isay 65.1. *I was found of them that sought me not, I said behold me, behold me*, to a Nation *that called not upon my Name*: and vers.24. *Before they call I will answer, and while they speake I will heare.*

Vse. Our God the onely true God.

This then is first a plaine proofe that the Lord whom we worship, is the true God; because he is so able to helpe, and so ready and willing to heare, being neere to all that call upon him in truth. Thus *Moses* reasoneth with his people to prove that they onely had the true God for their God: Deut.4.7. *What Nation is so great unto whom the gods comes so neere unto them, as the Lord our God is neere unto us in all that we call unto him for.*

A motive to love God.

Secondly, this must perswade us to love God unfeinedly and heartily, who is so ready and willing to grant our requests in prayer, especially considering we are by nature his enemies. A rare thing it is to see any resemblance of it in the world; and indeed among men this dealing is able to draw love from an enemie, when we shew our selves willing to doe him any good we can: this heaps coales of fire upon his head, to consume his malice, and kindle in him love to us: Oh then, how should Gods gracious bountie and readinesse to heare us, draw our hearts to God in all love and thankfulnesse?

A comfort to the afflicted.

Thirdly, this serves to be a notable stay and comfort to all those that are cast downe in soule with the sight and burthen of their sinnes: for behold, if they aske mercie at Gods hands, they shall have it; if they can call, hee will heare; and if they will but knocke at the doore of his mercie, he is ready to open unto them. Here they use to plead, that they have long called, and cried, and knocked, but they finde no comfort. *Answ.* O consider the usuall dealing of God with his owne children: for a time he will hide his face, and seeme to locke up his mercie and compassion from them, as we may

may see by *Davids* complaint, Psal.77.7. *Will the Lord absteine himselfe for ever, and will he shew no more favour?* vers. 8. *Is his mercie cleane gone for ever? doth his promise faile for evermore?* vers. 9. *Hath God forgotten to be mercifull, &c?* But his intent herein is to humble them deepely, to make them knocke more earnestly, that they may be more thankfull for Gods mercy when they finde it; and more carefull to keepe themselves from sinne, whereby they may lose againe that assurance. Indeed it is a most heavie crosse, and the deepest griefe that can befall a man, to have the conscience apprehend the wrath of God without any feeling of his favour: yet in this case here is comfort, let this poore soule out of the *depth of his horrour cry unto God* with *David*, and out of the *belly of the Whale* of desperation with *Jonas*, endevouring against all reeling to lay hold upon the promise of mercie in Christ, and he shall finde the Lord in due time ready to heare and to send comfort, yea, the sweetnesse of his love shall distill most joyfully into his poore soule.

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v. 9 *For what man is there among you, which if his sonne, aske him bread, would give him a stone?*

10 *Or if he aske him fish, will he give him a serpent?*

11 *If yee then, which are evill, can give to your children good gifts, how much more shall your Father which is in heaven, give good things to them that aske him?*

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These words containe a second reason of the former commandement to pray, as also a confirmation of the promise annexed thereunto for assurance to be heard; and it may be framed thus:

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If earthly parents though they be evill, can give good gifts to their children, when they want them, and aske them at their hands; then much more will your heavenly Father give good gifts to those that aske him:

But earthly parents, though they be evill, will give good gifts to their children:

Therefore much more will your heavenly Father give good things to them that aske him.

This reason standeth in a comparison of inequals, drawne from the lesse to the greater; from the care which is ordinarily seene in naturall parents over their children, to prove undoubtedly the much tenderer care of our heavenly Father over us. And this kinde of reasoning is usuall with God in Scripture: Hos.2.19,23. *Can a woman forget her childe, yea but admit she compassion on the sonne of her wombe? Though she, should forget, yet will I not forget thee.* Psal.103.13. *As a father hath compassion on his children, so hath the Lord compassion on them that feare him.* Mal. 3.17. --- *and I will spare them as a man spareth his owne sonne that serveth him.*

A strong motive of prayer.

In the framing of this reason, beheld a speciall favour of God vouchsafed to godly parents: They may take a taste of Gods love and care over themselves, by the consideration of that naturall care and tender affection they beare towards their owne children. And indeed they may more easily than other, apprehend and apply to themselves the loving favour and tender care of God over them, by the like affections in themselves towards their owne children. Now this favour and privilege God vouchsafeth for speciall cause: First, to invite and invite up those parents, which yet have not tasted of Gods love, to embrace his Word and promises whereby God reveales his love to men, that so they may taste of Gods love towards them, whereof they have in so notable a patterne in their affection towards their owne children. Secondly, to provoke them to labour to have their hearts rooted and grounded in the love of God. And thirdly, that they having experience of Gods love in themselves, may bring their children and posteritie to the fruition of the same love and mercie.

Now to come to the comparison: The first part whereof is this, that it is a *naturall propertie in all parents to give good things unto their children.* This is a principle binding conscience, that parents should bee carefull of their children; *He that provideth not for his owne*, (saith the Apostle) *especially for them of his family, is worse than an infidell:* for infidels doe not put out this light of nature, but provide for their children.

1 Tim.5.8.

Rioteous parents reproved.

Here then those parents are to be blamed, who spend their substance in gaming and riot, and so leave their children and family destitute and in want. Those spend upon their owne lusts, those good things which they should bestow upon their children, and so shew themselves unnaturall; but the Magistrate, who is the publike father, ought to looke unto them, and to restraine them from such disorder.

All such as neglect a strict government in their families.

Secondly, here those idle wives are to be blamed, which for food and raiment will provide and give sufficient to their children, but in the meane while they give them not godly education, in the *instruction and information of the Lord*, which is a good thing indeed unto the soule: for which the godly in Scripture are commended; as *Abraham* towards his family, Genes.18.19. and *Lois* and *Eunice* towards *Timothy*, 2 Tim.1.5. who brought him up in *faith unfeined.*

Lastly,

Matth.7. verse.11.

Thirdly, by this we may see the state of those that kill their owne children, (for so we may read, that some parents have eaten their owne children) namely, they are such as become unnaturall, being in Gods just judgement left unto themselves to be ruled by the Devill, who filleth their hearts with this unnaturall and savage cruelty. Now Christ speakes here of the light of nature not extinguished, and for it is true even among the heathen.

v. 11 *If ye then which are evill, &c.* Here is the application of the compatison, the ground whereof was laid downe in the two former verses. And *by evill* he meanes not every sinner, but such as are framed with malice, envie, and self-love, being bent to seeke their owne good onely: for so finde the *Master* to the envious *labourers*, Matth. 20.15. *Is thine eye evill because I am good?* that is, art thou envious because I am bountifull?

In these words Christ gives unto understand, that it is the note of an evill man to be given wholly to seeke his owne good, though otherwise he live civilly; for this is a fruit of evill covetousnesse and self-love. Experience shewes the grievousnesse of this sinne: for thence come the manifold practices of injustice, cruelty, and oppression that be in the world, hence it is that times of dearth are made more heavie upon the poore, than otherwayes Gods hand hath sent them; because the rich seeke their owne good and commodity onely at such times: hence come ingrossing, deceiving, and inclosing to the spoile of the poore. We must therefore beware of this sinfull practice; and on the otherside give our selves to practise goodnesse towards others, fitting our selves to the *practise of love, which seeketh not her owne things, but is bountifull*, that so wee may shew forth our love to God by well-doing to our brethren; as the Apostle bids us, Galat. 5.13. *Doe service one to another by love*; and Philip. 2.4. *Looke not every man on his owne things, but every man also on the things of other men.* This was good King *Iosias* his practice, for which cause among many particular vertues, all his *goodnesse* are said to be recorded, 2 Chron. 35.26. And Saint *Paul* like wise *became all things to all men, that he might win some; and though he were free from all men, yet he made himselfe servant unto all men, that he might win the more*, 1 Cor. 9.19. --- 22.

You that are evill can give good gifts: that is, *bread, fish*, and such like, as Luke 11.11,12. Here it is plaine, that an evill *man* may *have some kinde* of vertues in him, whereby he may doe some good workes. *Quest.* How can this be, for an evill man wants faith, and so whatsoever he doth is sinne? *Answ.* We must know, that the gifts of the Spirit are of two sorts: some are *common*, whereby the corruption of mans nature is onely restrained and limited, for the maintaining of civill societies, that man with man may live in some order and quietnesse: And hence it was that among the heathen, some were just, some milde, some liberall, &c. All these came from the Spirit, yet not reuning the parties, but onely restraining their naturall wickednesse: And of this sort of gifts is the love and care of parents towards their children, and the love of children towards their parents. And these and such like evill men may have, for they are not sanctifying vertues, but rather shadowes thereof. The second kinde of the gifts of the Spirit are more *speciall gifts & graces*, whereby the corruption of mans nature is mortified and in some part abolished, and the graces of Gods image are renued in man, whereby they become loving, meeke, just, temperate, &c. which in the regenerate are true Christian vertues, and the exercise hereof is the doing of good works indeed.

How much more shall your heavenly father give good things to them that aske him? These words contains the second part of the compatison, wherein Christ doth amplifie and set out the bountifulnesse of God in his gifts to his children: and S. *Luke* specifieth these good things, to be *the gifts of the holy Ghost, in regard* of grace and operation. Luke 11.13.

Here then three points are to be handled; I. Who gives these good things. II. What is given. III. To whom. For the first: the *Author* of these good things is the *Father*: for of him, and from him, commeth every good gift, and every perfect giving. *Quest.* But this gift is the holy Ghost, now the holy Ghost is God, how then can he be given, this seemes to imply inequalitie in the Trinitie, for the person giving, must have power and authoritie over the person given? *Answ.* We must know, first, that this action of the Father in giving the holy Ghost, is not by vertue of superiour power and authoritie, but by consent; the holy Ghost is freely willing to be given of the Father; for all three persons being one and the same God, must needs have one and the same will, as in all things, so in this gift. Secondly, this giving is not in essence or person, but in regard of operation and grace; as love, joy, peace, &c. in the hearts of Gods children. How the Father gives the holy Ghost.

II. Point. What are these good things given? *Answ. The holy Ghost. Quest.* Why should the Father give the holy Ghost, and not the holy Ghost as well give the Father, seeing they are equall? *Answ.* The reason is, because of that order which the divine wisdome manifesteth in the Trinitie; for though all three persons be equall in all properties of the godhead, which is one and the same in them all; yet they are distinct in order, the Father being the first person, the Sonne not the first, but the second; and the holy Ghost not the first person, nor the second, but the third: and hence it is, that the Father gives the sonne, both the father and the sonne give the holy Ghost; yet not in person, but in regard of gifts and operation, and that by free and equall consent, not from superioritie, or by constraint.

III. Point.

Matth.7. verse.11.

III. Point. To whom doth the Father give this gift of the holy Ghost? *Answ. To them that aske him.* Hence some would gather that man hath free will by nature in his conversion, because he must first aske, and then comes the gift of the holy Ghost. *Answ.* We must know that by the *holy Ghost* here is meant, not the beginning of grace, but the increase thereof, and a greater measure of gifts, with a more sensible feeling of them: for this promise is made to Gods children that aske, which none can be, but by the holy Ghost. See this in the Disciples, John 20.22. *Christ* said to his Disciples, who had true grace before, *Receive the holy Ghost*: and yet also after that, *the holy Ghost came downe upon them in the forme of cloven tongues of fire*, Acts 2.3. Now these latter givings, were in regard of greater measure, as it is said, *they were filled with the holy Ghost*, v. 2. Againe, by *them that aske*, is not meant every one that uttereth words of request to God; but those that aske in faith, and pray aright by grace: as Rom. 10.14. *How can they call on him, in whom they have not beleeved?* and Rom. 8.26. *We know not what to pray as we ought, but the Spirit helpeth our infirmities -- and maketh request for the Saints according to the will of God*, verse. 27. Pelagian. vide Augustin. l. 4 in Iulian. cap. 8.

Use. 1. Hence we learne, that grace is given not to the idle, but to them that use the good meanes ordained of God for the obtaining of grace; as the holy exercises of the Word, in hearing, reading, meditation, and humble and earnest prayer: and therefore, if we would have grace, we must diligently exercise our selves in these meanes; for *faith comes by hearing*, Rom. 10.17. And Gods children in all ages have used the meanes to get grace: Lament. 5.21. *Turne thou me, O Lord, unto thee, and we shall be turned*; and *David* is plentifull in the meanes, whereby hee abounded in grace: Psal. 119.27. *Teach me, Lord, the way of thy Statutes*: and verse 99. *I have had more understanding than all my Teachers, for thy testimonies are my meditation.* So Christs Disciples did not onely heare him preach, but desired to be instructed in those things which they knew not: Matth. 13.36. *Declare to us the meaning of the parable*: also they *prayed him to increase their faith*, Luke 17.5. Here then we may see the cause of that ignorance and want of grace which abounds in the world; namely, contempt or negligence in the meanes which God hath ordained for the obtaining of grace: for the heart of the negligent is like the *field of the sluggard*, that hath no corne in it, but *is over-growne with briers and thornes*. How to get grace. Prov. 24.30,31.

Secondly, this serves for the comfort of those that have as yet but the beginnings of grace, in small and weake measure; they must not be discouraged, for God hath plentie of grace in store: if they can but finde and feele their want of grace, and lament it unto God, using the meanes of the Word and prayer to get supply; here is a promise of the holy Ghost, who is the store-house and fountaine of all grace. A comfort to the weake in grace.

Thirdly, this serves for a good ground to confute sundry errours; as first, the opinion of universall grace, whereby some hold, that every man may be saved if he will; for the promise of the holy Ghost (without which none can be saved) is not universall, but here made with restraint to those that aske according to Gods wil, which none can doe without the Spirit; which must teach us to pray in faith, without which we receive nothing from God, Jam. 1.7. Secondly, this overthroweth the fond conceit of Anabaptists, and Familists, which looke for the Spirit by revelation, and not in the exercise of the Word and prayer. But we must looke to the meanes, in which God gives the Spirit; and out of that meanes, we are more subject to the delusions of Satan, than to the operation of the holy Ghost. Thirdly, this also confuteth the errour of the Church of Rome, who teach, that a man *by the good use of the gifts of nature, may come to obtaine the gifts of the holy Ghost*. But there is no larger promise than this is in all the Scripture, where the gifts of the holy Ghost are promised to the exercise of the gift of prayer in faith; which we cannot doe by nature but by grace. And besides, when we aske in faith by grace, this is no cause of the gifts of the Spirit which we receive, but onely a discharge of our dutie in the exercise of the meanes which God hath appointed; whereupon followeth the increase of grace, yet no way of our merit, but from Gods free mercie and his bountie. Universall grace confuted. Anabaptists, and Familists. Aquin. 1. 2 q. 112 a. art. 3.

v. 12 *Therefore whatsoever ye would that men should doe to you, even so doe ye to them: for this is the Law and the Prophets.*

This verse containes the fourth part of this Chapter, concerning *equitie* and *justice*. And it consists of two branches; a commandement, *Whatsoever ye would, &c.* and a reason, *for this is the Law and the Prophets.* For the first: *The meaning.* The commandement is propounded in a forme of speech that hath reference to some thing going before; *Therefore whatsoever, &c.* and yet it seemeth very hard, that it should depend either upon the doctrine of *prayer*, or of *dispensing* the word, or of *rash judgement*. Why then is it said *therefore, &c?* Some thinke it is to be referred to the doctrine of Justice, which was delivered in the fifth Chapter, but that is scarce probable, because so many different points of Doctrine are handled betweene. Others thinke that it doth not depend of any thing that went before, but that the Word *(therefore)* doth abound; and this is more probable, for such particles doe sometimes abound: John 1.20. *He denied and said*, because *I am not the Christ*: where the word *(because)* doth abound. Now though The ninth part of Christs Sermon. a Ioh. 1.20.

though the word *therefore* doe abound, yet it is not without his use, for it imports that the doctrine here delivered is a speciall doctrine, and a maine conclusion inferred upon divers particular duties of Justice before delivered in the whole Sermon.

Whatsoever.] It may seeme that this ought not to be so, for many desire and wish evill unto themselves; as children, that they may have their wills to take their pleasure, and not be held in subjection unto their parents, or held to good education: and so idle persons wish evill unto themselves, for they would not be set a-worke. We are therefore to know that this must not bee understood of evill wishes, but of a will and desire well ordered, either by grace, and according to the written Word; or at least, by the light of natural knowledge, and conscience: so that Christs meaning is this; as if he had said, *Whatsoever thing, either by the light of nature, and conscience, or by direction from Gods Word, you would wish that men should doe to you, that doe ye unto them.*

The commandement thus explained, containeth two things; I. The thing to be ruled and ordered; namely, *our actions to other men:* II. The rule it selfe that must order all our sayings and doings towards others; to wit, that desire of justice and equitie, which every man by nature would have others shew to him in all things.

In this commandement our Saviour Christ would let us see a notable propertie of our corrupt nature; namely, that we are forward and diligent to exact justice and equitie at other mens hands towards us, but slacke and backeward to yeeld the same to others againe. In other mens doings towards our selves, we are made able to teach them what they ought to doe; but in our owne dealings toward others, wee are fearce schollers that will learne their dutie: we our selves would be reverenced and commended, but wee hardly doe the like to others.

Secondly, here wee are taught to avoid all practices, whereby we might hurt our neighbour, either in body, goods, or good name; as lying, slandering, usurie, oppression, and such like: this naturall reason might teach us, for wouldest not thou have others to defame, hurt, or oppresse thee? then doe not this to them: for the rule is not, doe as men doe to thee, but *doe to others, as thou wouldest have them doe to thee:* and it is the corruption of nature, that moves men to seeke their owne advantage and preferment, by the losse and debasing of others.

Thirdly, here we learne, that in common injuries wherein we are wronged by others, we must not requite like for like; but doe good for evill: we must not looke at that which they doe to us, but at that which we would they should doe.

Fourthly, hence we learne, that in matters of commoditie whereabout we deale in the world, we must not onely looke unto our selves, but also seeke the good of our neighbours: it is the manner of men to seeke themselves onely in their affaires, and each man will fall as deere as he can, according to the proverbe, *Every man for himselfe, and God for us all:* but neither the saying, nor the practice is from God; he would have us according to the law of Nature, to seeke the common good, and to doe as we would be done unto.

Fifthly, this rule of equitie cuts the throate of all those pretences, whereby bad dealing is smoothed over in the world; for ill-minded persons use to colour their doings with these and such like sayings: the gripple feller saith, *The thing is mine, may I not make of mine owne what I can:* the deceiver saith, *he thrusteth his ware on no man:* the usurer saith, *he bids no man hire his money, but others intreat it of him,* and give him thankes; but these pretences are nought, these men follow a crooked line, they ought to see in their owne hearts, whether they would have other men deale so with them: the usurer may pretend he pleasures the poore, but his helpe is no better than his is, that gives a draught of cold water to him that is in a burning feaver, which seemes pleasant at the first, but after turnes to his great annoyance.

Sixthly, would we have all men to shew forth their love unto us? we then must be as carefull to shew forth our love to others, by the practice of all good duties. This is against our nature, but yet being the commandement of Christ, wee must endevour our selves to obey the same.

Lastly, here we have direction how to keepe a good conscience, in all our dealings with men in the world; for *such things as are expressed in the word, we must follow the direction thereof:* but where we want a particular commandement, *there we must order our actions by this generall rule:* enter into thy conscience, and there search *how thou wouldest have other men deale with thee, and follow that in thy dealings with them:* and so shalt thou keepe a good conscience. For want of this, come so many disorders as are in the world; and therefore happie were our times, if men would doe as they would be done to. Thus much for the commandement, now followes the reason.

For this is the Law and the Prophets.] *The meaning:* By the *Law* we must understand the *five bookes of Moses*, which were the first Scripture that ever was written: so Luke the 16.31. *They have Moses and the Prophets.* By the *Prophets* we must understand, *all the rest of the bookes of the Old Testament, besides the five bookes of Moses*, the *Prophets* being put for the *bookes of the Prophets:* as Matth. 2. 23. *It is written in the Prophets that he shall be called a Nazarite:* which testimonie is taken out of the booke of Judges, and it sheweth that the booke of Judges is to be numbred among the bookes of the Prophets: & they are called the Prophets, because

because they were written by some Prophet. And how this commandement touching Justice is called *the Law and the Prophets*, because it is the summe of the Law and Prophets. Yet some may aske how this can be true, seeing this commandement onely concernes things to be practised, and the Law and Prophets besides morall duties, containe matters of faith to be believed? I answer, this commandement must be understood to be the summe of the Law and the Prophets, not for all things, but for that which they prescribe touching this point of justice and equitie, and the practice hereof. *To doe as they would be done to*, is the fulfilling of that which is set downe in the Law and in the Prophets, touching equitie in all humane actions. Now the meaning being thus opened, the reason standeth thus, being drawne from divine Testimonie:

That which is the summe of the Law and of the Prophets touching equitie, must be done:
But to doe as we would be done to, is the summe of the Law and the Prophets: therefore we must so doe.

From this reason wee may gather a rule whereby to judge concerning the old Testament, what is Scripture, and what is not: all Scripture of the old Testament, is either *the Law*, or *the Prophets*; that is, was either penned by *Moses*, or by *some of the Prophets*, who were extraordinarily moved and enabled thereunto. And therefore all the bookes from Genesis to Malachi are Canonicall Scripture, because they are written by some of the Prophets. To this purpose Saint *Peter* saith, 2 Peter 1.19. *We have a most sure word of the Prophets, &c.* But for the bookes of *Apocrypha*, they are not Canonicall Scripture, because they were not penned by *Moses* or any of the *Prophets*: which is plaine by this, that all of them were first written either in Latine, or in Greeke, and none in Hebrew originally; whereas all the old Prophets sent from God, writ their bookes in the Hebrew, in the language of that people to whom they were sent; save onely that some part of *Daniel*, *Ezra*, and *Nehemiah* were in Chalde, which language the people learned in the captivitie. Secondly, the Prophets could not erre, either in judgement, memorie, or understanding, by reason of the immediate assistance of the holy Ghost: as Acts 15.28. *It seemed good to the holy Ghost and to us:* and *Peter* calls their word *most sure*. But the Authors of the bookes of *Apocrypha* erred, as may be shewed in them all; Tobit 6. *Raphaels* counsell for driving away the Devill by the smell of the liver of a fish, is a meere fabulous device; for the Devill is by nature a spirit, and cannot bee affected with such things. The storie of *Judith* is fabulous, which saith, *Nebuchadnezzar* was King of Assyria when the people returned from the captivitie, and *Joakim* was high Priest. In the addition to *Hester*, Chapter 16.11. *Haman is said to be a man of Macedonia*; but the true Scripture saith, *he was an Agagite, comming of Agag.* The Author Ecclesiasticus confesseth his inabilitie in writing these things; but the true Prophets were all sufficient to this worke, and free from errour by the immediate assistance of the holy Ghost. And Chapter 46. 12. that Author writeth, that *Samuel* prophesied after his death, and shewed unto *Saul* his death: but the true storie Canonicall saith, *God had forsaken Saul, and would answer him, neither by dreames, nor Vrim, nor by Prophets,* 1 Sam. 28.6. The booke of Maccabees commendeth one for killing himselfe, which is the most cruell and dangerous murther that can be; and the Author also excuseth his insufficiencie in penning of it, which beseemeth not him that is guided by Gods Spirit. In the Song of the three children it is said, *the flame ascended nine and forie cubits above the Furnace;* which seemes incredible, especially that still they should then cast in fuell, or approach so neere, as to put any man into it. Likewise in the storie of *Susanna* it is said, verse 45. that *Daniel* was a young childe when he executed judgement upon the two false witnesses, which was in the end of *Astiages* reigne, immediately before the reigne of *Cyrus*: and verse 64. *Daniel* by this meanes is said to grow famous: which cannot possibly accord with the true storie of *Daniel*, neither for his age, nor for his fame and reputation. And the like may be said of the rest: whereby it is plaine, these bookes cannot be Canonicall Scripture. And yet they are not to be rejected, but reverently esteemed of, as the bookes of worthy men.

Here some may say, If *Moses* and the Prophets comprehend all Scripture that hath divine Testimonie, then the bookes of the new Testament shall not be Scripture, because they were not written by the Prophets. *Ans.* They were either penned by the Apostles, or by other Apostolike men, and allowed by the Apostles: as Saint *Lukes Gospel*, and the *Acts*, were written by *Luke* a Physitian; and Saint *Marke* that writ that Gospel, was not an Apostle; yet those bookes were approved by Apostolike authoritie, which is all one as if they had beene written by the Apostles; and the Apostles in speaking and writing were of equall authoritie with the Prophets, having the infallible assistance of the holy Ghost, as well as the Prophets: for Acts 15.28. they say, *It seemeth good to the holy Ghost, and to us*; and Ephes. 2.20. the *Church* is said *to be built on the foundation of the Prophets and Apostles*; where the Apostles are made equall with the Prophets.

II. Point. This reason also doth give us to understand, what was the first Scripture that ever was penned; namely, the bookes of *Moses*, before which, there was no word of God written, which was for the space of 2400. yeares. It may be asked, what was then the *booke of the*

Duties of the first table.
Duties of the second table.
How to know the Scripture of the old Testament.
How to get love.
How to keepe a good conscience.
Apocrypha bookes not Canonicall.
The reason.
Ecclus. 46.
New Testament divine Scripture.
The bookes of Moses be first Scripture.

Mat. 7. vers. 12.

the warres of the Lord, mentioned Numb. 21.14. and the *booke of the Righteous*, spoken of by *Iosuah*, Chap. 10.13. *Answ.* These were the writings of men, humane stories, like to our bookes of Chronicles. Yet it is said, Jude 14. *Enoch the seventh from Adam prophesied.* *Answ.* That prophecie was not penned, but went from hand to hand by word of mouth: and if it were penned, yet it was not done by *Enoch* himselfe, but by some Jew in his name long after *Moses*; for it cannot be proved that *Enoch* ever penned any part of Scripture. Some will aske me, how the people of God did for that space of two thousand and foure hundred yeares, before the Law was written, what guide had they for to know the will of God? *Answ.* They had the Word of God immediately taught them by word of mouth, from God himselfe; as we may see in the Patriarkes, *Abraham*, *Isaac*, and *Iacob*: and they to whom it was delivered, did also convey the same from man to man by tradition. And because it may seeme strange, how religion could for so long time be preserved pure without writing, we are to know, that before the law was written the Church of God from the beginning, was the most part in one familie onely, as in *Adams*, *Enochs*, *Noes*, *Abrahams*, &c. whereby it was a more easie thing to preserve Gods Word among them. Againe, those men that first received the Word of God without writing, were of long continuance, living neere to a thousand yeares space, whereby they might better see the Word preserved and continued, without writing, by tradition. Besides, when religion was corrupted, God himselfe restored the puritie thereof, revealing his will againe, and renewing his covenant unto his servants, as he did to *Abraham* and the rest of the Patriarkes.

Here then behold, how the heads of families preserved Gods Word, and true religion, in the beginning of the world; namely, by teaching it to their posteritie: and from them we may learne, what is the dutie, and ought to be the practice of every governour of a family at this day: they must not thinke themselves discharged, for that the Word is written in the Church, and every man may reade and heare the same: but they must see the same be taught unto their children, and to the rest of their family, that so it may be preserved among them. So God commandeth his people, *to teach their children the service of the Passeover*, Exod. 12.26,27. and *to whet the words of the Law upon their children.* Deut. 6.7.

III. Point. In this reason our Saviour takes for granted, that the writings of *Moses* and of the Prophets are of *infallible certaintie*; for it is all one as if he had said, this must needs be every mans dutie, *to doe as he would be done to*: for *this is the Law and the Prophets*: and so answerable to them, all other bookes of Scripture containe doctrine of infallible truth and certaintie. Here some may aske, how we should be perswaded hereof in our consciences? *Answ.* By these Arguments, which are all drawne from Scripture it selfe, (for as every Science and Art hath his grounds and principles, so hath the holy Scripture, which is not the Church, but Scripture it selfe.) 1. From the *causes*: 2. From the *effects*: 3. From the *properties*: 4. From *signes*: 5. From the *contraries*: 6. From the *testimonies* that is given hereof.

The first Argument. Among the *causes*, the chiefe, first and principall is the *Author* thereof, which is God himselfe: to him doe Scriptures referre themselves, and also shew how God is their Author. In Scripture we read that God spake to *Adam*, to *Enoch*, *Noe*, *Abraham*, and the rest; and of *Christ*, the new Testament gives most lively testimonie, making him the Author and subject thereof. Now nothing is fully ascribed to God, but God in time will bring the same to nought; and therefore if Scripture had not beene Gods Word, it would long agon have vanished. Againe, the cause *conservant* must be considered; the devill by wicked men and heretickes hath laboured to take away Gods Word from mens hearts and hands: but yet it is still preserved in the Church, which argues that it is kept by a greater power than is in all men and all Angels: that is, by the power of God. Thirdly, the *pen-men*, the instrumentall causes, they were holy men of God, Prophets, and Apostles, who for vertue and pietie farre exceeded other writers: and if they had beene meere polititians, their writings would have shewed it: for the pen-men of holy Scripture, have therein faithfully registred their owne faults, which no politicke person would have done. Againe, consider the *matter* of holy Scripture, which stands in doctrine, and style; the *doctrine* of Scripture is the Law and the Gospel: now the Law is set forth in most excellent puirie, nothing therein is against right reason, or common equitie. In the lawes of men are many things found against reason and equitie; they command such things as common reason would condemne, and omit many things which reason and equitie would command. And for the *Gospel*, in it is set downe doctrine altogether above mans reason; touching Christs incarnation, and mans redemption by his death: and although these things bee above nature, yet wee finde them true, wholesome, and good, in experience of conscience; which also proves that they are the Word of God. Men may devise things above Nature, but they can never be wholesome to the conscience. Further, for the *style* of Scripture, the phrase is plaine and familiar, and yet in any one speech there is more majestie, than in all the writings of men. Lastly, the *end* of Scripture proves the same to be Gods Word; for the Scripture sets up Gods worship and mans salvation, and yet gives nothing to men or Angels, but all to the glory of God: but for the writings of men, they doe either directly, or by intimation, ascribe some thing

Mat. 7. vers. 12.

How it may be known.

A

1. From the effects.

2. From the properties of Scripture.

B

4. From miracles.

C

5. From contraries.

6. From testimonies.

Of Martyrs.

Testimonie of the Spirit.

D

thing to the writers thereof.

II. Argument. From the *effects*, one worke of Scripture is this; It is against our corrupt nature, crossing and condemning the same; and yet it winneth men to the love thereof, and to obedience thereto: which could not bee unlesse it were the truth of God; for we abhorre and detest the words of men, that bee against our nature. A *second effect* is this; Gods word serves notably to comfort a man in all distresses whatsoever, even in the very pangs of death, when as no word of any man can doe him the least good, but onely his word, that is the Lord of our soules, and the God of our life.

III. Argument. From the *properties* of Scripture; the *first* whereof is *Antiquity*. The Scriptures of all writings are most ancient, and evermore truth is most ancient: among humane writings, we have none of certainty in the things they record, before the times of *Nehemias* and *Ezra*; but the Scripture sets downe things done from the beginning. A *second property* is *mutuall consent*; for although the bookes of Scripture were written by divers men, in sundry ages and times, yet all agree within themselves, no contradiction is in Scripture: but the writings of men have not this mutuall consent, no not in the same Author.

IV. Argument. From the *signes* and miracles thereof. The Doctrine of Scripture teacheth and recordeth true miracles; as the *parting of the sea*, the *staying of the Sunne and Moone*, the *taking away of barrennesse*, and *the incarnation of the Sonne of God*, a miracle of all miracles; all which being wrought by the power of God, shew that the Scripture which recordeth them, is the infallible truth of God.

V. Argument. From the *contraries*. Contrary unto the word of God, is the will of the devill, and mans owne corrupt nature; the devill hateth Scripture, and mans sinnefull nature repineth thereat, when it is checked and controlled thereby: now that which is contrary unto these two, must needs bee most holy and true; and that is the word of God.

VI. Argument. From *testimony*. There be two kindes of testimonies touching Scripture; one of holy *Martyrs*; who in all ages have sealed the truth thereof with their bloud, preferring the word of God before their owne lives. It will bee said, that Heretickes have dyed for falshood: *Answer.* There is great difference in their ends; the Martyrs have unspeakeable joy in the Spirit in their torments: but Heretickes have no such joy, but a naturall senselesse blockishnesse, whereby they undergoe these tortures. A second testimony is most principall, and that is the testimony of *Gods Spirit*; for when men doe beginne to learne and obey the word of God, then the Spirit of God settles their consciences in the perswasion of the truth of Scripture: whereupon it is called the *sealing of the Spirit of truth*, because it assures a man in conscience of his reconciliation with God; which assurance none can have, till hee be first resolved of the certainty of Scripture, which is the ground thereof.

Question. How may a man finde this seale in himselfe? *Answ.* When he findes the Scripture imprinted in his heart, as the signe of the seale is in the wax; and his heart is transformed into Scripture, as the wax is into the similitude of the seale; then doth the Spirit out of the holy Scripture, seale up assurance of the truth thereof unto his soule. None other writing of any man hath the like worke in the heart of man; and from these grounds, especially from this last, may wee resolve our selves that the Bible is of most infallible certaintie.

And yet for further resolution, let us see what objections are made against it. *I. Object.* It is said, that Scripture is against all reason. *Answ.* This is not true: for the Law is perfect reason, and the Gospell is above reason, not contrary to reason: nay, holding this principle of nature, that *God is Almighty*, even the Gospell it selfe may stand with reason; as *that the Sonne of God should be incarnate*, and that *by his death we should receive life*, which is the summe of the Gospell.

Objections against Scripture answered.

II. Object. There bee fallhoods in Scripture; for the passage thorow the red Sea was no miracle, but might bee done in the ebbing of the Sea, as in other countries there is oft-times passage thorow the Washes. *Answer.* The Scripture saith, the waters stood as walls on each side of the passage, which could not bee by an ebbe: against, reason sheweth that it could not bee by the naturall course, for their passage over was at the full of the Moone, when all Seas are most full, and doe not ebbe and flow, as they use to doe at other times.

III. Object. The greatest part of the whole world reject the Bible, as Turks and Pagans; and the Jewes care not for the new Testament. *Answ.* We must reverence Gods worke, in this with-holding his mercy in Christ from some, to whom he denies the meanes, which is his holy Word: for hence it comes that some reject the Bible, because God in his secret, yet most just judgement, with-holds this blessing from them. And therefore though Atheists barke, yet the truth is, *Scripture is the word of God.*

Popish twofold Scripture.

Vses. 1. Seeing the Word written is the certaine truth of God, we must take heed of being seduced by Popish teachers: who say there be two kinds of Scripture; Inward, and Outward. *Inward Scripture* is a consent of doctrine written by the holy Ghost in the hearts of all Catholikes, and this (say they) is the right Scripture.

Ambrosius Catharinus, cap. 10. 12.

ture. The *outward Scripture* is written in paper and parchment, which hath no certain sense, but as the present Church determines thereof. But this is a devillish doctrine, abolishing *written Scripture, the true word of God*, and setting up the opinions of their owne hearts, making Scripture what themselves will: wee must therefore hold the written Word to bee right Scripture, and the ground of that which is in the heart: for the Word written carries a most certaine sense, being both text and glosse: whereas their inward Scripture varieth as men doe, unlesse it bee grounded on the written Word.

II. Vse. The certainty of Scripture must teach us to beleeve Gods word, and not to feare to rest our selves upon it. The Author of Scripture by his providence preserves his owne word, so as all the men in earth, for substance cannot corrupt the same; and therefore whatsoever it saith, we need not doubt but it is the will of God.

III. Point. From this reason we may also gather the *Authority of Canonicall Scripture*: for *we must doe, as we would be done to*, because *the Law and the Prophets say so*: and hence it followes that the Law and Prophets have an high, soveraigne, and absolute authority. This authority of Scripture stands in two things: I. in power to give judgement. II. in the all-sufficiency thereof, in and of it selfe; and both these are noted here by our Saviour Christ in this reason.

For the first, *the power of giving judgement* is that whereby Scripture doth fully and absolutely determine of all things needfull to salvation concerning faith and manners: and for this cause the Lawes of God are oft in Scripture called *judgements*. There be divers judgements ascribed to sundry sorts of persons in Scripture: First, it gives a judgement to every private man. [a] *The spirituall man discerneth or judgeth all things*: and Saint *John* [b] bids the beleevers in the Church *prove the spirit*, that is, trie by judgment the doctrines delivered. Secondly, the Scripture gives judgement to publike persons, as to *Pastors, Ministers*, and to the *Governours of the Church*: *Let two or three prophesie, and the rest judge*: 1 Cor. 14. 29. and *the spirit of the Prophets is subject to the Prophets*, ver. 32. Thirdly, Judgement is ascribed to the *Prophets* and *Apostles* in Scripture: Act. 15. 28. *It seemed good to the holy Ghost and to us*: and this is an high judgement, which befals not any private man, or any ordinary Minister, or Generall Councell ordinarily, but is peculiar to extraordinary Prophets, that were the pen-men of holy Scripture. And these three kinds of Judgements must be distinguished; the two first kindes are inferiour and ministeriall kindes of judgement, depending on an higher and more soveraigne Judgement: for private men and ordinary Ministers and Councels give Judgement, yet not of themselves, but by their rule, which is the word of God; and this Judgement is nothing else but a Ministery, pronouncing and declaring the meaning of the will of God revealed in his Word. But besides this, there is a soveraigne kinde of Judgement, vouchsafed to the Prophets and Apostles, determining absolutely in matters of faith and conscience, what is to be done, and what is not; and this is the judgement of God himselfe, whereupon the Apostles might say, *It seemeth good to the holy Ghost and to us*, Act. 15. 28. And that this their judgement is absolute, appeares by Scripture, *He that heareth you, heareth me*, (saith Christ to his Apostles) *and he that refuseth you, refuseth mee*, Luk. 10. 16. and *Paul* delivering the Gospell of Christ to the Galatians, bids them *hold them accursed that teacheth them otherwise*, Gal. 1. 7. and the promise of *sending the Spirit of truth*, Joh. 16. 13. was directly intended to the Apostles, and onely in them fully accomplished. For our better conceiving hereof, we have a resemblance of this soveraigne judgement in the Commonwealth: the high Court of Parliament gives judgement of matters in Law, and so doe Lawyers and Judges in common Courts; yet there is great difference betweene these two: the Court of Parliament makes the Law, and determines absolutely in civil matters, without controlement, what must be done, and what not: but the Lawyers make not the Law, but pronounce the meaning of the Law unto me... Now the Scriptures, the Prophets and Apostles, they are like to the Court of Parliament in giving judgement: private men and ordinary Ministers give judgement like unto the Lawyers, which is not absolute, but ministeriall, depending on an higher judgement.

Vses. I. If the Prophets and Apostles have soveraigne power to give absolute judgement in matters of faith and manners; then we must here learne to make choice of a right Judge: for unto one must we appeale in matters of faith & conscience: and this right Judge is Gods word, which we must sticke unto, and to none other. The Commandement is plaine for matters of difficulty that concerne the conscience: Isa. 8. 20. *To the Law, and to the testimony*: and our Saviour Christ referres us to Scripture for all matters that concerne salvation; Joh. 5. 39. *Search the Scripture*. If we would know what is true religion, and what is erroneous; what is equity in any matter of conscience, wee must have recourse to Scripture. It will be said; Scripture is an unfit Judge, it cannot speake? I answer, It speakes sufficiently to determine of all matters of faith and conscience: we see in common experience, a man may resolve his friend in matters of doubt, as well by letter, as by word of mouth; why then may not the word of God sent from heaven unto his Church, resolve mens consciences in all matters of doubt for faith and manners? and indeed, let any man come in humilitie, and seriously search the Scripture, and hee shall finde resolution therein for any mat-

Matth. 7. verse. 12.

The Church an incompetent Judge.

c Conc. Trid. sess. 4.

d Ecclesia Ecclesiasticorum iudex Ecclesiasticus & ejus author.

Scripture is authenticall.

Three sorts of bookes. 1. Divine.

2. Ecclesiasticall.

What Judge we must chuse.

matter of conscience whatsoever.

Vse 2. By this authority of Scripture in giving soveraigne judgement, wee are taught to take heed of an incompetent Judge, which men for many hundred yeares have set up in their hearts, to rely unto in matters of faith and conscience: and that is, to put the Church in roome of the Word, for soveraigne judgement. The Church of Rome teacheth, that [c] the Church must judge of the Scripture; yea, without Scripture [d] give soveraigne determination in matters of conscience, as having more authority than Scripture, because it gives authority thereunto: but this is the ground of Atheisme, and heresie, and the path-way to Popery: the true Church of God must have the honour of Christs Spouse; but yet the authority of soveraigne judgement must not bee given to her, but onely to the word of God himselfe.

The second part of the authority of Scripture is, that every part of Canonicall Scripture is *Authenticall*; that is, of sufficient authority of it selfe, though it be not confirmed by any other testimony; for Scripture is the word of God, and the testimony of Scripture is the testimony of God himselfe, than which none can be greater: as Saint *John* saith, *If we receive the testimony of men, the testimony of God is greater*, 1 Joh. 5. 9. For the better conceiving of this point, conferre all the bookes that are or ever were together, and thereby it will appeare, that the Scripture is of it selfe *Authenticall*. There bee three sorts of bookes, Divine, Ecclesiasticall, and Humane: *Divine bookes* are the bookes of God, penned by the Prophets and Apostles; and they are all the word of God: for whether wee regard the matter of them, or the manner of revealing them, they are all from God; the Prophets and Apostles were onely Gods hands and instruments in penning them, the holy Ghost gave the matter, the order, and the very words: from whence it must needs follow, that they are of all sufficient authority of themselves. *Ecclesiasticall bookes*, are bookes of divine matters, penned by learned men in the Church; and they are either generall books, or particular: *Generall bookes Ecclesiasticall* I call those, which were either made or confirmed by the whole Church; as the Creeds of the Apostles, the Nicene, and of *Athanasius*: and the foure first generall Councels; and these have Catholike allowance, yet not absolute authority, but depending on Scripture. *Particular bookes Ecclesiasticall* I call the Catechismes and Confessions of particular Churches, made by them, or by particular members thereof; which have not authority of themselves, but from the Scripture, or from generall consent. Now both these kindes of bookes may be called *Gods word*, so farre forth as they agree with Scripture: and yet they are also the word of men, because they were penned by men, and have both order and

3. Humane bookes.

Vse. Gods testimony alone in preaching.

Act. 26. 22.

Unwritten traditions not authenticall. Andradius orthod. explicat. p. 63.

stlyle from men: and in this regard, that they were partly mens workes, they are not authenticall of themselves, but depend upon the authority of Scripture. *Humane bookes* are bookes penned by men, either of the Church, or out of the Church, concerning humane things, as bookes of naturall Philosophy, of Policy, and other Arts: and these are not the bookes of God, but of men alone, having both matter and stlyle from men: many of them containe excellent truths in their kinde, yet gathered onely from experience and common reason; but they have not in them that truth, which is *truth according to godlinesse*, serving to build up and to binde the conscience, unlesse it be in one case, to stop the mouthes of Atheists and Epicures, and to convince their consciences. And thus by conference of all bookes, wee see that Scripture alone is authenticall in it selfe, and no bookes beside.

Vses. 1. This teacheth us, that Ministers in the dispensing of Gods word should content themselves with the testimony of Scripture alone; for the end of the Ministery is to worke and confirme faith, and to settle and build up the conscience in the truth of religion, and matters concerning salvation: which no other word can doe, save only the word of God in Scripture, that hath sufficient authority in it selfe, from which conscience cannot appeale: and for which cause our Saviour Christ the true Prophet of the Church, contents himselfe with the testimony of the Law and Prophets alone; and after him his Apostles did the like. See this notably confirmed by *Paul*, who in his preaching to the Jewes, professed himselfe to have said *none other thing than that which the Prophets and Moses said should come*. Other writings have their good use in their time and place, but not in the publike Ministery: for authority and testimony from Scripture is authenticall: *This the Scripture saith, therefore it is so*; but *authority from Councels and Fathers, is sophistry*: as, *Austin* saith so, therefore it is so; this is no good reason, for it implies that all that *Austin* said is true; which indeed is false, hee being as all men are, subject to errour.

2. *Vse.* This also sheweth, that we cannot beleeve unwritten traditions, though they bee called Apostolical. The Church of Rome intend to deceive us, when they would beareus in hand that halfe of those things which are to be beleeved, are not written in Scripture, but received by tradition: but these traditions we cannot beleeve by a divine faith, howsoever by a common humane faith wee may; for they are contained in the books of Councels and Fathers, which were worthy men, yet subject to errour.

3. *Vse.* This also sheweth, that we must submit our selves with feare and trembling to the word of God: for it hath absolute authority to judge us, and to convince our conscience in all

Matth. 7. vers. 12.

matters of faith and manners that pertaine to salvation.

IV. Point. Whereas Christ alleageth *Moses* and the Prophets to confirme his ministery, it may be demanded, whether there be any difference for authority, betweene Christ and the Prophets: for he that alleageth another mans authority, seemes to bee inferiour thereto? I answer, If wee compare Christ and the Prophets, wee must distinguish betweene their doctrine and their persons. The doctrine of *Moses* and of the Prophets, is equall to the doctrine of Christ two waies; First, in certainty of truth: for it is as undoubtedly true, as if Christ himselfe had taught the same. Secondly, in efficacy and authority for the power of binding conscience: for the doctrine of the Prophets bindes conscience as fully and truly, as if Christ himselfe had spoken it. And yet the person of Christ is above the person of *Moses*, and of all the Prophets; for hee is the Sonne of God, both God and man, they were men; he is the author of truth, they onely the instruments and penmen thereof: and from hence it comes, that Christs doctrine doth more binde us to obedience, than the doctrine of the Prophets; because the person delivering it, is of more authority and excellency: and for this cause Christ alleageth *Moses* and the Prophets, not for that his word is inferiour to theirs, but that in regard of our obedience hee might increase the authority of *Moses* and the Prophets, because a greater measure of obedience is required to Christs word, in regard of the dignity of his person. And this shewes that we now are more bound to obedience under the Gospell, than the people were under the Law: for wee have Christs doctrine, which in regard of his person is of more authority than *Moses* and the Prophets: see this point plainly laid downe by the Author to the Hebrewes: in the first Chapter he saith, *God in times past spake to his Church by the Prophets, but in these last dayes he hath spoken to us by his Son*: and in the second chapter, ver. 1. hee layes downe the use of this that now we have Christ for our Teacher; namely, that therefore *we ought more abundantly to give heed to the things that we have heard*, lest at any time wee let them slip, &c. shewing that our disobedience now shall bee more severely punished.

V. Point. Ignorant people abuse this text, to perswade themselves that preaching is needlesse, because no man can say more than this; *Doe as ye would be done to, for this is the summe of the Law and the Prophets.* But wee must know, that this is not the summe of all that the Prophets say, but only touching the matter of *justice* and *equity*: and indeed that wee may attaine to salvation, more is needfull: for wee must not onely know Gods word in generall, but in particular, seeing that we may faile in the particulars of that which we know in generall. Againe, preaching serves not onely for the removing of ignorance, and the increase of knowledge, but to erect and build up good conscience and honest lives, by the increase of faith, repentance, love of God and man, and of obedience; and this use the most learned and godly man that ever was, may make of the publike Ministery, though dispensed by one that is farre inferiour to him in knowledge and piety.

Lastly, it may be demanded how this can be the summe of the Law and the Prophets, *to doe as we would be done to with reason*; seeing we are further bound by the Law to performe duties of love and obedience to God. *Answ.* This rule is the summe of all: for our love to God must be shewed in the practice of the duties of love, justice and mercy towards men: for God is invisible, and it pleaseth him to make himselfe seene in our visible neighbour, requiring that our love to himselfe should be shewed in the workes of mercy, justice, and goodnesse towards men. Men may flatter themselves, and say they love God, but if it bee not shewed in the love of their neighbours, they deceive themselves, there is no love of God in them. And therefore they are deceived that thinke all is well with them, when they come to Church, and receive the Sacraments: for religion stands not in the outward service of God, unlesse it be shewed forth in the duties of justice, love, and mercy, commanded in the second Table: see Jam. 1. 27. *Pure religion and undefiled before God, is to visit the fatherlesse and widdowes in their adversity, and to keepe himselfe unspotted of the world.*

v. 13 ***Enter in at the strait gate: for it is the wide gate, and broad way that leadeth to destruction: and many there be which goe in thereat.***

14 ***Because the gate is strait, and the way narrow that leadeth unto life, and few there be that finde it.***

Tenth part of Christs Sermon.

These two verses, being the fifth part of this chapter, containe the tenth point of Doctrine in this Sermon of our Saviour Christ: wherein hee exhorteth his hearers and us all effectually, to an earnest care in seeking everlasting life: and withall admonisheth us in the matter of salvation, not to follow the multitude, because most men goe the broad way to destruction.

The words containe two parts. A Commandement, *Enter in at the strait gate*: and a reason in the words following, *for it is the wide gate.* Yet for our further edification and instruction,

Matth. 7. vers. 13, 14.

on, I will consider and handle five points, which are here set downe by our Saviour Christ: I. that there be two contrary cities or kingdomes, in one of which every man and woman must abide for ever after this life: and further, that these afford unto men a contrary estate, the one life, the other death and destruction. II. That there are two distinct wayes to these two cities or kingdomes: one leading to destruction; the other leading unto life. III. The condition and property of these two wayes: The way of life is *strait and narrow*: The way of destruction is *broad* and *wide*, and that from the beginning to the end. IV. What men doe in these waies; namely, that *many* walke in the broad way, and *few* can finde the strait and narrow way. V. What men ought to doe touching these wayes; namely, passe by the broad way, and enter into and walke in the strait way: which is the scope of Christs exhortation and instruction in this place. Of these in order.

Two distinct places for mens final abode.

For the first: These two cities are two distinct places ordained of God, for the finall and eternall abode of all mankind after this life, according to that which every man hath done in his body. These are termed diversly in Scripture; one, *the kingdome of heaven*: the other, *utter darkenesse*, in the chapter following, ver. 11, 12. The one, *Abrahams bosome*: the other, *hell fire.* Luk. 16. 23. and in the 21. and 22. Chapters of the Revelation they are notably described, the one is called the *city of God*; the other, the *burning lake*: and usually the one is called *heaven*, the other *hell.* And as these are distinct places, so they afford unto men two distinct estates: The one *life*, the other *destruction*; as it is said, the *narrow way leads to life*: the *broad way to destruction.* By *life* here is meant, a blessed state of man in which he lives in fellowship with God, and hath his heart filled with the unspeakable love and goodnesse of God, and with endlesse joy from Gods immediate presence. And this indeed is the onely true life: our naturall life is but a shadow thereof. By *perdition* or *destruction* we are to understand a cursed state of man, in which hee is without all fellowship with God in respect of his favour, mercy, and love; and yet in body, soule, and conscience doth apprehend the bitternesse of Gods wrath and furie for evermore: having no fellowship save onely with the devill and his angels, and damned soules. This is no life, but eternall death, though soule and body live together eternally.

Mens different estate in heaven and hell.

No purgatory.

Vses. I. In that Christ doth here mention but two cities or places, to the one whereof every man must resort after death; wee may gather thereby, that there is no middle place or condition betweene life and destruction. A third place or state the Scripture knoweth not, and therefore there is no place of purging the soules of men after this life, which the Papists call Purgatorie: If there had, the word of God would have revealed it. But the Papists say, it is the upper part of hell neere to the hell of the damned; I answer, If that were so, then there is no salvation for them that are in purgatory; for there is no returning out of hell to heaven, by reason of the *great gulfe betweene them*, Lu. 16. 26. and they that are in any part of hell are but damned persons.

De Purm. dep. rig. l. 2. c. 6.

Strive to escape hell and gaine heaven.

II. Vse. If there be but two places, and in them two estates only according to that which men have done here on earth, either good or evill; then we must be admonished with all care and conscience to use all good meanes, whereby we may escape the one, and attaine to the other; to be freed from destruction, and to gaine salvation. In the massacre and sacking of a city, in which some are slaine, and some escape alive, every one hath care to shift for himselfe, to save his temporall life: much more then ought wee to provide for eternall life, seeing at the last day wherein the whole world shall be ransacked, every one must undergoe either salvation or destruction: if we had our deserving, we should be confounded every moment; but God in mercy grants unto us length of dayes for this very end, that we should seeke Gods kingdome and life everlasting: and therefore this must be our principall care and study, that wee may be always ready, whensoever we shall be called hence; and the rather, because wee know not when Christ will call us hence, Luk. 12. 40. *Bee yee also prepared therefore, for the Sonne of man will come at an houre when yee thinke not.*

Two wayes.

III. Point. As there be *two diverse estates in two distinct places*; so there be *two severall wayes* that lead thereunto: the one, the *way of life*, v. 14. the other, the *way to destruction*, v. 13. First, I will speake of the *way of life*, and thereby shall see what *the way of destruction* is; in which regard it stands us all in hand to know what is the way of life. Now none hath better noted it out unto us, than the Prophet *Habakuk*, cha. 2. v. 4. in these words, *But the just shall live by faith*: in which place he foretels the afflictions of the Jewes by the Chaldeans: whereupon the Jewes might say, whereby then shall wee stay our selves? he answers, *by faith*: *The just man lives*, that is, leadeth his life *by faith.* Some give this meaning to the Prophet, *The just by faith shall have life everlasting*: but the Apostle expounderh it otherwise, Gal. 2. 11. So then *to walke in the way of life*, is to lead our lives by faith in Christ: as Heb. 10. 39.

1. The way of life.

Here two points must be considered: I. What *faith* that is by which men must live in this world: namely, *true justifying faith*, the very same by which they are to be saved in the day of the Lord. *II. We live by faith* (saith Paul) *in the Sonne of God, who hath loved me, & given himselfe for me*, Gal. 2. 20. where he doth notably expound this text, shewing, that faith in Christ our Redeemer, is that faith whereby we must lead our lives in this world: for they which

will be saved by their faith, must first live by their faith: he that believes well, lives well: and that faith will never save the soule, that cannot guide and order the life: many men think it is sufficient to salvation to believe the promise of life; but faith hath a further worke in them that it giveth: for it also causeth them to live thereby. Now a man lives by faith, when hee rests himselfe on God, and suffers himselfe wholly to be led and guided by Gods written word. Example hereof we have in *Abraham*, Hebr. 11.8. *who by faith forsake his owne country, and at Gods Commandement went he knew not whither.* More particularly; a Christian mans life is twofold: spirituall, and temporall: both which he must live in this world, for heavenly life beginnes before wee die: and both these kinds of life on earth are preserved by faith. The *spirituall life* of a Christian is that whereby he hath true fellowship with God: this beginnes in this life; and it stands in reconciliation with God, wherein a man is accepted to the right of eternall life. This reconciliation is life, and it is held by faith: and faith onely in Gods word and promise in Christ alone, is it that makes us lay hold of, receive, and keepe this our reconciliation. Wee must give God this honour, to believe his promise of remission of sinnes, and life everlasting in Christ; and upon our faith, God vouchsafeth unto us remition of sinnes, and life everlasting. Here some may aske, whether every thing that wee believe be made ours, as riches, honour, and such like? *Ans.* No: but onely that which God promiseth in the Evangelicall covenant of life everlasting, upon our faith. Here also some will say, If this be all, I am well, for I believe Gods promise. But herein many deceive themselves, believing the promise fully. True faith is this: men must seeke the pardon of their sinnes, and in seeking believe it: but they that believe without using the means deceive themselves, seeing God hath joyned his promise to the meanes. Wee offend God deadly, and therefore must daily renue our repentance, and by faith believe the pardon of our daily sinnes.

Further, this spirituall life hath his fruits. It is no dead life; for hee that hath remission of sinnes, lives in Christ, and this life shewes it selfe in the fruits of good workes: as mercie, love, goodnesse: and in every good worke wee must live by faith, for to the doing of any good worke, there is a double faith required: first, a *generall faith*, whereby wee are perswaded that the worke is allowed and required of God: secondly, a *speciall faith*, whereby we are perswaded, that the particular worke done is accepted of God. In the acceptation of the worke, God first accepteth the person in Christ, and then the worke in and for the person. Yea, wee are moved to every good worke by faith: for it brings to minde Gods love, mercy, and goodnesse to us: and is moveth us to performe the like duties of love and mercy towards our brethren.

Thirdly, spirituall life is exercised in suffering and undergoing (more or less) by every child of God hath many and grievous assaults, so as the righteous shall scarce be saved: and to all and every one of these, wee must live by faith, and thereby rely on Christ, not on our selves. Example hereof wee have in Christ upon the Crosse, who even then when he felt the wrath of God upon him, and his indignation against him, did yet cry unto him as to his God: *My God, my God:* and *Job* in grievous temptation and affliction, said unto the Lord, *Lo, though he slay me, yet will I trust in him*, Job 13.15. and so must we even then lay hold on Gods mercy, when we feele no comfort in our selves: so did *David*, when hee felt no comfort, yet hee did cleave to God in his meditation, Psal. 77.7,8, 10,11. In disputations in Schooles, it is a fault to sticke alwaies to the conclusion: yet in this combat with Satan it is no fault, but a good practice of true faith.

Temporall life standes in the practice of some particular calling: and some men be of one calling, some of another; and every one hath, or ought to have for e one lawfull calling or other wherein to lead his temporall life. Now the workes of a mans particular calling, they must be practised by faith, even the duties of the basest calling that is, as of the shepherd. And that a man may doe the duties of his calling in faith, he must first have a grounded conscience that his worke is allowed of God, and accordingly he must doe his worke. Againe, every man in his calling must have a care of his owne life, and of those that belong unto him, to provide for them things necessary, as meat, drinke, and cloathing: and this care must be ruled by faith, that is, a man must use the lawfull meanes to get these things, and yet so as he leave the issue and event unto Gods blessing: wee may provide for necessaries, but wee must goe no further, but use the lawfull ordinary meanes, and sanctifie them by prayer, leaving the blessing unto God, *Cast thy workes on God*, saith *Salomon*, Prov. 16.3. and S. *Peter* bids us *cast all our care on God*, 1 Pet. 5.7. Lastly, every calling hath his crosses: no life is so quiet that it wanteth all vexations. Now when crosses come upon any man in his calling, then must he beare the same by faith: he must rest on Gods word, and quiet his mind with the good will and pleasure of God. *He that believeth* (saith the Prophet) *shall not make haste*, Isa. 28.16. that is, he shall not be carried headlong with a desire to satisfie his owne pleasure and appetite, either in seeking to be freed from evill, or to enjoy some blessing, but shall content himselfe with the good pleasure of God. And thus wee see what it is to live by faith, which is the right way to life eternall.

Vses. I. This sheweth, that a great number are farre wide, which thinke that if they live uprightly among men, then all is well: this honest

A civill honesty not sufficient to salvation.

honest life is verie commendable among men, but it is not sufficient to salvation. It is but a worke of nature, for a man by naturall reason may lead a civill upright life, as many have done among the heathen: but the life that must bring a man to Heaven, must be lead by faith: and therefore they that would walke the way to life, must walke by faith, not by reason only.

II. This also sheweth that they are deceived which live by sense, measuring Gods love and hatred by outward blessings and crosses; and therefore when God takes away the meanes, they will no longer trust on him: but we count it a point of dishonestie, not to trust our honest friend without a pawne: much more than is it a dishonour to God, when we will not relie upon him, without outward pledges of his favour: and therfore we must relie on God when all meanes faile: for *no man knoweth love or hatred by all that is before him*, Eccles. 9.1.

III. Many that professe religion are deceived, that measure their grace and goodnesse in religion, by feeling in their owne hearts: but wee must not relie thereon, for true faith may be in the heart without inward sense: againe, the Devill may put false comforts many times into a mans heart: the bad man receives the Word with joy, Luk. 8.13. looke to thy faith by Christs word, and thereby judge thy estate, and rest not in thine inward feeling.

IIII. This teacheth us to acquaint our selves with all the commandements of God that be in the Bible; and with all the promises that concerne the pardon of sinnes and life everlasting: for without this knowledge there can be no faith: and therefore wee must abandon all ignorance of these things, and instruct our selves and those that belong unto us in the word of God, that they and wee may live by faith.

V. These are happie dayes of peace and of many temporall blessings wherein we now live: but we must not live alwayes in this peace. God hath begun to set his judgements among us, and if wee doe not repent, wee must looke for further and more grievous judgements, as the losse of his Word, and a sword upon our selves, our friends, and children: what if the dayes come, how must we then live? namely, by faith in the word and promise of God: lay hold on this, and though thou lose friends, goods, and thine owne temporall life, yet hold fast thy spirituall life; by faith cleave unto Christ, and then in the middest of swords and weapons of death, thou shalt walke the way to eternall life. And thus much of the way of life.

The second way is the *way to destruction*: which is called *the way of sinners* and *of the ungodly*, Psal. 1.1,6. This way hath many paths, which tend all to one end, and meet in the same period; and they may all bee reduced to these three heads: I. the way of *nature*: II. the way of *false faith*: III. the way of *faith* and *nature* joyned both together.

The *way of nature* is when men live only by the light of nature: of this S. *Paul* speaks, Act. 14.16. *God suffered all the Gentiles to walke in their owne wayes*; wherein they were void of God in Christ, and so not under mercie. The *way of false faith* is somewhat more than the way of nature; but yet it leadeth to destruction, because their faith is false and profession vaine; and this is the way of false religion, whereof there be these three maine and principall at this day, to which all other may be referred: The religion of the *Turkes*, of the *Iewes*, and of the *Papists*. The *Turkes* in their religion acknowledge Christ for a great Prophet, but not to be God, neither doe they looke for any salvation by him. The *Iewes* in their religion acknowledge but one God, yet out of Christ: they acknowledge not his incarnation past, but expect it yet to come: they wait for an earthly kingdome: they hold the old Testament only and deny the new. Now both these refuting Christ, have not the Father, and even have no salvation in their religion. The *Papists* acknowledge much truth formally, but then againe they overturne it: for they hold that generall faith, which the Devils may have: but for that speciall justifying faith, whereby a man is to believe his owne salvation, the remission of his sins, and his owne reconciliation with God in Christ, that they renounce. Again, the Christ of the Papist is no true Christ: for they make him but halfe a Saviour, or not so much; even only an instrument to make men Saviours of themselves; for by his grace they doe worke properly meritorious, and fully worthy of eternall life. They rob him also of his *manhood*, saying, it is everie where in his quantitie, where matte is said: for they have *the selfe same body* that was crucified. Also they deny his offices: I. his Kingly office: for they part stakes with him, and give it to the Pope, in saying that he hath power to make lawes which binde the conscience, as Gods Lawes doe. II. his *priesthood*, because everie Masse-Priest offers Christ anew: and they make Saints intercessours, especially the Virgin *Marie*. III. his prophetical office, saying the Scriptures are imperfect without tradition; uncertaine without the sense and meaning of the Church: the originall copies are corrupted; and the Church is above them in authoritie.

The third way is the way of faith and nature together: this is the common way wherein most Protestants walke: for we hold the right faith in word; our profession and judgement is right: but yet our lives are lead according to nature. And these three parts are all in the broad way to destruction. And therefore as wee hold true doctrine, and right faith in word, so let us lead our lives accordingly, and resistie the same by our workes, especially in the times of dearth when God layes his hand on the poore, and thereby ties the hearts of the rich.

III. Point. The properties of these wayes. The way to life is narrow and straite: the way to

destruction

We must not live by sense.

Measure not grace by feeling.

Learne to know Gods will.

How to live in affliction.

How temporall life is lead by faith.

A. The way of nature.

B. The way of false faith.

Turcisme.

Iudaisme.

Poperie.

a Concil. Trid. sess 6 cap. 9 Can. 11, &c.

b Rhem. on 2 Tim 4 sect 4.

c Rhem. on Matth 26 sect 4.

d D. Hier. de Rom. Pont Lib. 4 cap. 15 3 16.

e Rhem. on Heb. 9 sect. 10.

f Missale Rom. de Pio 5. in festo. p. 304.

g Gualter. Colon. fol. 220.

h Isidor. fol. 117.

i Canus l. 2. c. 13.

k Pigh. l. 6 de liber. eccles. c. 2.

C. The way of faith and nature.

1. The way of life is narrow.

Matth. 7. verse. 13, 14.

destruction is broad and wide. For the first: *The way of life is narrow and straite*, from the first entrance to the last passage: why so? First, because the way of life is only one single path: but the way of death is manifold, containing sundrie paths. Secondly, they that walke in the way of life, containe themselves within the bonds and lists of Gods word: for *the words of the wise are as nailes and pales to keepe us in*, Eccles. 12. 11. Thirdly, in the way to life there are many afflictions and offences, as Acts 14. 22. *Through manifold afflictions we must enter into the kingdome of Heaven*: and Hos. 2. 6. *I will stop thy way with thornes*: meaning, that by sharpe afflictions hee would hedge them in the way of obedience. But some may say, why then doth Christ say, *his yoke is light*, Matth. 11. 30. and S. *John*, *his commandements are not grievous*, 1 Joh. 5. 2. and *David*, *I will walke at large or liberie*, Psal. 119. 45. *I answer*: The way is straite and narrow in respect of our nature: but yet broad and easie by his assisting grace and helpe. Heere then we see what course we must take if we meane to come unto Christ, namely, we must tread in this narrow way, and become like unto him in suffering afflictions: for this way he went here on earth, and so entred into his glorie.

The propertie of the way of death is *breadth*. Now the way *of death is broad*: first, because the way of sinning is manifold; even as truth is only one, and error manifold. Secondly, they that walk in this way breake out of the bounds of Gods word, and doe not containe themselves therein. Thirdly, herein they meet with few crosses and impediments: as *David* saith, *They are not in trouble as other men: they prosper alway and increase in riches*, Psal. 73. 5, &c. 12. And the reason is, because they seeke by all meanes to satisfie their hearts desire, whether by right or wrong: saying with the foole in the Gospell, *Soule, soule, take thy rest, live at ease*. Luk. 12. 19.

IV. Point. What men doe in these wayes: namely, the greatest part of men walke in the broad way, but few in the narrow way.

Hence we learne sundrie instructions. I. We must not be offended or discouraged when wee see most men live either in a false religion, or in grosse impietie: for the greatest part walke in the broad way. II. Wee must not follow the multitude in matters of religion, but those that follow Christ, the Patriarks, Prophets, and Apostles: for the most goe wide, and the fewest hold the right way of life. III. That *universalitie* is no marke of a true Church: for the true Church is in the strait way, but therein the smallest number walke. IV. *Universall grace* is a device of man: for few finde the way of life, and therefore it is laid and unknowen. If it be said, that all might finde it if they would: *I answer*, they cannot: for the word *finding*, doth presuppose a seeking: as if Christ had said, though many give themselves to seeke the way of life, yet few they bee that finde it. The like phrase wee have, Matth. 24. 38. *In the dayes of Noah they ate and dranke*; that is, they gave themselves to eating and drinking. Againe, S. *Luke* hath it thus, *and shall not bee able to finde it*: Why then doe not the most finde the way to life? Is it because they seeke it not? No verily: S. *Luke* denies that: Why then is the way hid to the most, and revealed to few? then Christ teacheth us, *because it so pleaseth God*, Matth. 11. 25, 26.

V. Point. What must we doe in regard of these two wayes? we must enter, yea, (as S. *Luke* hath it) *strive to enter in at the strait way*: and *to passe by the broad way*. This is the commandement of our Saviour Christ: wherein three things are imployed us: first, that wee must come into this strait way, and chiefly the broad way: secondly, wee must not be discouraged for the straitnesse of the way: and thirdly, wee must strive to enter in.

The first is a necessarie dutie in these times: for wee are like unto Mariners which passe by many pleasant countries, and stately buildings, and doe only behold them afarre off, but not enter into them, nor land upon them. We must therefore cease only to talke of the way of life, and beginne to walke in it. If any shall aske, how we may come to walke in this way: *I answer*, read Jer. 6. 16. see there a notable lesson: First, we must *inquire what is the old way, for the old way is the right way*. But where shall we learne out the old way? *Answ.* In the holy Bible: there shall wee see the way that the Patriarks, Prophets, and Apostles went. Secondly, having found the right way, wee must labour to know all the turnings of it. We must see what things we are to believe and doe, *having the mysterie of faith in a good conscience*, 1 Tim. 3. 9. Thirdly, we must walke in this way, Jer. 6. 16. for it is not sufficient to know the will of God, and to make profession of religion, but wee must put in practise the things which wee know. And lastly, we must be circumspect to keepe our selves in the right way: Hag. 1. 5. *Set your hearts on your wayes*: Psal. 119. 59. *I considered my wayes, and turned my feet into thy testimonies*.

The second charge in this Commandement is, that when we walke in the way to life, *the straitnesse of the way must not discourage us from going forward therein*. This is the principall point intended by our Saviour Christ in this commandement, even to arme us with courage and perseverance against afflictions, crosses, and temptations, which might dismay and daunt us in this way. And in this charge we are taught sundrie weightie duties to bee practised in the profession of Christs true religion.

I. Dutie. That we are not to give to our selves the libertie of heart which nature desireth in all of us; but we must restraine our selves thereof, and bring our mindes, our thoughts, affections, our wills, speeches, and actions into the straits of the word of God. This restraint of our naturall desire is two-fold: by the Law, and by the Gospell. In the Law every commandement restreth his particular restraint, as wee shall see in their order.

How the Law restraines our naturall desires in the first Commandement.

The first Commandement concernes *the having of the true God for our God*. By nature we take libertie to our selves to conceive of God at our owne pleasure: for commonly men conceive of God out of the Trinity, and worship the persons one without another: the Jew, the Turke, and all the heathen will not be restrained of this liberty: but the people of God who submit themselves to his word, they by this law are restrained of this naturall desire, and are taught to chuse and have to themselves the true God for their God; and to conceive aright of this God; namely, that hee is one in essence and three in person, and that the persons must be worshipped in the unity of the godhead: for as they are one in nature, so we must unite them in one and the same worship. Againe, by nature wee take liberty to our selves to forget the true God, and in our owne hearts doe set up a false god unto our selves: some make riches their God, some honours, some pleasures: for looke whereon a man bestowes his heart and his affections, as his love, his feare, and confidence, that he makes his god: and hence it comes that some in judgement hold the true God, and yet have a false god unto themselves in their hearts: but the first Commandement restrains us of this liberty also: and it injoynes us to bestow our whole heart, and all our affections on the true God: loving, fearing, and trusting in him above all. Thirdly, our nature is to exalt our selves and to ascribe something unto our selves, esteeming the good things that be in us, as of our selves, and as though they were our owne: whereby we take to our selves something that is proper to God, becomming like to the prodigall child which would have his portion to himselfe severed from his father. With this naturall pride was *David* puffed up, when he numbred the people. But the first Commandement restraines us of this also, prescribing unto us the duty of inward adoration; which wee performe, first, when we give unto him all the honour that we can, esteeming our selves but dust and ashes, and ascribing unto him all the good that is in us, as from him: secondly, when we subject our selves unto him wholly as to our Creator, and doe submit our hearts, will, and conscience to his holy word: and these be the strait wayes which this commandement prescribes us.

Restraints in the second Commandement.

The second Commandement concernes Gods *outward worship*: and it puts unto us many restraints. Our nature desires to conceive of God in some forme, and to represent him in some image; but the Lord is a Spirit, and this Commandement injoynes us to worship him *in Spirit and truth*, and to conceive of him in his workes and properties, restraining our naturall desires of conceiving and representing God. Secondly, it is our nature to performe outward worship unto God only, but for any further thing we would take libertie to our selves; we would give him only the outward bodily worship, as come to Church, heare the Word, pray outwardly, and receive the Sacraments: but the Lord in this commandement gives us charge, that with as great care and conscience, wee would give unto him the inward worship of the heart; for God must bee served with the whole man, our love, and feare, and trust in God, must bee conformable to our outward worship. Further, every man almost can bee content to professe religion, and to performe so much as the Lawes of his countrey require for the service of God; but yet they would take libertie in their callings, to live as they list: but Gods commandement restraines this desire also. Wee must hold religion not only in the Church, but also shew the same in our lives and conversations; and therefore is the second Table joyned with the first, to teach us that we must performe dutie to God in the service of man.

Restraints in the third Commandement.

The third commandement concernes *the holy use of the holy things of God*, especially of his Word and Sacraments. Now for the outward worke of hearing the Word, and receiving the Sacraments, we are content to performe them; but we would have God thinke himselfe satisfied with the worke done. But this commandement restraines us of this desire, injoyning us not only to use his holy things, but also in an holy manner; that is, with repenting and believing hearts: for they are not holy to us, unlesse wee use them in and by faith and repentance. Againe, wee take libertie to use Gods name in oathes, and specially in vowes, as in baptisme, which wee renue when wee come to the Lords Table: but herein wee ordinarily abuse this his holy name, not having like care to make good our vowes unto God, as we have to make them.

Restraines in the fourth Commandement.

The fourth Commandement concernes the *time of God: worship*: we our selves would have all times in our owne disposing, and we thinke it hard to bee restrained of any time; but this Commandement restraines us of this desire, binding us in conscience to give one day in seven to the honour of God, in his publike and solemne worship.

Restraines in the fifth Commandement.

The fifth Commandement concernes the *giving of honour and reverence to Superiours*: and it restraines us of our naturall desire, which is to seeke for, and to take honour unto our selves alone: for this injoyneth us to give honour one to another, especially to them to whom it belongs, as to all superiours in authoritie, in gifts, or age: let this be your honour, saith *Paul*, *to give honour to whom it belongs*, Rom. 13. 7.

Restraints in the fifth Commandement.

The sixth Commandement concerneth *murther*; and it restraineth our naturall desire, which is, upon small occasion, to conceive malice and to beare grudging against our brother, forbidding

Matth.7. verſ.13,14.

ding all thoughts, words, deeds, and geſtures, A which tend to the impairing or deſtroying of our neighbours life and perſon.

The ſeventh Commandement concerneth *chaſtitie:* and it reſtraines mans nature, which deſires to take libertie in uncleannesſe and fornication both of heart and life: and it binds us to abſtaine from all ſpeech, action, or geſture, which tends to the hindrance of our owne, or of our neighbours chaſtitie: for God is holy and pure, and ſo ought our bodies and minds to be, which are temples of his bleſſed Spirit.

The eighth Commandement concerneth our *neighbours goods:* and it reſtraines our corrupt nature, which deſires to have libertie by all meanes good and bad to inrich our ſelves. And it injoyneth us both in will and word, and in B trafficke alſo, to ſeeke the common good; and the good of thoſe with whom we live. Againe, this alſo reſtraines our nats all deſire of abundance, injoyning us to ſeeke only for neceſſaries, as food and rayment: for we may not ſeeke to be rich, yet if God give us more than things neceſſarie in the labours of our calling, then wee are to bleſſe God for them, and to uſe them to his glorie: this is a ſtrait way to the worldly man, but it muſt ſtand, and we muſt walke in it, if we would enter into life.

The ninth Commandement concernes our neighbours *good name:* and it reſtraines us of our naturall deſire, which is to conceive and ſpeake unto others, as alſo to receive from others, evill report of our neighbour: and on the contrarie it injoynes us, by all good meanes to C ſeeke to preſerve our neighbours good name and credit.

The tenth Commandement is touching *luſt*. When as we hurt no man in word or deed, then wee take it for granted, that wee may thinke what we will, no lawes reſtraine thought; that we hold to be free. But this Commandement reſtraines the verie firſt motions of our hearts, which tend to hurt our brothers life, chaſtitie, goods, or good name, though they never come into practice, yea, though we never give conſent of will thereto. And theſe are the reſtraints of the Law, whereto we muſt conforme our ſelves, if we would enter into life.

Now follow the reſtraints of the Goſpell, D which is a part of Gods word touching remiſſion of ſins and ſalvation. By nature wee deſire to ſtand upright and righteous before God by ſome good thing in our ſelves: as the rich man in the Goſpell, hee demands of Chriſt, *What good thing ſhall I doe to be ſaved?* Againe, it is our nature not to look to be ſaved by any thing out of our ſelves; if we have nothing elſe, our good meaning and good hope muſt ſave us: but the Goſpell reſtraines us of theſe deſires, and injoyneth us to renounce our ſelves in the matter of ſalvation, and all that is in us: and to depend on a righteouſneſſe out of our ſelves in the perſon of Chriſt, which is his obedience and ſuffering. Againe, wee naturally deſire to enjoy Gods mercie by ſenſe and feeling; but the Goſpell reſtraines us of this kinde of aſſurance, which comes by ſenſe and feeling, and injoynes us to hold and keepe Gods mercie by beleeving only, both in life and death, though wee have no ſenſe thereof at all.

Further, the Goſpell renues the Law for the manner of loving: for the Morall Law required that we ſhould love another as wee doe our ſelves, but the Goſpell requires us to love one another as Chriſt loved us; which is a greater meaſure of love than the Law requires. For Chriſt loved us more than himſelfe; for he gave himſelfe for us: and ſo ought wee to love even our enemies. And thus we ſee how the Goſpell alſo reſtraines us from following our owne naturall deſiers, and injoyneth us to walke in the narrow way to life: whereto, as alſo to the reſtraints of the Law, wee muſt apply our ſelves, our thoughts, words, and deeds: ſo doing wee walke in the ſtrait way that leadeth unto life: but if we any way exempt our ſelves according to our naturall deſire from any of theſe reſtraints, wee then walke in the broad way that leadeth to deſtruction.

II. Duie. Seeing we muſt be content with the ſtraitneſſe of the way, we learne, that when God layes any croſſes or afflictions upon us, we muſt not repine or grudge, but beare the ſame with patience, and ſuffer God to breake us of our owne wills, reſting contented in our ſelves with the will of God alone: for this is, grace, and a ſure teſtimony that we walke in the ſtrait way to life.

III. Duie. In the caſe of confeſſion and profeſſion of true religion, when wee be called thereto, we muſt bee content to forſake goods, friends, yea, and life it ſelfe, rather than by enjoying them ſuffer our ſelves to bee driven out of this ſtrait way to life: *My life* (ſaith *Paul*) *is not deare unto mee, ſo that I may fulfill my courſe with joy*, Acts 20. 24.

Laſtly, whoſoever is puffed up with the pride of his owne heart, is too ſtately to ſtoope under the ſtrait doore that leadeth to the way of life: he therefore that would walke in this ſtrait way, muſt caſt away all pride of heart, and humble himſelfe for his owne ſins, making himſelfe nothing in himſelfe: Mat.18.3,4. *Except you be converted and become as little children,* (who are not proud and hawty) *ye cannot enter into the kingdome of heaven: But he that humbleth himſelfe as this little childe, the ſame is the greateſt in the kingdome of heaven.*

The third charge given us by our Saviour Chriſt concerning the ſtrait way of life, is noted by Saint *Luke*; *that wee muſt ſtrive to enter into it.* From whence wee are taught, that our principall care muſt bee above all things to come into the way of life everlaſting: ſo much the word *ſtriving* imports. It is ſaid, that when *John* firſt preached, *the kingdome of heaven ſuffered violence, and the violent tooke it by force:* that is, there was ſuch forwardneſſe

Securitie condemned.

Motives to ſtrive.

1. The danger of ſecuritie. Iudg.16.29,30.

Suffer affliction patiently.

Outdary in profeſſion of the truth.

The aſſurance of the penitent.

III. Charge. Strive to enter.

Matth.11.12.

Matth.7. verſ. 13,14.

neſſe and zeale in them that heard *John* preach, A to procure to themſelves the kingdome of Heaven, that they ſtrove moſt earneſtly to get in. *David ſware unto the Lord, and vowed a vow unto the mightie God of Iacob, that he would not enter into the Tabernacle of his houſe, nor come upon his bed, nor ſuffer his eyes to ſleepe, till hee had found a place for Gods Arke:* where hee with the reſt of his people might come and pray vnto the Lord, and receive anſwer from him againe. Now looke what zeale was in them that heard *John*, and what care was in *David* for the outward place of Gods worſhip, the like muſt bee in everie one of us for the obtaining of reconciliation and life everlaſting.

Pſal 132 2.3.4.5.

Vſes. I. Hereby many that live in the Church of God may juſtly be reproved: for a number there be that though they may partake of the Word and Sacraments, yet are moſt negligent of their ſalvation, uſing no meanes to obtaine reconciliation with God, and to come by life everlaſting: and this they do profeſſe, that they will leave all to God, relying wholly on his mercie without uſing any meanes on their parts to attaine thereto. But theſe men ſinne moſt grievouſly, and are their owne deadly enemies: for they ought to conſider this Commandement, which condemneth their ſecuritie, and ſtraitly injoynes everie one, to ſtrive to come into the ſtrait way, and to walke therein.

B

And becauſe this duie is ſo neceſſarie, I will uſe ſome reaſons to perſwade them hereto.

I. Conſider this, when the Philiſtims were aſſembled, and had *Sampſon* in the midſt among them to make them ſport, if they had knowen what hee was about to doe, when hee leaned to the pillars of the houſe where they ſate, they would have preaſed to the doores and windowes, and there have ſtriven to have got out, becauſe of the imminent danger that was unto their bodily lives: well, all thoſe perſons that are cold in their profeſſion, and careleſſe of religion, they have the wrath of God hanging over their heads; and while they walke thus diſſolutely in the broad way, their condemnation ſleepeth not, but makes poſt-haſte upon them: and if they continue and goe forward in this careleſſe courſe, they ſhall as certainely periſh in Gods wrath, as the Philiſtims did by the hand of *Sampſon*: and therefore as they deſire to ſcape damnation, ſo let them bee carefull to caſt off this damnable ſecuritie.

C

II. Reaſon. If an Angell from Heaven ſhould come and aſſure us from God, that life everlaſting did belong unto us; oh wee would count it a bleſſed meſſage: well, looke when we turne from the broad way, and walke in the ſtrait way of life, wee have as good ſecuritie of our ſalvation, as if an Angell from Heaven ſhould certifie us thereof: for *true repentance* is an infallible note of a childe of God, to whom belongs the kingdome of Heaven. The conſideration whereof ought to ſtirre up all careleſſe perſons to returne from their evill wayes, and to

D

ſtrive to come into this ſtrait way, and to walke therein unto the end.

And yet to induce them further to this dutie, I will ſeeke to take from them thoſe excuſes which they make to themſelves: Firſt, they ſay, *God is mercifull*; and therefore they will relie theron, and take no further care for their ſoules. *Anſ.* God indeed is mercifull: but his mercie is only found of them that ſtrive to enter in at the ſtrait gate; as for thoſe that walke in the broad way, it belongs not to them: Deut. 26.19, 20. And *if the righteous ſcarcely be ſaved, where ſhall the ungodly appeare,* 1 Pet.4.18. Secondly, they ſay, at leaſt in heart, that it is the eaſieſt matter in the world to come by life everlaſting: if they can call on God when they are dying, all is well: and therefore they will not lend their outward eares to heare, nor apply their minides to conceive and learne that which they may doe by nature: and if they doe come to the congregation, yet it is for cuſtome or for feare of puniſhment, not for conſcience. But theſe men deceive themſelves: they conſider not what *Peter* ſaith, *that the righteous ſhall hardly be ſaved:* and what S. *Luke* addeth to this exhortation of Chriſt, that *Many ſhall ſeeke to enter into the doore of life, and ſhall not be able*; becauſe they neglected the time of grace, and uſed not good meanes in due ſeaſon. Thirdly, they make this common objection, that either they are elect or reprobate: if they be elect, then let them live as they liſt, they ſhall be ſaved: but if God have eternally rejected them, though they live never ſo religiouſly, yet they ſhall bee condemned: and many deceive themſelves with this reaſon. But they muſt know, that they judge amiſſe of Gods decree, and the wickedneſſe of this reaſon may appeare by the like: God hath decreed the certaine terme of everie mans life in this world, as well as his future eſtate after this life. Now if any man hereupon ſhould reaſon thus; If God have decreed that I ſhall live longer, then I ſhall ſurely live: if he have decreed that I ſhall live no longer, then I ſhall ſurely die, for Gods decree muſt ſtand; and therefore I will neither eat, nor drinke, nor ſleepe, nor uſe meanes to preſerve my life: if any ſhould thus doe upon this ground, would not all men judge him to be a murtherer of himſelfe? And ſurely, he is no leſſe a murtherer of his ſoule, that upon Gods predeſtination, will take occaſion of libertie, to live as he liſt; for Gods decree of the end includes the ordinarie meanes that bring thereto. Againe, they are to know, that there is a double will of God; his revealed will made knowen in his Word, and his ſecret or unrevealed will, whereby hee hath determined with himſelfe what ſhall be the eternall eſtate of everie perſon, which is not knowen unto us ordinarily, but by the event. The revealed will of God muſt bee the rule of our obedience, and according to it muſt we frame and ſquare our lives; but his ſecret will wee muſt honour and reverence, not making any rules from it, whereby

Excuſes of ſecure perſons removed.

1. Excuſe.

2. Excuſe, from Gods predeſtination.

Matth. 7. vers. 15.

to frame our lives. Now these persons they leave the written Word, and betake themselves to his unrevealed will, and out of it will make rules how they will live; but herein they sinne greatly, in framing to themselves new rules, leaving his Word, whereby they should order and guide their lives. Thirdly, I answer that this reason hath in it a plaine falshood: for they that are predestinate to life, are chosen to live a godly life, in faith, repentance, and obedience, *that they might be like to the image of his Sonne*, Rom. 8. 29. And indeed it is impossible, that hee which lives in wickednesse all his life long, and so dies, should bee saved: as also that hee which lives a godly life unto the end, should be condemned: for God hath decreed the meanes, as well as the end.

II. Vse. This charge of Christ, for *striving to enter in at the strait doore*, correcteth also a second sort of men, which are of the better sort; for commonly the best men are too carelesse in regard of this dutie of *striving*: and it may bee said of us, as Christ said of the Church of Laodicea, Revel. 3. 15. *We are neither hot nor cold*: we strive not to goe one before another in holy duties, worldly cares and pleasures doe dull us and make us faint in this dutie of striving. But wee must take heed of securitie, and revive our obedience to this commandement, making this our principall care, to come to life eternall: and all worldly care must come under this; for consider the fearefull judgement that hangs over such as are slacke in this dutie; it is destruction as well as to those that are prophane: *because thou art neither hot nor cold, I will spue thee out of my mouth*; for seeing that God continues his Gospell unto us, wee ought answerably to increase in knowledge, in faith, and in all obedience. *David* professeth, that *his heart brake in sunder for the desire that hee had to Gods judgements alway*, Psal. 119. 20. We commonly spead our wit and strength about worldly affaires, in matter of commoditie and delight: but *Davids* practice ought to bee a patterne unto us; for our chiefest strife must be to attaine eternall life.

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v. 15 *Beware of false Prophets, which come to you in sheepes cloathing, but inwardly they are ravening wolves.*

From this verse to the twentieth is contained the sixth part of this Chapter, and the eleventh part of Christs Sermon, concerning the discerning and avoiding of false Prophets. And it hath an excellent dependance on the former point of exhortation; for having given commandement to walke in the strait way, now like a carefull guide hee forewarnes us of the principall impediments in this way, which be false Prophets and Seducers, who are like Theeves and Pyrats to hinder us in this way. Touching them three things are here set downe by Christ; First, a *commandement*, to *beware of them*: Secondly, the *danger* that comes by them; *they come in sheepes cloathing, but inwardly they are ravening wolves*: And thirdly, the meanes whereby to judge and discerne of them; from the 16. verse to the 20.

For the commandement: *Beware of false Prophets*: that is, of false Teachers. In a false Teacher two things are required; First, hee must maintaine some errour that overturnes true faith and religion: for everie erroneous opinion which a man holds, will not make him a false Prophet, but only a fundamentall errour. Secondly, besides the holding of some damnable errour in his owne heart, a false Prophet must also be a Seducer, such an one as labors to make a faction, withdrawing men from true religion, and from true faith, and perswading them both in private and publikely, to receive his errour. And that both these are required to make a false Prophet, the Scripture is plaine; *There shall be false teachers among you* (saith S. *Peter*) *which privily shall bring in damnable heresies*, 2 Pet. 2. 1. There is the first propertie: and for the second, that they must bee *seducers*, Christ himselfe teacheth us, Matth. 24. 24. *There shall come false Christs, and false Prophets, and shall shew great signes and wonders, so as if it were possible, they should deceive the very elect.* And of both these properties joyntly S. *Paul* speaketh, Rom. 16. 17. *I beseech you brethren, marke them diligently which cause division and offences, contrarie to the doctrine which yee have received, and avoid them; for they that are such, serve not the Lord, but their owne bellies, and with faire speech and flattering deceive the hearts of the simple.* So then Christs meaning in this commandement is this; You shall bee troubled with many false Prophets, which shall bring in damnable doctrines amongst you, and withall labour to seduce you from the truth, and therefore take heed of them.

And these two notes must wee marke in a false Teacher, to distinguish him from a Schismatike, and from an Hypocrite; for everie false Teacher is a Schismatike, but everie Schismatike is not a false Teacher. If wee would have examples of false Teachers, behold the *Iesuites* and *Romish Priests*, for they come among us, and bring false doctrine, with intent to deceive and seduce our people. Such likewise are the *Family of love*, and such were the Arrians in time past, that denied the Godhead of Christ: as for others that hold private errours, not raising the foundation, nor seeking to seduce others, they may bee Hypocrites, Schismatikes, and bad Christians, but they are not false Prophets. Thus much for the meaning of the commandement.

The Vses. 1. By this cavent Christ would teach us, that the Devill shewes his exceeding great malice against Gods Church & people in these last times of the world; he suborns false Teachers

Matth. 7. vers. 15.

Teachers to bring in damnable doctrine, and moves them to seduce men from true Religion. This thing Christ did plainly foretell, Mat. 24. 24. and Saint *Paul* chargeth the Elders of Ephesus *to take heed unto themselves, and to their flockes: for I know* (saith he) *that after my departing shall grievous wolves enter in among you, not sparing the flocke. Moreover, of your owne selves shall men arise, speaking perverse things, to draw Disciples after them.* And Saint *Peter* foretells of the like, as wee heard before, 2 Pet. 2. 1. The truth hereof is verified by experience; for in the first foure hundred yeares after Christ, which were the prime and chiefest times of the Church, there arose fourescore and eight severall kinds of false Prophets, which seduced men from the faith and true Religion, and prevailed greatly. And no doubt in the end of the world, Satan will now shew his malice as great against the Church as hee did then: and therefore Christ bids, *Take heed of them.* And for this cause, when wee see men that professe Religion, fall away to heresie, and be corrupted, seeking also to seduce others, wee must not much marvell at it, or be thereby discouraged; but rather watch more carefully, for the Devill will sturre up false prophets daily to deceive the Church of God.

II. Instruction. From this commandement wee may also see that wee are feeble, full of weaknesse in the faith, so as a little thing will easily make us forsake our faith and true Religion; if this were not so, what should we need this exhortation? Who was more couragious and forward in profession than *Peter*? and yet the voice of a silly damosell made him deny his Master, and to forsweare his faith and religion. The Galatians received the Gospell so gladly from *Paul* at the first, that he professeth, *They would have plucked out their owne eyes to have done him good*; and yet when he writ unto them, he *wonders they were so soone fallen to another Gospell*, receiving the doctrine of justification by works. Yea, this he weth, that we have itching eares, whereby we will readily and willingly receive wholsome doctrine for a time, but soone after desire new doctrine againe; like unto the Jewes, who for *a while delighted in the light of Iohns ministery*, Joh. 5. 35. and to the old Israelites, who liked Manna at the first, but after a while were wearie of it, and complained that their foode dried away, whereupon they lusted after the flesh-pots of Ægypt againe. So wee at the first did willingly receive the Gospel of Christ: but now many wax wearie with it, and beginne to like of Popish doctrine, preferring their corrupt writers, before those that have beene the restorers of true Religion unto us.

III. Instruct. We must labour to maintaine faith and good conscience, and not suffer our lives to bee devoure there-from: by Gods mercy we have had the Gospell of truth among us a long time, and doe still enjoy it; for which we have great cause to praise the name of God, and in this regard we must labor to be constant in holding it, yea, to live and die with it. This is the principall point which Christ here aimes at, and therefore we must carefully learne it: and for this purpose let us remember these particular directions which follow: First, that God having restored unto us true Religion, doth require wee should love it as the chiefest treasure that ever this kingdome enjoyed. Wicked *Ahab* could not abide [a] *Elias* and [b] *Michaiah* Gods Prophets, but hated them; for which cause God left him to himselfe, and suffered him to be seduced by foure hundred false Prophets of *Baal*, and thereby brought him to destruction. And the Apostle speaking of the kingdome of *Antichrist*, saith, that *God therein gives men up to strong illusions, that they should believe lies, because they have not loved the truth*, 2 Thess. 2. 10, 11. Now this love we must shew by our obedience in duties of piety to God, and in the exercise of justice and mercy towards our brethren, else God will translate his Gospell from us, and give it to a Nation that will bring forth the fruits thereof.

A second rule to be observed for the maintaining of true religion is this: that Ministers especially, and those that intend that calling, should highly esteeme, and reverently account of those men and their writings, which by Gods mercy have beene the meanes to restore unto us pure religion: for though they were men subject to error, and in some things might slip, yet they were the worthy instruments of Gods mercy, for the planting of his Gospell among us, which since their time hath beene sealed with the blouds of many Martyrs, in England, Germany, and elsewhere: in which regard, though wee must onely depend on the pure Word of God for certainty of truth, yet we are to give much unto them, and to be followers of them for the substance of Religion, wherein they doe most soundly consent in one truth. This I note, because they begin to be in disgrace with many, and corrupt Popish writers are farre better accounted of.

Thirdly, if any among us doubt of any peine in Religion, let him doe these two things for his resolution, which are the ordinary meanes to know the truth; First, let him search the holy Scriptures diligently, not by private studie onely, but by conference with the godly. Secondly, let him in true humility of heart pray unto God for the illumination of his Spirit, whereby he may in minde rightly conceive of the truth, embrace it by faith in his heart, and honour it by obedience in his life: thus doing constantly, and in sinceritie, he shall be sure to be preserved from error, both finall and fundamentall, and in due time shall know the truth: for the promise is, *Aske, and ye shall have: seeke, and ye shall finde*, ver. 12. and S. *Iames* saith, *If any man lacke wisdome* necessary for his salvation, *let him aske of God*, using with all other

Matth. 7. vers. 15.

Act. 20. 28, 29, 30.

The ignorance of heretikes in the primitive Church.

Our weaknesse in the faith.

Gal. 4. 15.

Gal. 1. 6.

Our itching humour in matters of religion.

Wee are subiect to fall from the faith.

Iames 1. 5.

a 1 King. 22. 20. b Chap. 18. 8.

Direction to discerne the truth.

1 Rule. Reverence of religion ought to be had in account.

2 Rule. How to know the truth in religion.

What makes a false Prophet.

The meaning.

False Prophets differ from Schismatikes.

Iesuites and Priests are false Teachers.

Familists and Arrians.

Vse. 1. Christ is hee against false Church.

lawfull meanes to come thereby, and it shall be given unto him. Hereto may be added this good help for satisfaction in this case of doubting: namely, to have recourse to the generall confessions of reformed Churches, which may be had in that notable booke, *The Harmonie of Confessions*: for although private men may erre, as also particular Churches, not onely severally, but joyntly in some things in this world; yet the generall consent of reformed Churches, may be a good direction to the knowledge of the truth, and a good perswasion to constancy therein.

Fourthly, we *must keepe a good conscience*, if we would preserve the truth and purity of religion; for faith and good conscience goe alwaies together: whereupon S. *Paul* perswading *Timothy* to this duty, bids him *have faith and a good conscience, which some having put away, and as concerning faith have made shipwracke*, 1 Tim. 1. 19. where a good conscience is resembled to a ship, which saileth over the sea of this world, being laden with faith; that is, with true religion, and other spirituall graces needfull to salvation. Now if the ship of our conscience bee crasie and unsound, then is our faith and salvation in great danger: and therefore wee must endevour in all things to have a cleare conscience, both towards God and towards men.

IV. Instruct. This commandement of our Saviour Christ, to *beware of false Prophets*, doth barre the Church of God, and every member thereof, from conversing with false Prophets, after they bee convicted to bee such. It was *Eves* fault to admit conference with the Devill in the serpent, and all of us feele the smart thereof at this day. It was *Pauls* counsell to the Romans, to *marke them diligently which caused division and offences among them, contrary to the doctrine which they had learned*, and to avoid them: and Saint *John* plainly forbids this society with them, 2 Epist. ver. 10. *Receive not him into thine house, neither bid him God speed*, that *comes* to teach you, and *brings not this doctrine*: yea, *though we* (saith *Paul*) *or an Angel from heaven teach you otherwise than that which we have preached unto you, hold him accursed*, Galat. 1. 8. In the histories of the Church it is recorded, that S. *John* would not wash himselfe in the same bath, wherein *Cerinthus* an heretike was washing himselfe, nor abide under the same roofe, but leaped out, and perswaded others so to doe. And indeed by *Eves* example we may see the danger of conference with false prophets; for the same evill spirit speakes in them.

Now this shewes, first, that the practice of many students is dangerous, and against this commandement, who take delight in Popish Commentaries and Postils, ascribing to them more learning and judgement, than can bee found in those writers that were the restorers of true religion unto vs: and hence it is, that they labour more in them than in the Scripture it selfe, or in other sound writers thereupon. But if there be any false prophet at this day, it is the Papist, and their writings are dangerous to bee read of those that are not well grounded in the truth; for by reading we have a kind of familiarity with them, and indeed many sucke out of them at unawares, much venome in weightie points of doctrine and religion. We ought rather to doe with them, as the believers of *Ephesus* did with their books of curious arts; namely, *bring them out and burne them*, than take such delight in them: albeit this must be granted, it is both lawfull and necessary for the defence of the truth, that men of sound judgement and piety doe labour in them.

Secondly, hence also it may appeare, that it cannot be but a great hinderance to true religion, that heretical books may be publikely sold to any one that will buy them, without due consideration whether the partie have gifts to discerne of truth from falshood: in the Popish Church they are more carefull, they permit not a man to reade an heretikes booke (as they call us Protestants) without leave, and that under a great penaltie, which is severely inflicted upon offenders that way.

V. Instruct. This commandement also sheweth, that it is not lawfull to grant to any man, or to any people, the liberty of their owne conscience in the matters of religion, permitting them to professe what religion they will; for how should false prophets bee avoided, when every man may freely professe what he will in religion? All governours therefore must follow the practice of good King *Iosias*, *who assembled all Iuda, and caused all his people to heare the Word of the Lord, and to stand to that religion which the booke of God made knowne unto them*, 2 Chro. 34. 32.

V. Doctr. Wee have from this commandement, an answer to the false charge of the Church of Rome, who accuse us of schisme and apostacy because we separate from their church. But we must know, that the schisme and apostacie is there where the cause of departing is; which indeed is not in us, who doe no more herein but obey this commandement of Christ: the cause is in them who are become false prophets, whom we must avoid.

Here yet two questions may be demanded: I. whether a false Prophet may be put to death, seeing Christ bids onely to beware of them? *Answer.* Christ here speakes to his Apostles, and to other of his auditors, that were private men, whose duty raught no further; but yet the truth is, that a false prophet being judicially convicted, is to be put to death: the word of God elsewhere is plaine, Levit. 24. 14. there is both a commandement and a practice, *Every blasphemer must die*. This wicked *Iezabel* knew well, who under pretence of blasphemy, caused *Naboth* to bee put to death: and hereupon the Jewes sought to put Christ to death.

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Acts 19. 19.

Free sale of heretical books is dangerous.

Toleration of false Religion unlawfull.

To separate from Rome, no schisme.

Whether a false Prophet should be put to death.

1 King. 21. 10, 13

Dan. 3. 29.

Yea, *Nabuchadnezzar* an heathen King, having but a taste of this, that the God of Israel was the true God, made this law, that *whosoever blasphemed the God of Israel should die*. And it stands with equity; for he that reviles his lawfull Prince must die, and that justly; how much more then ought he to die that blasphemes the living God, who is King of Kings? Now every false prophet is a blasphemer; for his opinions are blasphemies against the truth of God: and therefore hee ought to die. The expresse will of God herein is manifest, Deut. 13. beginning. *A Prophet comes and workes miracles, and foewes signes that come to passe, yet if hee thereupon entice the people to idolatry, hee must be slaine*: and this is one way whereby the civill Magistrate must helpe the people to avoid a false Prophet.

Why God suffers false Prophets.

II. Quest. Why doth God then suffer such to live in his Church as doe seduce men? *Ans.* For two causes; First, that such as hold the truth in sincerity may be knowne, 1 Cor. 11. 19. Secondly, for the punishment of the wicked and ungodly, who receive not the love of the truth; *to sedvce them by strong illusions, and to cause them to beleeve lies.*

2 Thess. 2. 11, 12.

Danger of false Prophets.

The second point; *The danger of false Prophets: they come in sheeps clothing, but inwardly are ravening wolves.* In these words Christ alludeth to the practice of false prophets in former times, who counterfeited the true Prophets in their attire: for the ancient Prophets were usually cloathed in rough and course attire. *Elias* in regard of his garments, is called *an hairie man*, 2 King. 1. 8. and *John Baptist had his garment of camels haire*, Mar. 3. 4. And the false prophets did counterfeit the true Prophets in their attire for this end; that they might the more easily deceive the people, as is most plaine, Zach. 13. 4. where the Lord saith of false Prophets, *That they shall weare a rough garment to deceive*: for when they wore such course attire, made either of sheepe skinnes, or sheepes wooll, wherewith the true Prophets were usually cloathed, they sought hereby to perswade the people, that they had the hearts of the true Prophets; when as indeed they were full fraught with damnable errors. Now Christs meaning in this allusion, is to shew that false prophets have plausible pretences for their damnable doctrine, and therefore are the more dangerous. Yet that wee may the better perceive the danger of false Prophets, I will a little stand to describe their *cloathing*; that is, their pretences of deceit. They may bee reduced to seven heads: the first is *allegation of Scripture*, which they will as often use as the true Prophet; and hereby they blinde the eyes of many. But the truth is, that in alleaging Scripture, they deprave and change the sense, and either adde to, or detract from the words, following rightly their master Satan, Matth. 4. 6. who alleaged Scripture to Christ, but left out the principall point where to the promise was made: namely, walking *in his waies*. And thus deale the Papists at this day, sometimes they mangle the Text, and alter the sense, sometime they leave the Scripture, and goe to traditions, to Councels and Fathers. This also is the practice of the Familie of love, and of the Anabaptists, who turne the naturall sense of Scripture into mysticall allegories.

Satan pretences of false Prophets. 1. Allegation of Scripture.

The second cloake or pretence, is *the depth of their learning*. Revel. 2. 24. the heresie of the Nicolaitans was by themselves called *profound learning*, but by the holy Ghost, *the deepenesse of Satan*. So play the Papists at this day, for sundry points of their religion: for they hold, that because the Church in the Apostles time was weake in knowledge, and feeble in faith, therefore the Apostles omitted sundry deepe points, especially concerning the Masse, which yet the Church receiving by tradition, doth now teach plainly and fully. But though they match these doctrines of the Church with the holy Scripture, yet wee need not to trouble our selves therewith; for in the writings of the Prophets and Apostles all things necessarie to salvation are made knowne, and we must not receive any doctrine that cannot be confirmed thence: and therefore in the parable, Luk. 16. 3. *Abraham* preferres *Moses* and the *Prophets*, before visions and revelations from the dead.

2 Deepe learning.

Rhem. on Heb. 5. sect. 1.

The third cloake and pretence. *To assume to themselves the persons and titles of most worthy men*: 2 Cor. 11. 13. *Paul* speakes of such deceivers that tooke to them the *name of the Apostles of Christ*, therein following their master Satan, *who can transforme himselfe into an angel of light*. See this in the Papists, especially in the Pope, who will be *Christs Vicar, Peters successor, and the servant of servants*. The doctors call themselves *Seraphicall* and *Angelicall* doctors, & the Church of Rome must be the true Church: but all this is but counterfeit deceit, for succession in place only, from *Peter*, and from Christ himselfe, is no certaine note of truth. The Scribes and Pharisies had their succession from *Aaron*, appointed by God, and yet Christ bids his Disciples *take heed of the leaven of their doctrine*, Mat. 16. 12. and calls them *The blinde leaders of the blinde*. Succession then in true doctrine is the only and sure note of true religion.

Conc. Trid. sess. 4. decr. 1.

3 Goodly titles.

The fourth cloake or pretence is *forged and counterfeit humilitie*: this *Paul* notes in false Apostles among the Colossians; First, they would not worship God directly, but in and by the Angels: Secondly, they used much bodily exercise, afflicting their own bodies: and thirdly, their worship was will-worship, devised by themselves. If we would have a lively example hereof, beheld the Romish Priests; they come to God in the mediation of Saints: their whole religion stands in bodily exercises, so as many of their orders are famous for their whippings, and such like trumperie; and their worship of God is will-worship, devised by men.

4 Fained humility. Colos. 2. 18. and 23.

The fift pretence is *working miracles*: hereby they

5 Working miracles.

they labour to confirme their doctrine, 2 Theſ. 2.9. The comming of Antichriſt that man of ſinne is with ſignes and lying wonders, through Satans working, and of ſuch God forwarnes his people, Deut. 13. that they ſhould not bee drawne to idolatry for a miracle: for either they be falſe miracles, and lying wonders, or if they be true miracles (as God may ſuffer ſuch to be wrought by falſe Prophets, for the plague and puniſhment of the unthankfull world) yet their end is to deceive, and to draw men into errour from the truth. Wee have ordinary experience of this pretence among the Romiſh Prieſts, who by forcerie caſt out Devils, and cure ſtrange diſeaſes, and ſo delude the ſimple: but this muſt not draw us from the truth. A miraculous worke truly done, is not a ſufficient warrant of a doctrine in religion; for true and ſound doctrine may want this confirmation, Joh. 10.41. and falſe doctrine may have it, as Deut. 13.1,2,&c.

The ſixth pretence is *faire ſpeeches and bleſſings*, pretending the good and ſalvation of thoſe to whom they come: ſee this, Rom. 16.18. *With faire ſpeech and flattering* (ſaith *Paul* of falſe Apoſtles) *they deceive the hearts of the ſimple*: ſo dealt Satan with *Eve*, he made ſhew that he had ſome good thing to tell her, whereby their ſtate might be bettered, but it turned to theirs and our deſtruction. So did the foure hundred falſe Prophets of Baal, contrary to the true Prophet *Michaiah*, propheſie good ſucceſſe to *Ahab* in his war againſt the Aramites; but his hearkning to them coſt him his life. And ſo dealt *Hanani* with the Jewes, when they were beſieged by the King of Babels armie, contrary to *Jeremies* counſell: he propheſied peace and ſafety, but it turned both to his owne, and to their deſtruction, Jer. 28.1,2, &c.

The ſeventh pretence is *boldneſſe and conſtancy in ſuffering for their opinions*: for a man in obſtinacy may live and die for errour, as well as the childe of God may doe for the truth. Conſtancy in opinion is no ſure note whereby to judge a true Prophet; for many Heretikes have ſuffered death conſidently, for the maintenance of their damnable hereſies.

Thus we ſee the pretences of falſe Prophets: now hereto we muſt adde this ſecond point, to wit, that for all this they be but *wolves*, becauſe by their damnable doctrine they ſeeke to poiſon and corrupt the ſoules of ſimple men. If it bee ſaid, they have no ſuch intent, they themſelves thinke it to be the truth: *I anſwer*, that may be true in ſome, but this cleareth them not from being wolves: for the Devill that hath deluded them, who is their Lord and maſter, doth by them dangerouſly delude and deceive the ſimple.

The Vſe. I. Conſidering this danger of falſe Prophets, we muſt practiſe Chriſts leſſon, Mat. 10.16. *Be ſimple as Doves*, that is, be innocent and harmeleſſe, thinking evill of none, neither intending evill or offence to any, in thought, word, or deed: and yet we muſt be *wiſe as ſerpents*, who have great ſubtilty in ſaving and defending their head from harme: ſo muſt every one that lookes to be ſaved, labour for ſo much wiſdome, whereby hee may preſerve himſelfe from the hurt of falſe Prophets. Now the beginning of this wiſdome is to *feare God in his Word*, beleeving his promiſes, and obeying his commandements. The true feare of God is not without knowledge; and therefore every one muſt labour to be inſtructed in the principles of Religion: for without knowledge wee cannot feare God, and ſo ſhall want true wiſdome to eſchew falſe Prophets.

We muſt preſerve the purity of the truth.

II. In that the falſe teacher by ſo many faire ſhewes, ſeeke to bring in falſe doctrine, it is every mans dutie in his place to labour to preſerve wholſome doctrine, and the puritie of true religion. This duty is neceſſary: for wee muſt be as forward for the truth, as the enemie is for falſhood, and do as much for God, as they doe for the devill. Againe, no poiſon is more deadly to the body, than falſe doctrine is to the ſoule; therefore ſeeing God hath long bleſſed us with his truth, let us eſteeme it above all outward bleſſings, and by ſeeking to preſerve the purity thereof, ſhew our ſelves thankfull to God for the ſame.

v. 16 *Yee ſhall know them by their fruits; doe men gather grapes of thornes, or figs of thiſtles?*

This verſe, and thoſe which follow to the 21. containe the third point which Chriſt layeth downe concerning falſe Prophets; namely, the meanes whereby we may diſcerne and judge of them. And herein he obſerveth this order; Firſt, he gives us a notable rule to direct us in judging of falſe Prophets, *Ye ſhall know them by their fruits*. Secondly, he explaines the ſame rule by a ſimilitude drawne from trees, *Doe men gather grapes of thornes, &c.*

For the rule, that we may underſtand it the better, wee are to ſearch what is meant by the fruits of falſe prophets. A falſe prophet muſt be conſidered two waies; Firſt, as he is a man taking upon him the name & profeſſion of Chriſt, for ſo falſe prophets uſe to doe: and ſecondly, as he is a falſe prophet: in both theſe reſpects he hath his fruits. As hee is a man taking upon him the profeſſion of Chriſts Religion, he may bring forth many outward duties of externall obedience unto the morall law; but theſe fruits are not here meant: for a falſe prophet may diſſemble much, and goe farre in the outward duties of Religion, ſo as he cannot bee diſcerned by his generall profeſſion, or by the workes of his civill converſation. There bee other fruits which come from him as he is a falſe prophet, and by them muſt he bediſcerned: theſe therefore are to be conſidered. Now we ſhall know them

them the better, by ſearching out the fruits of a true Prophet, as hee is a man of God appointed to teach Gods people.

Fruits of a true Prophet.

The fruits of a true Prophet be principally three: I. He teacheth and preacheth in the name of God, by vertue of calling from God, and otherwiſe dares not preſume to teach: Rom. 10.14. *How ſhall he teach unleſſe he be ſent*: and the Author to the Hebrewes ſaith, *Chriſt tooke not the honour of being the high Prieſt and Prophet of the Church to himſelfe, but was called thereto by his Father*, Heb. 5.5. And this ſtands with reaſon, for every true Prophet and teacher ſtands in Gods roome, and is Gods Ambaſſadour to deliver his will to his people: which thing none can doe, but he whom God calleth and ſendeth for that purpoſe. Yet the calling of Prophets and teachers by God is diverſe. Some are called by voice from God immediatly, as were *Abraham*, *Moſes*, and *Samuel*: and all the Apoſtles in the new Teſtament by the immediate voice of Chriſt: for *Paul* was called by the voice of Chriſt from Heaven, Act. 9.4, 5, 6. Againe, others have their calling from God, by the ſpeciall meſſage of ſome Angell, or ſome men. Thus was *Aaron called by Moſes*; *Eliſha by Elias*; and *Philip* by an Angell, to preach to the Eunuch, Act. 8.26. Thirdly, others be called by the inſtinct and motion of Gods Spirit: ſo Act. 8. *Philip* was by ordinary calling a Deacon, but by extraordinary inſtinct he became an Evangelift, and a Preacher of the Goſpell, for the building of Gods Church. Theſe three kinds of calling men into the miniſtery were extraordinary, and are now ceaſed, and not to be looked for: neither are they to be regarded which ſay they are thus called at this day. A fourth way whereby God now calleth Prophets and Teachers into his Church, is by his Church: for God hath given to particular Churches, a particular miniſteriall power and ſervice, whereby they may deſigne a place unto the Teacher, and alſo make manifeſt that God hath called him. Now this authority is but miniſteriall, to deſigne and manifeſt whom God hath called, for the principall calling is from God: for Act. 20.18. the Elders of the Church of Epheſus, are ſaid to bee *made overſeers by the holy Ghoſt*: when as they were deſigned thereto by men. And by one of theſe foure waies are all true Prophets and Teachers called.

God calleth Prophets diverſly.

How the reſtorers of Religion from Popery were called.

Here ſome may demand, what kinde of calling had they, who were the firſt reſtorers of true religion unto us in this our age, for they were by profeſſion, either popiſh Prieſts, or Schoole-doctors. I anſwer: their calling was partly ordinary, and partly extraordinary: for in the miniſtery of a Prophet there bee two things; his office, and the uſing or exerciſe of his office. Our firſt Miniſters that reſtored the truth unto us, had but an ordinary office, being either Readers in Schooles, or publike preachers; alſo they had their outward calling thereto from the Church of Rome; ſo as if there be any part of good calling in that Church, then was their calling good: which may ſerve to ſtop the mouthes of all Papiſts that carpe at our Church, as though our Miniſters had no calling. But for the uſing of their office, they were extraordinarily raiſed and ſtirred up to doe that which they did, in regard of the manifold abuſes wherewith the miniſterie of the Church was generally corrupted in their time: for God gave unto them grace and knowledge to diſcerne to teach, and to maintaine the right and true uſe of the miniſterie. And that they were thus extraordinarily ſtirred up by God, may appeare by the extraordinarie gifts and graces wherewith they were endued: for God that hath alwaies a care over his Church, when hee ſaw the ſame ſo fearefully corrupted by *Antichriſt*, did ſtirre up theſe men to reforme the ſame: and beſides their ſingular gifts of knowledge and wiſdome, he gave them extrordinarie graces of true piety, whereby they were inabled to ſeale and confirme with their owne bloud, the truth of that doctrine which they did profeſſe and teach, which was an evident argument they were called of God.

Now oppoſite to this, wee muſt make the firſt note of a falſe Prophet: namely to come on his owne head, and to preach not being ſent. And by this marke are falſe Prophets noted, Jer. 14.14. *I have not ſent them, neither did I command them--yet they propheſie in my name.* And no leſſe doe theſe words of Chriſt import, when he ſaith here, *they come unto you*, that is, of themſelves, without a calling from God, though they pretend a calling, which is one of their cloakes: and therefore by Saint *Iude*, verſe 4. they are ſaid to *creepe into the Church*: as alſo, Act. 20.29. grievous wolves ſhall enter in among you, without calling from God, or from the Church.

1. Note of a falſe Prophet.

Here ſome may aske, how ſhall we judge of ſuch, and know that they have no calling? *Anſ.* For this purpoſe, I adde a ſecond note of a true Prophet, which is the moſt principall, and it ſtandeth in the right and wholſome handling of the Scriptures of God. This is the proper fruit of a true Prophet, 1 Cor. 14.3. *He that propheſies, ſpeaketh unto men edification, exhortation, and comfort*: and 2 Tim. 2.15. *Shew thy ſelf a good workeman, by dividing the Word of God aright*: and 2 Tim. 3.16,17. the *Scripture uſed in teaching, convincing, correcting, and inſtructing unto right eouſneſſe, ſerves to make a man fit to every good worke of a Prophet*. Now this wholſome handling of the Word ſtands in two things; in a right interpretation and opening of the true ſenſe of Scripture, and in a due and found collection of wholſome doctrine from the ſame, for the edifying of the Church both in ſound judgement and Chriſtian life.

2. Note of a true Prophet.

On the contrary, the ſecond fruit of a falſe Prophet is, to deliver and maintaine corrupt doctrine, contrary to the wholſome doctrine of holy Scripture: and by this principally he is to

2. Note of a falſe Prophet.

Mat. 7. verse 16.

be knowne for a false Prophet, that intruderh himselfe. For the better conceiving of this note we must know, that in the doctrine of the Prophets and Apostles, there are two things principally to bee considered; the scope, and the parts thereof: the scope of all their doctrin tends to maintaine Christ Jesus God and man, the alone perfect Saviour of the Church. And indeed, hee which teacheth any doctrine tending to overthrow Christ, either in regard of his natures, or of his offices, the same is a false Prophet: 1 Joh. 4.3. *Every spirit that confesseth not that Iesus is come in the flesh, is not of God.* The parts of Propheticall and Apostolike doctrine, are the commandements of the Law, and the promises of the Gospel, and he which overturnes either directly, or by just consequent, any commandement of the Law, or article of faith, must needs be a false Prophet: so that a false Prophet must be tried by the analogie of faith, comprised in the articles of the Apostles Creed, and in the Decalogue, which containes the summe of all the doctrine of the Prophets and Apostles; and he which goeth against them, is a false Prophet.

The third fruit of a true Prophet, is noted by our Saviour Christ, namely, in his ministery to *seeke Gods glory*, Joh. 7.18. Where also he noteth out a false Prophet, who in teaching and preaching seeketh not Gods glorie, but his owne. The same note doth *Paul* give, Phil. 3. 19. calling them *earthly minded*, seeking their owne honour, wealth, and glory, and not the things of God: and *They serve not the Lord, but their owne bellies.*

Thus we see the notes of a false Prophet, among which the second is the principall whereby he is to be tried: as we may see plainly, Deu. 13. 4. *If a false Prophet come, and worke a true signe*, yet he must die, *if by his false doctrine hee seeke to withdraw Gods people from the true God.* So when the Jewes asked Christ, by what authority he did those things: that is, what warrant and calling he had to doe as he did; he answers them by another question, touching *Johns* ministerie; thereby shewing, that that which hee did was warranted by the testimony of *John*; and *Johns* testimony was true, because his calling was from God: and his calling bee justifies, bicause his doctrine (signified by his baptisme) was from God. So Gal. 1.8. *He which teacheth otherwise than they had learned* out of the Prophets from the Apostles, *let him be accursed*, though he were an *Angel from heaven.* And thus much for the meaning of this rule.

Vses 1. From this rule wee have to answer the Papists, and all popish persons, who use to plead in defence of their Religion, after this sort; *If our Religion bee false, shew us the time when it was corrupted, the man that corrupted it, and the manner how it was corrupted: for once we had the pure religion.* We might answer them by the like, that a man might say as well of a Ship that is sunke on the Sea, that it is not sunke, because no man can tell where, and when, and by what meanes it tooke water. But yet further wee have here to answer; that though we knew not when their Religion was corrupted, and by whom, yet seeing their teachers and people have in them, and among them, the necessarie fruits of Antichristian Prophets and people, we can thereby assure ourselves they are corrupt: and though wee cannot see the shadow of the Sunne move, yet we may perceive that it doth move. Now by their fruits it is cleare they are corrupt; for they reverse the doctrine of the Prophets and Apostles, both in the commandements of the Law, and in the Articles of faith. First, they disannull the first Commandement, by making to themselves other Gods beside the true God; for they [a] *pray unto Saints*, and therein acknowledge a divine propertie in them, and also give unto them the honour due to God alone, and so set up unto themselves the creature in the roome of the Creator. The second they reverse by worshipping [b] God himselfe, and dead men, in images, and Christ himselfe in the Crucifix; yea, in a peece of [c] bread, wherein they match the greatest idolatrie among the heathen: and the best learned among them teach, that the Rood, the [d] Crosse, and Crucifix, are to be worshipped with the same worship wherewith Christ himselfe is worshipped. In the sixth Commandement touching murther, they condemne the killing one of another; but yet if a Priest come from the Pope, and kill a Protestant Prince, the Lords anointed King or Queene, that is not onely no sinne, but a [e] *most notable, rare, and memorable worke.* Against the seventh Commandement they maintaine [f] the vow of single life necessarie in their religious orders; whereby, as also by their sines, they cause all filthinesse and abomination to abound amongst them. And for the tenth Commandement, they say [g] that concupiscence after baptisme is no sinne properly. In the Articles of faith they overturne those that concerne Christ, making him no Saviour, but a divine instrument whereby we save our selves; for they [h] make *merits good works done by Gods grace, after the first justification, truly and properly meritorious, and fully worthy of everlasting life.* And his offices they have parted from him; his kingly and propheticall offices, betweene him and the Pope: and his Priesthood betweene him and every Popish Priest, as we have shewed before: so that by these fruits wee plainly see their Apostacie, which is enough, though wee know not when and by whom it came.

2 *Vse.* Here also wee have to answer such among our selves as renounce our Church, as being no true Church of Christ; because say they, wee doe want true Ministers, and so have not a right Ministerie among us. But hence wee answer, that wee have the true Church of God, and our Ministers bee the

[a] Mist. Rom. Pon. 5. in Liturg. 344.

[b] Rhem. on Heb. 11. verse 9. and,

[c] On Matth. 2. sect. 3.

[d] Aquin. 3. Sum. q. 25. artic. 3, 4.

[e] Xistus 5. Pont. orat. de morte Hen. 3. habita anno 1589

[f] Bellarmin. de cler. l. 1. c. 19.

[g] Rhem. on Rom. 6. sect. 6.

[h] Rhem. on 1 Tim. 4. sect. 4. chap. 5. 19 P. 51.

Our Church defended against the Papists.

Matth. 7. verse 16.

the true Ministers of God: for proofe hereof; our Ministers have the outward calling of the Church of England: they say indeed, our calling is nought, because they have no power from God to call, in whose hands it is. But to omit that question for this time, sufficient approbation of our Ministry may be had from the fruits of our Ministers, as they are Ministers; for to leave the fruits of their lives, as insufficient meanes to judge them by, our Ministers teach through Gods blessing, the true and wholsome doctrine of the Prophets and Apostles, and are allotted and called hereto by the governours of the Church, and accepted of their people, whose obedience to the faith is the seale of their Ministery: and this is sufficient to confirme the calling of our Ministers; if it had not, Christ would not have said, *Ye shall know them by their fruits.*

The people ought to bee able to judge of teachers.

1. *Vse.* Whereas Christ saith, *Ye shall know them*, speaking to all his hearers, he takes it for granted, that every believer may bee able to judge of false Prophets: and therefore every one in the Church of God ought to labour for so much knowledge, whereby hee may bee able to know a Teacher by his fruits and doctrine. This then sheweth, that every one ought to know the summe of true Religion, comprised in the Articles of faith, and in the commandements of the Law, both for their true meaning, and right and profitable use unto themselves: which thing I note, because I know many deceive themselves herein, thinking that God will excuse them for their want of knowledge, because they are not book-learned. But let us consider, we have every one this care, to be able to judge of meats which concerne our bodies, which be wholsome, and which not; should wee not then have much more care of our soules, to be able to discerne of doctrines in Religion, which be either the poison, or salvation of our soules?

We may use the ministery of wicked livers.

4. *Vse.* Whereas wholsome doctrine out of Scripture is a note of a true Prophet, it teacheth us that we may lawfully use the Ministerie of those men, whose lives and conversations be evill and offensive, if so be their doctrine bee found and good. The Disciples of our Saviour Christ must not doe according to the waies of the Scribes and Phaisies, but yet they must *heare them when they sit in Moses chaire*: that is, when they teach *Moses* doctrine. And *Paul* is glad when *Christ is truely preached, though it bee not in sinceritie of affection, but of envie.* When the Disciples saw a man that was not called by any speciall calling to follow Christ as themselves were, and cast out Devils in the name of Christ, they thought it intolerable, and therefore forbade him; but Christ said, *Forbid him not, for he that is not against us, is with us.* And the like may be said of them that preach wholsome doctrine, though their lives be still offensive: for in doctrine they bee with Christ, and so faire forth must bee approved.

Mark 3. 13.

Philip. 1. 18.

Luk. 7. 49.

Againe, consider that the vertue and effectie of the Word and Sacraments administred by men, is not from the Minister, but from God: a letter is not the worse because it is brought by an unhonest or unfaithfull carrier. Neither doth the evill conscience of the Minister defile the good conscience of the honest hearer, and worthie receiver. This must be remembred, because many take offence at the life of the Minister, so as they will not heare his doctrine, if his conversation be scandalous.

The maine duty of students in Divinity.

V. In that a Prophet is to be knowne by his fruits, and the maine fruit of a true Prophet stands in the good handling of Gods word for the edification and salvation of his hearers; hence the children of the Prophets, and those that are set apart for the Ministry of the Word are taught, that they must make this the maine and principall end of all their studies, to bee able to bring forth the fruits of a true Prophet: that is, to interpret aright the word of God, and thence to gather out wholsome doctrines and uses for the edification of Gods people. And for the enforcing of this dutie let us consider, first, that it is Gods commandement so to doe: 1 Cor. 14. 1. *Seeke for spirituall gifts, but specially to prophesie.* Againe, the greatest skill of a Prophet stands in the true expounding and right dividing of Scripture, so as it may become food for mens soules. 2 Tim. 2. 15. *Shew thy selfe a workeman that needeth not to bee ashamed, in dividing the Word of truth aright.* And lastly, this true fruit of a Minister serves to build up Christs Kingdome, to beat downe the kingdome of sinne, and to feed the soules of men with the food of everlasting life. It will be said, this course is good among the common people; but this is not the learning which is required in the handling of the Word in the schooles of the Prophets. I *answer*, It is the greatest learning that can be in a Minister to be able thus to divide the word of God aright: it goes beyond the gift of tongues and miracles, 1 Cor. 14. 1, 2. I deny not but that it is a part of learning used of the learned, to take a Text of Scripture, and to make a scholasticall discourse upon the same. But yet the worke of a Prophet stands rather in expounding Scripture by Scripture, and in dividing the same aright; giving thereout wholsome doctrine for the edifying of the people of God that heare. In former times when the studie of Scripture was neglected, men betooke themselves to expound the writings of men, and so prophecie was banished, and all sound knowledge in the truth of God: and hence arose diversitie of opinions, and multitudes of foolish questions. And so will it bee with us, if prophecie faile: for to leave the right handling of Scripture, is the way to bring in all errour and barbarisme in religion.

What commends a Minister.

VI. Every Minister of the Gospel is hereby taught, that he ought to bee answerable to his calling, walking worthy of the same: for a good Minister is knowne by his good fruits, and there-

Matth. 7. verse. 16, &c.

therefore he must be faithfull in performing all those duties which his calling doth binde him unto. The titles and calling of a Minister bee high and excellent, but yet they will not commend any man for good, unlesse he bring forth the fruits of a Minister in a faithfull discharge of his ministeriall duties.

Lastly, hence we must learne, not to take offence though the Minister failes in his life and conversation, yea, though there be contentions in the ministery about matters of Doctrine: for these are not the fruits of the ministery which is Gods ordinance, but of sinfull men who bewray their imperfections in this holy calling.

Thus much of the Rule. Now followes the proofe and explication thereof, by a comparison drawne from nature in these words, vers. 16. *Doe men gather grapes of thornes, or figs of thistles:* verse 17. *So every good tree bringeth forth good fruit, and a corrupt tree bringeth forth evill fruit.* verse 18. *A good tree cannot, &c.* The comparison standeth thus; *As a tree is knowne of every one by his fruit, so is a Prophet by his teaching.* More particularly, *As a good tree brings forth good fruit, and cannot bring forth evill fruit: and as an evill tree brings forth evill fruit, and cannot bring forth good fruit:* even so *a true Prophet teacheth wholsome doctrine, and cannot teach false doctrine: and a false prophet teacheth false doctrine, and cannot teach true doctrine.*

Touching this similitude: first, observe in generall from the ground of this comparison, that our Saviour Christ here makes two kinde of trees: a good tree, and an evill tree: by *an evill tree* meaning that which in regard of any fruit is as a rotten tree, as is the briar, the thorne and thistle: for though they live and grow, yet they are void of good fruit, and so are called evill. Now here it may bee well demanded, whence this difference of trees doth come, for all were good by creation, Gen. 1. 31. *God saw all that he had made, and loe it was very good. Answ.* Whether thornes or thistles were created of God I will not now dispute: it is not certaine that they were: but now it is plaine there remaines this difference among plants; *some are good, some are bad*; the goodnesse that is in some comes from Gods blessing, but the badnesse and barrennesse of others comes from the curse of God upon the earth, and upon all creatures for the sinne of our first parents, as we may see, Gen. 3. 17, 18. *The earth is cursed for thy sake: thornes also and thistles shall it bring forth unto thee.* And by this we may see the grievousnes of our mother-sinne, it hath made the earth barren and cursed, and many a goodly plant to become fruitlesse and unprofitable: and therefore when wee behold these things in the world, we must take occasion hereof to consider our owne sinne, and blame our selves and not the creatures, for they were curssed for our sakes.

Now more particularly: This comparison is here specially applied unto Prophets: but if we compare this place with S. *Luke*, chap. 6. 44. and 45. we shall see the holy Ghost there restraineth not this saying to the Prophets alone, but inlargeth the same unto other men, saying, *A good man out of the good treasure of his heart bringeth forth good things, and an evill man out of the evill treasure of his heart bringeth forth evill.* Now by comparing these together, wee may see that this comparison reacheth both unto Prophets and to all other men: from whence we may gather these instructions:

The state of the unregenerate.

I. What we are to conceive and thinke of a man that is not regenerate: wee are all by nature branches of the wilde olive, and therefore as a thorne cannot bring forth a grape, nor a thistle figs; no more can a man unregenerate bring forth a good worke. And this wee may more plainely conceive, if wee consider a little the workes of man: they may all be reduced to three heads: some are *evill*, as workes forbidden of God; some are things *indifferent*, being neither forbidden nor commanded; and some are *good workes*, as outward duties of the morall law. Now for *evill works*, they cannot possible be good in any man. For *workes indifferent*, as eating, drinking, buying, selling, &c. they are sinnes, not in themselves, but in him that useth them being out of Christ: and for the *outward duties of the morall Law*, as civill justice, liberalitie, and such like, they are good workes in themselves, because God requireth them, but yet in the unregenerate they are sinnes: *To the pure all things are pure: but to them that are defiled and unbeleeving is nothing pure*, Tit. 1. 15. and *Without faith it is impossible to please God.* Heb. 11. 6. It will be said, that liberality, chastity, &c. be the good gifts of God. *Answ.* That is true, and they be good workes as they are given and commanded of God: but as they are received and used of the naturall man, they are sinnes: for hee failes from the right use of those actions; both for the beginning of them, (for they proceed not in him from a *pure heart, a good conscience, and faith unfeined*) and also in the end; he doth them not for the glory of God simply, but withall he aimes at his owne praise and reputation, or some such sinister respect.

The greatnesse of originall sinne.

The use of this Doctrine is this: I. it teacheth us to consider and acknowledge the greatnesse of our originall sinne. Our naturall corruption is most grievous and fearefull; it makes us to sinne in whatsoever things we doe, though in themselves they bee things indifferent, or else good workes.

Saving grace is not in vertuall, B. Iforn. degrat. Iob. & subiect. 2 c5. Gab. Biel. lib. 2. dist. 27. dub. 4.

II. This overthrowes the conceit of popish writers, which teach that God gives to all men an universall common grace, or helpe sufficient, by which they may bee saved if they will: And for them which want the meanes of the Word of God, they say, that if they use that common grace of nature well, God will give them further grace whereby they may come

Matth. 7. verse. 19. 20.

to salvation. But here wee see, a naturall man having a good gift of God cannot of himselfe use it well; the best things he doth, though they be good in themselves, yet they bee sinnes in him.

The misery of the unregenerate.

III. Here also we may see what a miserable case we are in, while we remaine unregenerate: for we can doe nothing but sinne: we bee like to thornes and thistles, which either bring forth no fruit, or else bad fruit: and therefore we must labour to become new plants in Christs Orchard, being ingrafted into him by faith, and made new creatures by regeneration, having beleeving hearts and good consciences, that so we may bring forth good fruits unto the praise and glory of God.

Good workes fol low justification.

IV. Wee may hence learne a generall rule touching righteous man; namely, that a man must first be truly justified and sanctified before he can doe a good worke: first, a tree must have the sap and nature of a good tree, and then it brings forth good fruits, and not before. And this overturnes a point of naturall and Popish religion, that a man may be justified and saved by his good workes: but that which followes cannot be a cause of that which went before: the fruit cannot make the tree to be good; but onely declare and manifest that it is good; from whence it comes that the fruit is good; and so good workes they proceed from justification. They say justification is twofold: one, whereby a man of an evill man is made a good man; the second, whereby of a good man one is made better: the first they say is of workes, but the second justification is of grace. *Answ.* But this is false: for the fruit makes not the tree a better tree, but if the tree increase in goodnesse, it proceeds from some other cause, not from the fruit thereof.

Concil. Trid. sess. 6. cap. 7. & can. 32.

Bellarm. de justif. lib. 4. cap. 14.

v. 19 *Every tree that bringeth not forth good fruit, is hewne downe and cast into the fire.*

20 *Therefore by their fruits shall ye know them.*

These words containe a *conclusion* gathered from the former similitude, which is here also continued; wherein is set downe a grievous threatning of eternall damnation, the deserved punishment of all false prophets. As if Christ had said, looke as in an orchard every tree that bringeth not forth good fruit is hewne downe, and cast into the fire to bee burnt: so in the Church of God the false prophet shall not always be reputed for a true Prophet, but at the length shall bee discovered, cut off from the Church, and condemned. A like to this is that saying of our Saviour Christ, *Every branch which beareth not fruit in mee is taken away,*

The condition of all false prophets.

Iob 15. 5, 6.

cast forth, and withereth, and men gather it, and cast them into the fire and they burne. And S. *Peter* saith, *Their damnation sleepeth not*, 2 Pet. 2. 3.

Comfort against false prophets.

The Vse. I. This serves to comfort Gods children in regard of false prophets; for though Gods Church bee troubled with them for a time, yet it shall not alwaies be so: the time will come wherein they must bee cast out, and receive their due and deserved destruction. And this especially must be remembred, to stay and comfort our hearts in regard of the popish religion, which doth most of all molest and trouble us: first, because it is naturall, and so readily embraced: secondly, many among us doe much affect it: and thirdly, it is maintained by mighty Monarchs. But yet for all that it must downe, for *it is a plant which God never set nor planted*, Matth. 15. 13. and the chiefe upholders of it shall be destroyed.

Matth 25 42, 43.

II. Vse. This teacheth us to eschew and shun false teachers: and therefore doth Christ adde this exhortation, Matth. 15. 14. *Let them alone, they are the blinde leaders of the blinde:* and Revel. 18. 4. *Come out of her* (that is, spirituall Babylon which is Rome) *my people, for if you partake with her in her sinnes, ye shall suffer of her punishments.*

Duties of him that would discover a false prophet.

III. Vse. The words of this threatning being further applied unto all men, (as they are in S. *Luke*) doe teach us, that it is not sufficient for us to abstaine from committing grosse sins, and to doe no man harme, but beside eschewing evill we must doe good. In the last judgement, the sentence of condemnation shall bee pronounced against the wicked, not for robbing the poore, but *for not relieving of them*, and *for not visiting and clothing them.* Which doth notably confute that vaine opinion of many ignorant people, who thinke, that if they live an innocent and harmelesse life, God will hold them excused, and save them; but the tree that brings not forth good fruit must be burnt.

Verse. 20. *Therefore by their fruits ye shall know them.* Here Christ repeats againe the Rule he delivered in the 16. verse, which shewes, that it is a speciall rule to be observed of us all: for there is no idle word in Scripture, neither any thing repeated in vaine. The meaning thereof we have heard, and the meanes whereby a false prophet may be discovered, with the uses thereof: among which wee shewed that every true beleever in Gods Church may be able to discover a false prophet, whereto these three caveats must be added: I. the partie that would discover a false prophet, must humble himselfe before God, and have an heart in some sore emptied of all pride and selfe-love: for *The Lord will teach the humble his wayes*, Psal. 25. 9. yea, *he doth exalt the humble and meeke*, Luke 1. 52. and in all things the humbled heart is preferred with the Lord. II. The party humbled must yeeld himselfe to obey the will of God. *If any man do my fathers will, he shall know*

of my doctrine whether it be of God, Joh. 7. 17. and *Dauid* professeth of himselfe, that *hee was wiser than his teachers, and understood more than the ancient, because he kept Gods commandements,* Psal. 119.99,100. III. Hee must pray unto the Lord, and aske wisdome in faith and in humility, and the Lord will give it unto him, Jam. 1. 5. *If any man lacke wisdome, let him aske of God who giveth liberally.* Yet some will say, it is an hard matter to discerne a false prophet: I answer, we have ordinarily this capacity, when wee reade or heare read the last will and testament of our Ancestors, wee are able to conceive and judge of the meaning thereof: well, our Lord Jesus hath left with us his will and testament in the holy Scriptures; which concerning morall duties, and matters of faith necessary to salvation, is so plaine, that it may be understood of the simplest, else Christ would never have sent the Jewes to the Scriptures for the certaine knowledge of the Messias. Which notably discovers the fraudulent dealing of the Romish teachers, who in matters of controversie in Religion, send us for resolution to the Church, calling it the stay and pillar whereto wee must leane in all doubts of doctrines. The Church I grant is to be reverenced, but yet we must not build our faith upon the doctrine of men. Our Saviour Christ sent the Jewes unto the Scriptures: and hereby the Bereans tried *Pauls* doctrine, and are commended. And indeed, though men be never so unlearned, yet if they come in humility to search the Scripture, and in obedience unto God, praying for knowledge, they may be able by Gods Word to discerne of false teachers.

v. 21 *Not every one that saith vnto mee, Lord, Lord, shall enter into the Kingdome of Heaven, but he that doth my fathers will which is in heaven.*

From this verse to the 24. is contained an other portion of Christs Sermon, being the seventh part of this Chapter; wherein he intreateth of the state of those that professe his holy name in his Church here on earth. And his maine scope and drift herein, is to shew that men must not content themselves to professe religion outwardly, but therewith they must joyne true godlines and sincere obedience. This point is as weighitie and of as great importance as any of the former, respecting the maine point of mans salvation: and it containeth two parts; a maine conclusion in this verse: and a proofe and explanation of one part thereof, ver. 22, 23. The conclusion it selfe hath two parts: 1. that *some men professing the name of Christ shall not be saved,* which part is afterward explaned and confirmed: the 2. part is this, that *some professors of religion shall be saved.* which is not only propounded, but the parties also are plainly described.

The first part is a most fearefull sentence against many that live in the Church, that notwithstanding their profession of the name of Christ, yet they shall never be saved. And this is most true, being spoken by him that hath the power of life and of death, who is also the God of truth that cannot lie, saying, *Not every one that saith, Lord, Lord,* that is, that professeth God to be his God, *shall enter into the kingdome of heaven.* There be two kind of professors in the Church of God that shall never be saved: the first are *grosse hypocrites,* which professe Christ with their mouth, and yet in heart and life they renounce him: of this sort is, first the *common Atheist,* who only for feare of the Magistrates Lawes professeth Religion: secondly, the *Epicure,* that is, such an one who beares Christs name for fashions sake, and yet his belly and pleasure is his god: thirdly, the *worldling,* who spends the strength of bodie and minde, and all he hath, on the world for earthly things: Now none of all these, if they thus live and die, can be saved. The second sort are more *close hypocrites,* which professe the name of Christ in some truth, and have in them some good gifts of God, by reason whereof both before men and in their owne conceit, they are reputed members of the Church; and yet for all this they are indeed but hypocrites, which shall never be saved.

And that wee may somewhat discerne of them, I will note the gifts which they may have, whereby they may come to professe Christ truly: they may be reduced to five heads: The first, is *the spirit of bondage to feare,* Rom. 8. 15. This is a certaine gift of God whereby a man doth discerne the right meaning, and judiciall use of the Law in himselfe, concerning sinne and the punishment thereof; (for though a man by nature know somthing of the law, yet he knowes not all, nor the right use thereof;) now by reason of this knowledge, he sees himselfe in bondage, and in regard thereof doth feare; from whence may proceed many good things, as griefe for sinne, confession and humiliation for the same, and prayer for pardon. Thus wicked *Pharaoh* confessed the *righteousnes of God,* and *that he and his people had sinned,* Exod. 9. 27. And so did *Ahab* at the heavie message of God by *Eliah,* 1 King 21. 27. *He rent his clothes, and put sackcloth upon him, and fasted, and lay in sackcloth.* So *Judas* when he saw that Christ was condemned, he *repented* of his fact, being grieved for it, and ashamed to looke any man in the face; and also *confessed* the same before God and men, Matth. 27. 3,4. A second gift which a close hypocrite may have, is *faith*; as had *Simon Magus: for he beleeved, and was baptized,* Act. 8. 13. neither was it a false and dissembling faith altogether, but in some sort a true, though not a living faith: for he beleeved, and yet was in the gall of bitternesse. So Joh. 2. 23. it is said, *Certaine beleeved in Christ, but he durst not commit himselfe unto them.* And that we be not deceived herein, we must know that this faith of an hypocrite hath in it three things; *knowledge* of the truth, *approbation* thereof with assent unto it, and a *kinde of perswasion* that Christ is his redeemer. Of the second degree of this faith wee have example, 2 Pet. 2. 18. where some are said *to be beguiled with wantonnesse through fleshly lusts, who had cleave escaped from them that be wrapt in error:* that is, in idolatry. And of the third degree we have example in the same chap. vers. 1. where some false prophets are said *to deny Christ that bought them*; because for a time they professed themselves to bee redeemed, and were also perswaded in a generall sort that hee had bought them: yet herein they failed, that they did not truly apprehend the merit of Christ, and apply it effectually unto themselves. The third gift of a close hypocrite is a *taste of Gods favour:* Heb. 6. 5. it is said of some that fall quite away, *That they were inlightned by Gods Spirit, and had a taste of the good Word of God, and of the powers of the world to come,* though they were never fed nor filled therewith. The fourth gift is *good affections*; good (I say) not in them, but in their kinde, and so far forth as we can judge: they have *joy* in the good things of God: Luk. 8. 13. *They that are on the stones are they which when they have heard, receive the Word with joy. They have zeale for Gods glory,* as had *Iehu,* 2 King. 10. 16. and yet hee departed not from the sins of his forefathers, v. 31. Thirdly, they have *reverence to Gods Ministers,* as *Herod* to *John Baptist,* Mark. 6. 20. *Herod knowing John to be a just and holy man, feared and reverenced him.* The fifth gift is an outward reformation of life: *the stony ground* receives the seed with joy, and brings forth some fruit, but it lasteth not: of such it is said, Heb. 10. 29. *They trod under foot the Sonne of God, and count the blood of the Testament an unholy thing wherewith they were sanctified:* that is, according to their profession and perswasion. And thus wee see what kinde of gifts an hypocrite may have, and yet never be saved.

Vses. 1. The consideration whereof must move us to looke unto our selves, that we have better things in us than these are: for here wee see wee may goe on to perdition, carrying the profession of Christ in our mouthes. And the rather is this to bee considered of us, because many looke to be saved who come short of *Simon Magus* in knowledge, and of *Saul, Ahab,* and *Judas* in humility; yea, and for faith, farre short of the Devill himselfe, who is said *to beleeve and tremble:* but how canst thou looke to bee saved, that in regard of grace, commest short of those which are now condemned?

Secondly, hence wee must learne to suspect our selves, and call our selves to a reckoning about our faith and obedience, and we must not flatter our selves herein: for these things beforenamed will not save us: many have had faith in some truth for some degrees thereof, and also good affections and other gifts; as wee have seene, who are yet for all this condemned.

Thirdly, seeing there be two sorts of men in the Church that shall be condemned, the one whereof have many worthy gifts; this must move us not to rest in these things, but to labour and strive to have our hearts rooted and grounded in the love of God in Christ, and to become new creatures in righteousnesse and true holinesse; and then shall we be as the wise virgins having the oyle of grace in the vessels of our hearts, which will never be quenched till we come into the marriage-chamber with our Bridegroome Christ Jesus.

The second part of the conclusion laid downe by our Saviour Christ is this, That some men professing the name of Christ in the Church of God shall be saved. And these persons are here described unto us by their effect or action, to wit, *The doing of the will of the father.* And because this is an infallible note of them that shall be saved, I will briefly shew what it is *to doe the Fathers will.* The Scriptures best expound themselves, Joh. 6. 40. *This is the will of him that sent me, that every one that hath seene the Son, and beleeveth in him, should have everlasting life.* 1 Thess. 4. 3, 4, &c. *This is the will of God, even your sanctification: and that you should abstaine from fornication; and that every one should know how to possesse his vessell in holinesse and honour,--that no man oppresse or defraud his brother, &c.* These two places of Scripture laid together, shew that the doing of the Fathers will standeth in three things, in *faith,* in *repentance,* and *new obedience:* faith is directly expressed in the place of *Iohn.* and repentance, which is a fruit of faith, as also new obedience, the fruit of them both, in the words of the Apostle *Paul:* for by *Sanctification* is meant repentance, and new obedience by the duties following:

For the first; in true saving faith there are three things required: *Knowledge, assent,* and *application.* By *Knowledge* I meane the right conceiving of the necessarie Doctrines of true religion, especially of those which concerne Christ our Redeemer. *Assent* is, when a man knowing this doctrine, doth further approve of the same as wholsome doctrine, and the truth of God, directing us aright unto salvation. *Application* is, when we conceive in our hearts a true perswation of Gods mercy towards us particularly, in the free pardon of all our sins, and for the salvation of our soules: example of this particular applying wee have in the Apostle *Paul,* Gal. 2. 20. who professeth thus, *Now live not I, but Christ liveth in me, and the life that I now live is by faith in the Son of God:* which what that is, he sheweth after, saying, *Who hath loved me, and given himselfe for me:* and without this particular application, neither knowledge nor assent can save us. In the sixth of *John* Christ propounds himselfe unto us as the *bread*

of

of life, and water of life: now wee know that food, unleſſe it be received, will not nourish the body: even ſo unleſſe wee doe by the hand of faith particularly receive and apply Chriſt unto our ſelves, all our knowledge and aſſent will be as food uneaten and undigeſted. It may bee ſaid that hypocrites have knowledge, aſſent, and a perſwaſion of Gods favour, and therefore this is not a ſure note of doing the Fathers will. I anſwer, an hypocrite (as *Simon Magus*) may have true knowledge of Gods Word, and give aſſent thereunto, and in regard of both theſe have true faith in ſome degree; yea, he may conceive a perſwaſion of Gods mercy in the pardon of his ſinnes, though falſly in preſumption upon falſe grounds and inſufficient. Now that a man may differne the truth of his faith and perſwaſion of Gods mercy, from that which is in hypocriſie, hee is to obſerve therein three things: the *beginning* of his faith, the *fruits* and the *conſtancie* thereof. The *beginning* of true faith, is hearing the Word of God preached, eſpecially the Goſpel: the Law going before as an occaſion or preparing-means, whereby a man comes to ſee his ſinnes and his miſerie thereby, and thereupon to deſire reconciliation with God in the pardon of them; and hearing the promiſes of mercy, to deſire faith whereby he may embrace the ſame, labouring againſt unbeleefe. This, though it be not a lively faith, yet it is the beginning of true faith, and no hypocrite hath the ſame ſoundly wrought in him. The *fruit* of true faith is a change of the whole man both in heart and life; making the heart contrary to it ſelfe, in moderating the naturall affections and paſſions thereof, and keeping them in compaſſe of true obedience, and cauſing a man in every eſtate to reſt contented with the will of God, as *Iſay* ſaith, *He that beleeveth ſhall not make haſte.* Thirdly, *conſtancy* in true faith is knowne by this, when a man relies wholly on God, even then when hee feeles no taſte of his mercy, but hath all tokens of his diſpleaſure. Every man will beleeve when he hath preſent ſignes and pledges of Gods loving favour, but true faith being *the evidence of things hoped for*, will make a man beleeve above hope as *Abraham* did: and being *the ſubſiſting of things not ſeene*, will cauſe a man to beleeve when he ſees no tokens of Gods mercy: and indeed, hee that lets goe the hold of Gods mercy when he is in diſtreſſe, may aſſure himſelfe he never had true faith: for the juſt ſhall live by faith in all eſtates, and will with *Iob*, truſt in God though he kill them.

The ſecond worke wherein conſiſteth the doing of the Fathers will, is to *repent of our ſinnes*: and this is a fruit of faith. In true repentance there be two things; the beginning, and the nature of it: The beginning of it is a godly ſorrow, when a man is grieved properly and directly, becauſe by his ſinne he hath offended God, who hath bin unto him ſo long a Father in Chriſt. This conſiſth repentance unto ſalvation not to be repented of, 2 Cor. 7. 10. and it ariſeth not ſo much from the feare of puniſhment, as from the conſideration of Gods mercy, making a man diſpleaſed with himſelfe for offending ſo loving a God, who hath beene ſo gracious and bountifull unto him in Chriſt. The nature of repentance ſtands in the change of the minde: when any perſon laies aſide the purpoſe of ſinning, and by Gods bleſſing and grace taketh to himſelfe a new purpoſe never to ſinne more. This is properly to repent, and if this be in truth, hence will follow the change of the will, of the affections, and of all the actions of the life.

The nature of repentance.

It may be ſaid, that an hypocrite may repent as *Iudas* did, Matth. 27. 3. and therefore this is not a good note of doing Gods will. *Anſw. Iudas* did repent: hee was indeed grieved for his fact, wiſhing with all his heart that it had never beene done: but this was nothing, his ſorrow was onely *worldly, ſtinging death*, as the Apoſtle calls it, 2 Corinth. 7. 10. ariſing from the horrour and feare of puniſhment, not from conſideration of Gods mercie: it was without true hatred of ſinne committed, without hope of mercy, or purpoſe to glorifie God by new obedience, and ſo was no true repentance.

New obedience.

The third worke wherein conſiſteth the doing of Gods will, is *new obedience*: and it is the fruit of both the former, whereby a man being indued with faith and repentance, doth according to the meaſure of grace received, endevour himſelfe to yeeld obedience to all Gods commandements, from all the powers and parts both of his ſoule and his bodie: and this I call *new*, becauſe it is a renuing of that in man, whereto he was perfectly enabled by creation. But here it will bee ſaid, that many who ſhall never be ſaved, have attained to reformation of life; and therefore this is not a true and ſufficient note of him that ſhall be ſaved. *Anſw.* True it is, many hypocrites have reformation of life, but yet they faile two waies; Firſt, their reformation is onely outward not inward, their thoughts, wills, and affections, ſtill remaine wicked and corrupt. Secondly, their obedience is partiall, onely to ſome of Gods Commandments, not to all: ſo *Herod*, hee would heare *Iohn* gladly, and doe many things, but yet hee would not leave his brothers wife. But true obedience, which proceedeth from true faith, hath theſe heads and branches; Firſt, the partie muſt *prove what is the good will of God*. Rom. 12. 2. Secondly, he muſt reſtraine his life from outward offence, which tend to the diſhonour of God, and ſcandall of the Church, 1 Theſſ. 5. 22. 1 Pet. 2. 11, 12. Thirdly, he muſt mortifie the inward corruptions of his owne heart. Fourthly, he muſt labour to conceive new motions agreeable to the will of God, and thence bring forth and practiſe good duties; ſo performing both outward and inward obedience unto God: and by theſe may a man differne

Branches of new obedience.

How to become cheerfull doers of the will of God.

the truth of his obedience: and thus wee ſee what profeſſors they be which ſhall be ſaved.

Vſes. 1. Now conſidering that ſalvation is promiſed to them that bee doers of Gods will, we muſt hereby bee exhorted to become more cheerefull in doing Gods will by faith, repentance, and new obedience: and to further us in this duty we muſt uſe theſe helpes: I. We muſt labour for a true perſwaſion of Gods mercy in the pardon of our ſinnes, and for the ſalvation of our ſoules: this being truly conceived, will urge a man to true obedience, whereby he may ſhew himſelfe thankefull to God for ſo great a mercie. II. Wee muſt conſider that wee are the Temples of the holy Ghoſt, which is a wonderfull dignity to a ſinnefull man: and in regard hereof, wee muſt ſtirre up our ſelves ſo to live, that we make not ſad the Spirit of God which dwelleth in us. III. Wee muſt conſider the bleſſings of God beſtowed upon us both in ſoule and body one by one: and this will move us to love God, which love we ſhall ſhew in keeping his commandements: for *this is the love of God, that we keepe his commandements*, 1 Joh. 5. 3. IV. Let us conſider the threatnings of God againſt ſinne, and his judgements upon them that live in ſinne, for every place is full of Gods judgements; and theſe will helpe to reſtraine our corruptions that they breake not forth into action. V. We muſt meditate on the word of God, and uſe fervent prayer unto God for his grace: for by this meanes *David* did notably ſtirre up himſelfe to faith, repentance, and new obedience, as wee may ſee at large in the 119. Pſalme.

We muſt goe beyond hypocrites in grace.

II. Vſe. In that many having faith, and repentance, and outward reformation of life in ſome degrees, ſhall never be ſaved, wee muſt labour to goe beyond all hypocrites in theſe graces: in faith we muſt not conteur our ſelves with a generall perſwaſion of Gods mercy, but wee muſt labour to conceive the ſame to be true and ſound touching the remiſſion of our ſinnes, and the ſalvation of our ſoules: we muſt looke that it have a ſound beginning, good fruits, and ſtedfaſt continuance; and for repentance, wee muſt labour to ſee that our ſorrow ariſe from the conſideration of the goodneſſe of God whom wee have offended; and that it breed in us a change of our mindes in the purpoſe of not ſinning: whereto muſt bee conformable the will and affections, and the whole man. And for new obedience, we muſt be as carefull in mind, will, and affections, as in the outward actions of our life to doe the will of God; and that in all Gods commandements.

III. Vſe. Many there bee that thinke their caſe good, becauſe they live a civill honeſt life, without wronging others openly or wittingly, which thing indeed is commendable; but yet farre ſhort of that which is required for ſalvation; therefore they muſt not truſt to theſe broken ſtaves of outward and common honeſty, though they bee good things in their kinde: for many there be that ſhall never come in heaven, which have had farre more in them than theſe things are: and therefore whatſoever theſe perſons be they muſt not reſt, till they finde ſome portion of true grace in their hearts, by vertue whereof they may plainly ſee themſelves gone beyond all hypocrites in the things that concerne ſalvation.

> V. 22 *Many will ſay unto mee in that day, Lord, Lord, have wee not by thy Name propheſied? and by thy Name caſt out devils? and by thy name done many great works?*
>
> 23 *And then will I profeſſe to them, I never knew you: depart from me ye that worke iniquity.*

In theſe two verſes Chriſt returnes to explane and confirme the firſt concluſion of the former verſe, concerning thoſe profeſſors that ſhall not be ſaved. The words containe two parts: Firſt, a deſcription of the perſons by their behaviour, v. 22. Secondly, a declaration of their condemnation, v. 23. For the firſt; theſe profeſſors are deſcribed by three arguments: I. by their number, *many*: II. by the time which they ſhall plead thus for themſelves, and ſtand on their profeſſion of ſervice done to Chriſt; *in that day*: that is, in that great and terrible day of the laſt judgement: III. by their gifts and qualities wherewith they were indued, *have we not in thy name propheſied? and by thy name caſt out devils, &c?*

Of the number that ſhall bee condemned.

For the firſt: the number of profeſſors which ſhall not be ſaved is great: *For many* (ſaith Chriſt) *ſhall ſay unto me.* Indeed wee are not able to ſay how many they bee which ſhall not be ſaved, for that is a thing proper to God: and yet the Scripture teacheth us that the number of thoſe which ſhall be condemned, is greater than the number of thoſe which ſhall be ſaved: for beſides that the greateſt part of the world in former times did never heare of Chriſt, here it is plaine that among the profeſſors of the name of Chriſt, many ſhall be condemned: and v. 13. *Many walke in the broad way to deſtruction, few in the narrow.*

Whereby wee are taught, firſt, that we muſt not frame our lives according to the example of the multitude, to live and doe as the moſt doe, becauſe the moſt ſhall be condemned: but we muſt ſtrive to enter in at the ſtrait gate, and to be of that little flocke unto whom the kingdome of heaven is promiſed.

Secondly, hence wee learne, not to content

our selves to live as most men and women doe that professe the name of Christ, but wee must labour to goe beyond the multitude in regard of the truth of our faith and repentance. It was not sufficient for the wise virgins to beare the name of virgins, to have lamps burning, and to goe forth to meet the bridegroome: for all these things did the foolish virgins also; but one thing more they had, which was the oyle of grace, whereby they were enlightened to goe with the Bridegroome into his chamber; which the foolish virgins lacking, were shut out of the doores and not admitted to come in, Matth. 25.

The second argument whereby these reprobate professors are disturbed, is the circumstance of time when they shall thus plead for themselves, why they should not be condemned, to wit, at the last day when they shall come to bee arraigned at the tribunall seat of Gods judgement. This is a point of great weight and moment, worthy all observation; that men not onely in this life and in death, but even at the last day should thus plead for themselves.

Hence wee learne, that many professing service to Christ, shall conceive in their mindes a perswation that they are the true servants and children of God: they shall live and die in this perswation; and yet for all this at the last judgement, they shall receive the sentence of condemnation. A thing deeply to be weighed of every one: And the consideration of it ought to teach us all to take heed of spirituall pride and selfe-love, whereby men flatter and deceive themselves in their estate, over-weening the good things they have, and fastly thinking that they have that blessing of God which indeed they have not. This must move us not onely to labour to be purged of this pride, but also teach us to suspect the worst of our selves, and to judge our selves severely in regard of unbeleefe and hollownesse of heart: for this will bee a meanes to make us escape the judgement of condemnation at the last day, which Christ shall pronounce against many of those that thinke themselves to be his servants.

Further, observe where Christ saith, *in that day*, he singleth out the day of judgement as a most terrible day. And saying, *they shall say unto mee*, hee makes himselfe the Judge of all the world in that day; and further pointing out their particular pleading for themselves, he gives us to understand that he is very God, who knoweth long before, not onely the speeches and actions, but the very secret thoughts and imaginations of all men that have beene, that are, or shall be, from the beginning to the end of the world.

These things laid together and well considered, must stirre up in our hearts a speciall dury, which the Apostle had learned, 2 Cor. 5. 11. *Knowing therefore the terrour of the Lord*: that is, not only in judgement to conceive, but also in heart and affection to bee perswaded of the terrible fearefulnesse of the last judgement; and in this regard not to content our selves with the gift of knowledge, and with an outward profession, but to labour for soundnesse and sincerity of faith, of repentance, and new obedience, both in heart and life. This was *Pauls* practice, in regard of the resurrection to this judgement, *He endeavoured himselfe to have alwayes a cleare conscience toward God, and toward man*, Act. 24. 16. And this duty is most necessary: for such is our ignorance and unbeleefe, that wee little regard the terrour of this day, but either thinke it shall not come, or though it doe, we shall scape well enough.

The third argument here used, is drawne from the gifts and qualities of the persons which make this plea for themselves: they are such as have propheſied *in the name of Christ, cast out devils, and done many great works in his name.* To *propheſie* here signifieth to teach the people of God, by expounding the Scripture, and applying the same to the consciences for their edification: and this office is called prophecie, to grace and commend the office of a Minister, because it was the principall duty of the Prophets themselves, thus to handle the word of God for the instruction and edification of Gods people, how soever at some time they did foretell unto Gods people things to come. And therfore he which hath this office, and dischargeth the same with good conscience, doth a worke no lesse honourable, than did the ancient holy Prophets.

By thy name. The *name* of Christ here signifieth two things: 1. appointment and commandement from Christ: men that preach the word of God, being rightly called thereunto, teach and preach in the name of Christ: for these whom the Church calleth lawfully, Christ himselfe calleth, and they preach by vertue of his name. Secondly, it signifieth to preach in the roome and stead of Christ, to preach that which Christ would preach, and in that manner also which Christ would use: 2 Cor. 5. 20. *We are embassadours for Christ, as though God did beseech you by us, &c.* And here wee may see a difference among the kindes of teaching which God requireth of men. Masters teach their servants; parents teach their children; and one neighbour and friend another: but all these differ from the teaching of the Minister: for he teacheth being called by Christ, and in stead of Christ: but the master teacheth not by like vertue, but onely by the right of mastership: the father by vertue of fatherhood, and one friend another by vertue of brotherly charity. And this sheweth the dignity of the calling of a Minister, and the weight of his office: no master, no father, or ordinary professor hath the like.

Cast out devils, and done very great workes. For the better understanding hereof, wee must intreat something of the working of miracles:

Matth. 7. verse 22.

What a miracle is.

God alone can worke miracles.

How men worke miracles.

What it is to propheſie.

What it is to propheſie in Christs name.

Miracles now ceased.

Excellent gifts without love are nothing.

cles: and first, we are to see what a miracle is. A miracle is not onely a strange worke done, but such a worke as is above the strength of all creatures, and beyond the whole power of created nature; for it is done by the power of God himselfe immediately, which is above the strength of all creatures: such a worke was the *staying of the Sunne*, Josh. 10. 12. and the *going backward of the shadow of the dyall*, 2 King. 20. 11. Secondly, the Lord God alone is the author of a miracle, who created heaven and earth; as *Davids* faith, *Thou art great, and doest wonderous things, thou art God alone*, Psalm. 86. 10. No Angel, nor other creature in heaven or earth, no not the manhood of Christ, though exalted above all creatures, is able to worke a miracle. How then will some say, doe these men plead their working of miracles? *Anſw.* Not as authors, but as instruments and ministers whom the Lord used in the working of them; for men worke miracles by believing, on this manner: First, they receive a speciall instinct and inward motion, that God will use them as instruments in the working of a miracle, if they pray unto him, and command the worke to be done; upon this instinct, they beleeve that if they pray to God and command in his name, it shall be done: and lastly, they pray, and command according to this instinct, and so the thing they beleeved is done. And thus is this speech to be understood, *Have wee not cast out devils, &c?* that is, thou hast put an extraordinary instinct into our minds, that if we prayed unto thee, and commanded the devils in thy name to depart, it should be done: this we have beleeved, and accordingly practised, and so have cast out devils, and done many great wonders by thy name. This gift of miracles doth not now befall the Church of God; all that the Church now hath (for ought I see) is the gift of prayer, joyned with fasting, which also must be conditionall, depending on Gods glory, the good of Gods Church, and of the party troubled: they may not pray absolutely for this worke of casting out devils, or for the doing of such like miracles, much lesse may they now give peremptory command for the being of them. If it be said, that Gods Church hath all needfull gifts, as well now as in former times: I answer, it hath all gifts needfull to their salvation, and therefore prayer in the Church serves now either to deliver the party troubled, or else to procure as good a blessing as deliverance is, which is patience and repentance. And thus wee see what manner of persons they bee that shall say Lord, Lord, and make apologie for themselves at the last day, and yet bee damned; namely, some that have been excellent preachers of the Word, and some that have had extraordinary power to cast out devils: and lastly, others that have wrought many strange cures and miracles by faith in Christs name.

Now hence we learne, first, that most excellent gifts will not availe to the salvation of any man or woman, unlesse they have true faith, sincere repentance, and new obedience, whereby they doe the will of God: for what an excellent gift is it to be able to teach and preach the word of God? what a rare thing is it to have heard Christ himselfe preach, and to have given him entertainment? and yet neither of these can save a man: Christ saith here, the apologie of preaching shall doe men no good, and the privilege of eating and drinking with Christ, and of hearing him teach in their streets, will nothing availe; Christ will say, I never knew you, Luk. 13. 26, 27. It is likewise an excellent earthly privilege to be allied unto Christ: and yet Christ preferreth spirituall kindred by faith and obedience farre before it, saying to one that told him his mother and his brethren stood without, desiring to speake with him, *Who* (saith he) *is my mother? and who are my brethren? and pointing to his Disciples, hee said, Behold my mother and my brethren: for whosoever shall doe my Fathers will, the same is my brother, and sister, and mother.* And with reverence it may be truly said of the Virgin *Mary*, that how soever it was a wonderfull privilege unto her to be the mother of Christ Jesus, yet if shee had not as well borne him in her heart by faith, as shee did in her body, she had never beene saved; and therefore *Paul* saith, *Though we had knowne Christ after the flesh, yet henceforth know we him no more: but if any man be in Christ, he is a new creature*, 2 Cor. 5. 16. and *in Christ neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love*, Gal. 5. 6.

Mat. 12. 47, 48, 49, 50.

Augustin. lib. de virginit.

The consideration whereof, must move us all to labour to become new creatures, and to get the graces of Gods children who are regenerate, even true faith, true repentance, and new obedience, and not to rest in other gifts though they be most excellent.

Againe, Students that have a great measure of knowledge and other excellent parts, as memory, languages, &c. must learne, not to be puffed up therewith, (*for knowledge puffeth up*, 1 Cor. 8. 1.) but withall to get the saving graces before named: for without a repentant and beleeving heart, all the gifts they have will never save them: nay, rather they must bee abased thereby, for without true saving faith, all other gifts be but as so many milstones, to presse them deeper into the pit of destruction.

Secondly, here note, that many learned preachers, who have soundly handled the word of God for the conversion of others, shall yet themselves be condemned, like to the Carpenters that built *Noahs* Arke, and yet were drowned in the flood. The consideration whereof, must teach all Ministers, according to the counsell of the Apostle, Act. 20. 28. *To take heed, first, unto themselves*, and then *to their flocke*: so *Paul* bids *Timothy, Take heed unto thy selfe and unto learning, continue therein: for in doing this, thou shalt both save thy selfe, and them*

that heare thee, 1 Tim.4.16. Secondly, to bee followers of *Paul* in the practice of mortification, *who did beat downe his body, and bring it into subjection, lest by any meanes after hee had preached to others, he himselfe should be a reprobate,* 2 Cor.9.27. Thirdly, the people of God are here also taught their duty: for seeing this fearefull judgement shall befall some Ministers of the Word, that notwithstanding their preaching, they shall be condemned; therefore Gods people must not rest upon the example of their Ministers lives, but cleave fast unto that wholesome doctrine, which they gather soundly and directly out of the word of God: his life and practice is no sure rule to follow, further than it agreeth with the word of God: and therefore *Paul* saith, *Be followers of me, as I follow Christ,* 1 Cor.11.1. But the Word is a true rule and square, and as many as walke according to this rule, *peace shall be upon them and mercy,* Galat. 6.16.

Fourthly, seeing some workers of miracles must also be condemned, this teacheth us not to trust them which bring unto us doctrines, because they are confirmed by wonders; for such as worke wonders may deceive themselves in the matter of their owne salvation, and therefore much more may they deceive us in this or that particular point of doctrine. Whereas therefore sundry points of Popery, as Purgatorie, Pilgrimages, invocation of Saints, and such like, are avouched to bee confirmed by miracles, (which no doubt were but forgeries, and lying wonders) yet let it be granted that they were true miracles, that proveth not that wee should beleeve them, because the word of God doth not confirme the same unto us; for beside that which is revealed and recorded in Scripture, we must receive no doctrine in religion, be it never so miraculously confirmed.

verse. 23. *And then will I professe to them I never knew you: depart from me yee workers of iniquity.* Here Christ setteth downe the just condemnation of those men which make an apologie for themselves at the day of judgement, and wonder at their condemnation: and with all he answereth them in that wherein they shal plead for themselves. The words containe three parts: I. a profession made by Christ to these men, *that he never knew them.* II. a commandement of Christ unto them, *Depart from me:* and III. a reason of the commandement, *Ye workers of iniquity.* For the profession of Christ; *Then,* that is, in the day of Judgement, at that time when men shall wonder at their condemnation; making apologies of their service to God; even *then,* saith Christ, *will I professe, &c.* In this phrase Christ alludeth to the fact of these hypocrites, for they professed the name of Christ, and did plead service done unto him; as if hee should say, Many in that day which have professed my name in the world, shall plead their service done to mee: but I will make another profession unto them, that is, I will make it

A cleere and manifest unto all the world, that I never knew them, and that their profession of me was in vaine.

The words of Christs profession are of great weight and moment, containing some difficultie in regard of the sense, which must bee searched out. The knowledge of God whereby he knowes his creatures is twofold; Generall and Speciall. Gods generall knowledge is that whereby hee understands and sees all things, both past, present, and to come: and in regard of this it is said, *All things are naked and open before his eyes with whom we have to do,* Heb. 4.13. And by vertue of this, Christ here foretelleth what shall be the apologie of some wicked men at the last day. And in regard of this generall knowledge, all men are knowne unto God, and the most secret actions of wicked wretches: Jer.32.19. *His eyes are open unto all the wayes of the sonnes of men, to give unto them according to their wayes, and according to the fruit of their workes.* The speciall knowledge of God, is that whereby hee acknowledgeth, approveth, and accepteth of his creature to be his, vouchsafing unto it his speciall favour: now this inlargeth not it selfe to all and every man (for some there be, on whom he will shew his favour, and of them it is said, *The Lord knoweth the way of the righteous,* Psam.1.6. others there be on whom he will not shew forth his mercie, and of them it is said, *The way of the wicked shall perish.* Which opposition sheweth what is meant by Gods knowledge of the godly. So likewise, Rom.11.2. *Will the Lord destroy his people whom hee knew before?* that is, whom hee approved and loved: and of this speciall knowledge hee speaketh in this place. *Never.* This word excludeth all time, as if he should say, I doe not now, neither ever did approve and accept you for mine owne; yea, even in that time when you professed me, preached, and wrought wonders in my name even then I say, I did not accept and approve of you.

From this forme of confession wee are to learne sundry points of doctrine: First, hereby is plainly confuted and overthrowne the opinion of some Protestants, who hold that Christ shed his bloud for all and every man without exception, and that in regard of Gods purpose and will he died for all men; for *Cain* as well as for *Abel,* for *Judas* as well as for *Peter,* and for them which shall bee condemned, as well as for them which shall be saved. But marke what Christ saith here to them that shall be condemned, I never knew you, nor approved of you for mine. But if Christ died effectually for all and every man in the world without exception, then he bought all and every man without exception, with the price of his bloud; and if that, then every one without exception is Christs; and those which are truly his, Christ will undoubtedly acknowledge for his owne. But here we see Christ will not acknowledge all and

Gods knowledge of his creatures.

1. Generall.

2. Speciall.

Universall redemption confuted.

God deales not harshly in denying redemption to some.

and every man to be his, and therefore undoubtedly hee did not purchase by the price of his bloud, all and every man to be his without exception. I deny not, but that Christ died for all men in the sense of Scripture; but the word of God never saith, that on Gods part, and in regard of the purpose of his will, Christ died for every man without exception. And whereas it is thought to be an hard speech, to say that God would have some particular men deprived of grace and redemption by Christ, let us well consider this one thing, and it will not seeme strange, no not in mans reason. God created man in his owne image, in righteousnesse, and true holinesse, and he gave unto him a blessed estate in an earthly Paradise, and that not onely for himselfe, but for all his posterity: for whatsoever he received by creation, hee received not onely for himselfe, but for his posterity, being then a publike man, and bearing the person of whole mankinde, both in the state of his innocency, and in his fall: whereupon *Adam* falling from that happy estate, all mankind being in him, fell with him, and so lost Gods image, and that good estate which they enjoyed by creation in *Adam.* Now consider this well, if God had never indued man with grace, nor given him meanes to come by happinesse, and yet had excluded him from all meanes of grace and happinesse, this indeed might have seemed hard; but considering that by creation hee gave man happinesse, and likewise ability to persevere in the same, if he would; is it any marvell, seeing all men have of themselves lost their owne felicity, that some should bee deprived of it for ever? nay, rather it is a wonder that all are not condemned which come of *Adam:* for God in his justice without all cruelty might have condemned every man: and indeed it is his endlesse mercy, that he hath given Christ to be a Saviour unto some, and that any are made partakers of this salvation by Jesus Christ.

Gods election and reprobation proved.

Secondly, Christ here saith of some, *I never knew you* yet speaking of others he saith, *I know my sheepe,* Joh.10.14. and againe, *I know whom I have chosen,* Joh. 13.18. and *Paul* saith, *The Lord knoweth who are his,* 2 Tim. 2.19. Now from these places we may gather, that there is an eternall worke of God, whereby he puts a difference and distinction betweene man and man, angell and angell, acknowledging some to bee his owne, and denying the same of others. If God himselfe had not avouched this in the Word, no man might have taught it; but being here plainly propounded, it is with all reverence to bee acknowledged and received: and that it may be the better conceived, two points are here to be handled: First, upon what ground and reason God doth know some to be his, and doth not know nor acknowledge others for his owne. Secondly, what is the fruit of this knowledge of God in man. For the first, why God should know some to be his, and not others, no other reason can be given, but Gods good pleasure alone: Matth. 11. 25. Christ setteth downe this distinction betweene man and man, saying, that *he Father hath hid the mysteries of the kingdome of heaven from some, and revealed the same to other:* now what is the cause hereof? *It is even so, O Father,* (saith he) *because it so pleaseth thee.* So, Rom.9.v.13. and 18. in *Iacob* and *Esau Paul* shewes this distinction of mankind, *I have loved Iacob, and hated Esau,* saith the Lord: neither did this difference come from their workes, either good or evill: for this difference God put betweene them, before *either of them had done good or evill:* but it is wholly ascribed to the will of God, *who will have mercy on whom he will have mercy, and whom he will he hardeneth.* This must not seeme strange unto us: we permit unto men to use their owne discretion in their owne affaires, and this is a sufficient reason to stop any mans mouth; *Is it mine owne, may I not doe with mine owne what I will?* Againe, in Princes Proclamations we shall meet our selves to this clause, (*It is our pleasure,*) so likewise, a man having a flocke of sheepe, may send some of them to the slatting for the slaughter, and others keepe for breed; this God permitteth unto man; and it is not counted crueltie amongst men: now if wee give this liberty unto man over the creature, why should we not much more give it to the Creator himselfe over man, seeing the basest and least creature is something in regard of man, but man is nothing unto God? and therefore though these mysteries cannot be comprehended by reason, yet even in reason we may see some resemblance of the truth and equity of them, which must move us with reverence to submit our selves unto the soverainge will and pleasure of God herein.

The ground of Gods predestination.

Foreseene workes are not the ground of Gods decree.

Upon this ground of difference and distinction betweene man and man, we may well be admonished to beware of the errour of some Divines, who thus define of Gods will touching mans estate; They say it is the first will of God, that every man in the world should be saved, if they would, and therefore (say they) hee ministers unto them all helpes both of nature and grace, whereby they may repent and beleeve if they will. And having laid downe this his first will, he then (say they) foresees that some men will not beleeve, nor persevere in the faith: and hereupon it is (in their conceit) that hee will not know some men for his owne. Againe, foreseeing that others will beleeve and persevere in faith, them hee knowes and acknowledgeth to be his; dealing herein like unto a good father that hath many sonnes, who would have them all to doe well, and to have each one a good portion; but seeing that some will not become frugall and obedient, hee changeth his minde, and doth disinherit them: or like unto a good Prince, who would have all his subjects to doe well; but seeing some to be

Matth. 7. vers. 23.

be rebels, hee is of another minde, and willeth their death. *Anſw.* But this opinion is a meere invention of mans braine; for whereas they ſay, that God by a ſecond act of his will acknowledgeth ſome for his owne, and not others: upon the foreſight of their faith and unbeleefe, whereas by his firſt will he would have all men to be ſaved, it is not true; for the firſt will of God is, to know ſome, and not to know others; the ground whereof is his good pleaſure alone, and no foreſeene workes in them. And therefore it cannot be that hee ſhould will all men to be ſaved equally, *Cain* as well as *Abel*, *Iudas* as well as *Peter*. Againe, their opinion confutes it ſelfe: for God foreſeemes faith and unbeleefe, becauſe he hath decreed the ſame, and his decree depends upon his owne will alone: and therefore unleſſe wee make the ſame thing in the ſame reſpect, both the cauſe and the effect, we cannot make foreſeene workes the ground of difference betweene man and man. Then their compariſons are not fit: a father would have all his children to doe well, and to enjoy his portion: true, and more than that, he would make all his children to doe well, if it lay in his power; neither would he diſinherit any, if it lay in his power to make them good: the change of his purpoſe is in diſinheriting his ſonne, and ariſeth from the impotency of his will, that cannot doe that he would. And the ſame muſt bee ſaid of the will of Princes toward their ſubjects: but if there ſhould bee ſuch a will in God to have all men ſaved, if he could ſave them; then undoubtedly all men ſhould be ſaved, *for who hath reſiſted his will?* nay, whatſoever the Lord willeth, that doth hee in heaven, in earth, and every where, Pſal. 115. 3.

A ſecond point to bee conſidered in the diſtinction of men, whereby God knoweth ſome to be his, and doth not acknowledge ſome others for his, is the fruit of this knowledge of God. It is an effectuall and powerfull knowledge, working mutuall and ſtrange effects in mans heart, towards God; for from this, that God knoweth ſome to be his, there followeth another knowledge in mans heart, whereby he knoweth God to be his God. So Chriſt ſaith, Joh. 10. 14. *I know my ſheepe, and am knowne of mine.* Looke as the Sun caſts downe his beames upon us, by meanes whereof we againe ſee the body of the Sunne; even ſo the knowledge of God, whereby hee knoweth us for his, worketh in our hearts a knowledge of God in us, whereby we know him for our God. So Gal. 4. 9. *Seeing yee know God, or rather are knowne of God:* ſo that the knowledge of God, whereby he knoweth us to be his, is the ground of our knowledge of him to be our God. Againe, in this knowledge of God, whereby he knoweth the elect, is contained his love towards them; for hee knoweth and accepteth of man, and therefore loveth him: and this brings forth in man love to God againe. *We love God, becauſe he hath loved us firſt.* 1 Joh. 4. 19. So likewiſe God by his knowledge chuſeth us to be his peculiar people: and hence comes our chuſing of God to be our God; for looke as the ſeale ſets a print in the wax like unto it ſelfe, ſo the knowledge of God bringeth forth ſuch fruits in us to God-ward, as therewith God beareth and manifeſteth towards us.

On the other ſide, there be ſome whom God never knew, and the fruits hereof in them, be the fruits of juſtice; God not knowing them, they know not God: and the fruits of this knowledge, as love, and giving their hearts unto God, they have not. Indeed the ſinnes which men commit, come not from this, that God knoweth them not, but from the corrupt will of man: and yet theſe wants of knowledge, of love, and faith to God, as they are puniſhments, come from this, that God doth not know, nor acknowledge men for his.

Now whereas this knowledge of God is powerfull in his Elect, to produce from them true knowledge, affiance, and love of God againe; wee are to be admoniſhed to labour to feele in our hearts theſe graces, which are the impreſſions and fruits of Gods knowledge of us, that by them we may be able to ſay, I know God to be my God, and Chriſt my Redeemer. Let us therefore labour to know God aright, and to love God in Chriſt, and in his members, by true love; and to chuſe the true God to be our God, beſtowing our hearts and affections on him: for by theſe graces we ſhall know certainly that God knoweth us, loveth, and chuſeth us for his ſonnes and daughters in Chriſt: becauſe theſe graces in us are the proper fruits of the knowledge and love of God towards us: even as wee may know the Princes broad ſeale by the forme of it in wax, though wee never ſee the ſeale itſelfe. And on the contrary, we muſt take heed of that heavy judgement of God, whereby men goe on without knowledge, love, and affiance in God; for theſe are frarefull tokens of his wrath, befalling thoſe whom hee never knew.

The Vſe. 1. Whereas God knoweth ſome men for his owne, and will not acknowledge the ſame of others, and that onely upon his will and pleaſure, we may ſee here a wonderfull and unſearchable myſtery; which firſt of all ought to ſtirre us up, not to plead with God, but in an holy reverence to wonder at, and to admire his unſpeakable power and ſoveraignty over his creature: Rom. 11. 32. *God hath ſhut up all under unbeleefe, that he might have mercy on all,* ſaith the Apoſtle. Now he doth not reaſon the caſe further, but there ſtayeth himſelfe, with an admiration of Gods wonderfull power and wiſdome, crying out, *O the deepneſſe of the riches, both of the wiſdome and knowledge of God, how unſearchable are his judgements, and his wayes paſt finding out!* ver. 33. 2. This muſt ſtrike our hearts with feare and trembling towards God in regard of his judgements: the Apoſtle *Paul* ſpeaking to the Gentiles of Gods ancient

ancient people, ſaith, *The Iewes are cut off through unbeleefe, and thou ſtandeſt by faith;* and thereupon makes this uſe to the Gentiles. *Be not high minded but feare,* Rom. 11. 20. 2. Hence wee are taught, not to ſooth up our ſelves (as uſually we doe) on hope of mercie in the death of Chriſt, without ſome ground hereof through true grace; but rather with feare and trembling, ſo long as wee have time, to labour in the meanes of ſalvation, which is Gods word, prayer, Sacraments, to be come true members of Chriſt, becauſe wee may deceive our ſelves with a vaine profeſſion: for though Gods mercie bee endleſſe in it ſelfe, yet it admits reſtraint to us-ward; and indeed ſhall never bee extended to all, nay not to many that in their life time made full account thereof in their vaine perſwations.

The reprobate never had true faith.

A third point here to bee obſerved is this; that ſuch as profeſſed Chriſts name here on earth, and yet after ſhall be condemned, never had true faith, nor true repentance, ſound love, nor hope; they might have ſome kinde of faith, I confeſſe, and many other excellent gifts; but if they had had true faith, thereby they ſhould have pleaſed God, and beene approved of Chriſt, and ſo at ſome time alſo, have beene accepted and acknowledged of him for his owne. For this wee muſt learne and hold as the truth of God, that where true faith, love, and hope are truly wrought, there they remaine for ever, at leaſt in the root: they may ſeeme for a time to be loſt, but yet never can bee quite extinct, *For the gifts and calling of God are without repentance,* Rom. 11. 29.

Fourthly, here it is plaine, that thoſe whom Chriſt will not ſave, hee never knew; hence it followes, that whom he knowes to be his, them hee will know to bee his for ever. This point muſt be remembred, becauſe it is the true foundation and ground of the ſalvation of mens ſoules: we are ſaid to be ſaved by faith, and by the word of God, yet only as by meanes, not as cauſes: but the only cauſe of our ſalvation, and of the meanes that brings us thereto, is *this knowledge of God,* whereby he accepteth and approveth us to be his owne.

Elect never fall away.

Hence wee may gather, that thoſe who are elect unto ſalvation, ſhall never periſh; for whom God once knowes to bee his, them hee knowes to be his for ever: and therefore Matt. 24. 24. it is made a *thing impoſſible that the elect ſhould periſh:* and the Apoſtle takes it for granted, that *the election of God is unchangeable,* Rom. 9. 11. remaining ever, according to his purpoſe. This knowledge of God, is *that foundation which remaineth ſure,* 2 Tim. 2. 19. The firſt grace of all is Gods favour, chuſing ſome men to be his of his meere good will; and this firſt grace, to whomſoever it is vouchſafed, remaineth for ever, admitting no change nor alteration, nor interruption. This doctrine muſt be underſtood, as the ſtay of our faith, and a ſure foundation of ſound comfort in any diſtreſſe: for true beleevers in time of affliction finde in themſelves much unbeleefe, and great proneneſſe to fall away from God. Yet here they have a ſure ſtay whereon to reſt, they muſt goe out of themſelves, and faſten their faith on Gods election, knowing hence, that though they be fraile and ſubject to fall away of themſelves, yet their ſalvation remaines ſtill grounded on the knowledge and election of God. So the Apoſtle *Paul* comforts himſelfe and the godly, Rom. 8. 32, 33. *It is God that juſtifies, who ſhall condemne?* and verſe 35. *Who ſhall ſever us from the love of God in Chriſt,* whereby he loveth us? And indeed, if a man have received true aſſurance of Gods favour, though but once in all his life; yet by that one light hee may aſſure himſelfe of his ſalvation upon this ground, that Gods love is unchangeable, though ever after he live in temptation; *For whom God loveth, he loveth to the end,* Joh. 13. 1.

Depart from me.] This is Chriſts commandement to thoſe whom hee never knew, though they profeſſed his name; and it is a moſt fearefull commandement, being all one with that, Matth. 25. 41. *Goe yee curſed into everlaſting fire.*

A motive to know and love God.

Now hence we may gather, that the ſecond death is properly a ſeparation from the comfortable fellowſhip of the Father, the Son, and the Holy Ghoſt; and withall, a ſenſe and feeling of Gods wrath in that ſeparation. This appeares by the contrarie, for life everlaſting ſtands in fellowſhip with God the Father, the Sonne, and the Holy Ghoſt. Now here a queſtion may bee asked, concerning the ſuffering of Chriſt; for our doctrine is; that hee ſuffered the ſecond death: whether then was he ſevered from God in his ſuffering? *Anſwer.* Chriſt our Saviour on the croſſe ſtood in our roome and ſtead, hee bare upon him the ſinnes of his elect, and for ſubſtance, the whole puniſhment due to the ſame, which was both the firſt and ſecond death: but yet concerning the ſuffering of the ſecond death, there remaines ſome difficultie. Touching it therefore wee muſt hold this ground, that our Saviour Chriſt ſuffered the ſecond death, ſo farre forth as the ſuffering thereof might ſtand with the union of his two natures, and with the holineſſe and dignitie of his perſon: and here theſe caveats muſt be marked:

How Chriſt ſuffered the ſecond death.

I. Caveat. That in his manhood hee endured a verie true ſeparation from the Godhead, and from his Father: yet not in regard of ſubſiſting and being, but of ſenſe and feeling only: and therefore hee cried, *My God, my God, why haſt thou forſaken mee?* having for a time no ſenſe of Gods favour, but only the feeling of his wrath and diſpleaſure.

II. Caveat. In his paſſion he did indure the ſorrowes of the ſecond death; he did not die the ſecond death, for then hee ſhould have beene overcome and utterly ſeparated from his father in ſubſiſting and being: but he ſuffered the ſecond death, and in ſuffering overcame it; as a

man may be at the point of death, and feele the paines of the first death, and yet recover.

III. Caveat. Christ endured the paines of the damned, yet not in that manner which the damned doe; for hee endured them on the crosse, they in the place of the damned; Christ suffered them for a while, they endure them for ever; Christ suffered the second death, yet so as it prevailed not against him; but the damned are overwhelmed of it, it prevailes over them, and causeth them to blaspheme God: now their blasphemie increaseth their sinne, and their sinne causeth their torments to bee multiplied for ever. This Doctrine is suitable to the word of God, and to reason: for in mans reason, the death of the body could not bee a remedie to such persons as are condemned to a double death both of bodie and soule.

Vses. 1. Seeing the second death is a separation of man from God for ever, wee must labour in this life to have some true fellowship with God the Father, the Sonne, and the Holy Ghost: that having it once, wee may enjoy the same for ever. This fellowship we shall come unto in the right use of the Word and Sacraments, and Prayer; for in the Word and Sacraments God condescends to speake unto us, and to deale familiarly with us, and in Prayer wee talke with God.

II. Vse. Note also to whom this commandement is spoken, *Depart from me*, namely, to such as come neere unto God with their lips, but yet keepe their hearts farre from him: in consideration whereof wee must not content our selves to professe the name of Christ outwardly, but wee must draw neere to God with all our affections, our love, joy, feare, and confidence, and yeeld obedience to his commandements; so shall wee escape this fearefull commandement of finall departure from him.

Yee workers of iniquitie.] This is the reason of the commandement: for the better understanding whereof this question must bee handled: How these men, that make such profession, can bee called workers of iniquitie: many of whom undoubtedly, lived in a civil & unblameable life outwardly, and could not bee charged with any horrible capitall sinnes. *Anſ.* There bee many great sinnes for which men may bee called workers of iniquitie, and be as vile in the sight of God as the murtherer and adulterer, though for outward life they be unblameable: as first *hypocriſie*, which is proper to the professors of religion, when as they content themselves to hold religion outwardly, but yet doe not bring their hearts, nor conforme their lives to their outward profession. Secondly, to professe love and worship to God, and yet not to performe duties of love and mercie unto men: for wee must love and serve God in the workes of brotherly love. Thirdly, to have the heart addicted to this or that sinne or sinnes; whether secret or open, in regard of the world, it skilleth not: for this is to bee a worker of iniquitie in Gods sight, when the heart taketh a settled delight in any sinne. And they are not so called because their iniquitie is always outward and seene to the world. Lastly, all the sinnes of the first Table, especially the sinnes against the two first Commandements, as not to know God, nor to love God, or to trust in him above all, not to worship him in heart and life together; these are all works of iniquitie, greater than the sinnes of the second Table in their kinde: and in regard of these also, professours are called *workers of iniquitie.*

Christ marketh the most secret sinn.

Vses. 1. Whereas Christ calleth those professours, *workers of iniquitie*, whose profession covered their sinnes from mens sight; wee may note, that Christ is a veric strict observer of mens wayes, even of the most secret sinnes, which appeare not to the world: though men may bee deceived by professours in this world, yet Christ cannot bee deceived, but at the last day of judgement hee will finde them out what they be. Many deceive themselves with a perswasion of mercie, because Christ is a Saviour, and so presume to goe on in sinne; but they must know, that Christ is also a severe Judge, who doth straitly observe mens sinnes, and will condemne the workers of iniquitie, as well as pardon them that repent: and therefore we must not flatter our selves to live in sinne, because hee is a Saviour; but rather feare to sinne, because he is a severe Judge against all iniquitie.

How Christ esteemes a godly life.

II. This shewes that Christ preferres an honest and godly life above most worthy gifts, even before the gifts of Prophecie and Miracles; and therefore our principall care must bee, to frame our hearts and lives to true obedience unto our God in all his Commandements.

A strong motive to repentance.

III. This must stirre us up to true and unfained repentance. If wee have not yet repented, it must move us to begin it: if wee have repented, we must doe it more; for Christ will pronounce a fearefull sentence of condemnation upon many professours, because they live in sin, though they have prophesied in his name, and cast out Devils, and done many great workes; yet because they have beene in heart addicted to some sinnes, hee shall say unto them at the last day, *Depart from mee*, and, *Goe yee cursed into everlasting fire.* The horrour whereof, seeing Christ hath so long before made it knowen unto us, ought to move us to humble our selves, to turne unto God, and to breake off the course of our sinnes, even in the purpose of our hearts. And if wee will not now tremble and turne, the day will come when wee shall heare a fearefull commandement, and obey it, and not bee able to turne from it: but if wee shall now turne to God by true repentance and new obedience, wee shall in that day heare the blessed voice of absolution upon our selves, when as the fearefull sentence of condemnation shall be pronounced upon others.

IV. Whereas many men shall be condemned,

Purge the heart from a purpose of sinning.

ned, because in heart they have beene addicted to some open or secret sinnes, wee must in the feare of God labour to purge our hearts from all sinne, so as wee bee not addicted to any one sinne, with purpose to live therein: yea, wee must labour to turne our selves from every evill way, from sinnes in thought, in affections, in behaviour and actions. The purpose of our heart must be, not to live in any one sinne, so as if we fall, wee may yet truly say, it was against our purpose and intent: and therefore we must labour to be renued in the spirit of our minds, even in the most secret part of our soules. It is not enough to leave sinne when it leaves us, by reason of weaknesse, or want of opportunitie: thus doth many an aged man, who having lived in lewdnesse and lust all his youth, doth at length, by reason of weaknesse in old age, leave those sinnes in practice; but yet his heart is still addicted to them, and therefore even then, when hee cannot goe without a staffe, will hee take great delight in rehearsing and remembring the trickes of his youth. Now this man hath no repentance: for his delight in the remembrance of sinne past, is all one before God, as if he had lived still in the practice thereof: our prayer therefore must be with *David*, to the Lord continually, that hee would *incline our hearts unto his commandements, and not to covetousnesse*, or any other sinne, Psal. 119. 36.

v. 24 *Whosoever then heareth of mee these words, and doth the same, I will liken him to a wise man which hath builded his house on a rocke,*

25 *And the raine fell, and the floods came, and the winds blew, and beat upon that house, and it fell not: for it was grounded on a rocke.*

Conclusion of Christs Sermon.

After the delivery of many notable instructions in this Sermon of our Saviour Christ, wherby hee hath sufficiently shewed himselfe to bee the true Prophet and Doctor of his Church: in this verse, and those which follow, to the 28. he comes to lay downe the conclusion of this excellent Sermon, wherein hee doth stirre up his hearers to a notable dutie; namely, that they should not make light account of his Doctrine, contenting themselves barely to heare, reade, or to learne the same; but further, to goe about the practice thereof in their lives and conversations. And for the effecting hereof, hee layes downe here at large, the fruit of true obedience to the Word. In this conclusion are these points contained: I. A maine dutie to be done of all his hearers; that is, *to heare and doe the words of Christ: Whosoever heareth these my words, and doth the same.* II. The propertie of this dutie; *it is a note of great wisdome: I will liken him to a wise man, &c.* III. The fruit of this dutie: *Safetie and securitie against all perils of bodie and soule*, in the 25. verse: all which are amplified by their contraries, in the 26. and 27. verses, as we shall see in their place.

The duties of every good hearer.

The first point is the maine dutie of every good hearer, namely, to joyne practice with knowledge of the word of Christ. This dutie is oft urged upon us by the Holy Ghost, Rom. 2. 13. *Not the hearers of the Law, but the doers thereof shall be justified before God:* And Saint *James* stands long on this dutie, Jam. 1. 22. *Be yee doers of the Word, and not hearers only, deceiving your owne soules:* which after he enforceth both by the vanitie of hearing without doing, v. 23, 24. and by the blessing that accompanies obedient hearing, v. 25. and Luk. 11. 27, 28. when a woman in admiration at Christs Doctrine, pronounced *her blessed that bare him*; Christ answered, *Nay, rather blessed are they that heare the word of God, and keepe it.* And in the Parable of the Sower, Matth. 13. there are foure kindes of hearers, three bad, and one only good, who doe heare, know, receive, embrace the word of God, and withall bring forth fruit plentifully. And naturall reason may perswade us of the weight of this dutie; for the best learning that men have in humane things is to little, or of no use, without practice: much lesse can divine Doctrine then profit a man without obedience be joyned therewith.

Vse. The consideration hereof must move us to pray to God the Father in the name of Christ, that he would vouchsafe his Spirit unto us, whereby our hearts might be inclined, disposed and bent to an unfained love and obedience of Gods precepts, delivered in his holy Word, because it is our dutie to live in the practice of that wee heare. Yea, wee must pray so to performe obedience in our life, that our consciences may not only not accuse us, but also excuse us before God in regard thereof; or at least, in regard of our true endevour and desire to obey. This dutie being practised, will minister true comfort unto us in time of distresse, yea, in the fearefull case of death it selfe. Hereby did good King *Hezekias* comfort himselfe at his death, *that he had walked before the Lord with an upright and perfect heart*, Isay 38. And the word of God is plaine for this comfort, *If our hearts condemne us not, then wee have boldnesse towards God*, 1 Joh. 3. 21. allwayes provided, we have a good understanding of our dutie to God, for an ignorant conscience will falsly excuse.

Conscience hearing wants understan.

II. Point. The propertie of this dutie. It is a part of great wisdome, for he that heareth and obeyeth, is the only wise man; *I will liken him* (saith Christ) *unto a wise man.* This point is likewise with care to bee remembred, that the

hearing and doing of the word of God, is a speciall part of true wisdome: this is notably verefied in the 32. Psalme, which is intituled *Davids learning*; and indeed it is a notable Psalme of learning, containing the summe of all religion; which *David* bringeth to these two heads, his repentance and new obedience. So Deut. 4. 6. the peoples obedience to Gods commandements, is counted by *Moses* their wisdome: and for this cause hee there saith, *They shall bee counted the wisest people under Heaven*, because they served and obeyed the true God: to which purpose it is said, *The feare of God is the beginning of wisdome, a good understanding have all they that doe thereafter*, Psal. 111. 10.

Hence we learne these instructions: 1. All Superiours, Magistrates, Masters, and Parents, are bound to go before their inferiours in wisdome, as they are above them in authoritie; and therefore considering obedience is true wisdome, everie Superiour ought to goe before his inferiours in obedience to Gods Commandements: for this only is true wisdome, without which all other wisdome is but folly and madnesse.

2. Hence all Students that professe themselves to seeke for wisdome and learning, are taught especially to give themselves to learne and obey the will & Commandements of God; for this is true wisdome, both before God and man. And it is a great blemish and disgrace for any man of knowledge, to lead a loose & dissolute life; this argues their want of Gods feare, which is the verie ground of true wisdome.

3. This gives a good caveat to ignorant persons, who perswade themselves they may continue in their ignorance, because they are not book-learned; but they deceive themselves, for obedience is true wisdome; and therefore they must labour for so much knowledge as will bring them to this wisdome here commended.

Now to come more specially to this true wisdome, we must search out wherein it lieth. This is expressed in these words, *which hath builded his house on a rocke*: which S. *Luke* setteth downe more largely, chap. 6. 48. saying, *he digged deepe, and laid his foundation on a rocke*. In which words, three parts of this wisdome are propounded: 1. *to dig deepe*: 2. *to make choice of a rocke for a foundation*: and 3. *to build thereon*. The *builder* is the professour of the name of Christ; and this *digging deepe* to finde out a sit foundation, signifieth thus much; that hee that would make sure his owne salvation, must come to a deepe search and examination of his owne corrupt heart, that hee may know the iniquitie thereof: as also hee must renounce himselfe and his pleasures; and whatsoever may hinder him in this building hee must cast out: for without this deepe search and ransacking of the heart, there can bee no sure foundation laid, nor certaintie of salvation attained.

The second point of this wisdome, is to chuse a foundation to lay our salvation upon; and that is *the rocke Christ Jesus himself, true God and man, hee is the chiefe corner-stone, on which the whole building is coupled*, Ephes. 2. 20, 21. *Neither is there salvation in any other: for among men there is given no other name under Heaven, by which wee must be saved*, than Christ Jesus only, Acts 4. 12. and *no other foundation can any man lay, than that which is already laid, which is Jesus Christ*, 1 Cor. 3. 11. Christ is the *rocke and corner-stone*, and true Christians are *living stones built upon him*, 1 Pet. 2. 5. As for our works, they are fruits, but no part of this foundation, unlesse to them that build on the sand, like foolish builders.

Thirdly, having found a good foundation we must build thereon. Our soules and our salvation must be builded on Christ. This is done by our faith in Christ: for as mutuall love joynes one man unto another; so true faith makes us one with Christ: Eph. 3. 17. the Holy Ghost saith, that *Christ doth dwell in our hearts by faith*: and Psal. 125. 1. *He that trusts in the Lord, is as mount Sion that cannot be removed*. Yet here two cavets must bee remembred; *1.* That Christ is a rocke, yet not everie way that man frames in his owne heart, but only so as hee hath offered himselfe in the promise of the Gospell, which is the word of the covenant of grace. And for this cause wee must labour that this word of Gods grace may bee rooted and grounded in our hearts by faith: for it is all one to beleeve in Christ, and to beleeve the Word that reveales Christ unto us, so faith our Saviour, *He that refuseth me, and receiveth not my Word, hath one that judgeth him*, Joh. 12. 48. And, *If yee abide in me, and my words abide in you*, Joh. 15. 7. Wee therefore must be like the good ground: for as it receives and keepes the good seed, so doth the good heart receive and keepe the word of grace, which being rooted in our hearts keepes us united unto Christ, and therefore it is called the *ingraffed word*, Jam. 1. 21. which being mingled with faith in our hearts is profitable, for it knits us fast to Christ, and makes us grow up in him unto perfection. *II. Caveat.* We must set all the maine affections of our heart on Christ: for hereby must we shew forth our faith. We must so esteeme and love Christ, as that in regard of him *we count all things losse, and dung*, with the Apostle; yea, we must so delight in Christ, that we desire him wholly, and receive nothing into our hearts but Christ alone. *Thomas* desired but *to put his finger into his side*, but we must goe further, and desire to have our soules washed in the blood that issued thence, and to have our hearts possessed by his Spirit, whom hee giveth to his Church.

Vse. Seeing Christ Jesus is the rocke of our salvation, our dutie is to have our hearts rooted and founded on Christ. They which be as the stony ground, heare and receive the Word, and it takes some rooting in them, and brings forth some fruit: but as the rooting is not deepe,

so the fruit is never ripe, and therefore when heat commeth, it withereth: so it is with professors; a man may be one in name, and bring forth some fruit of the Word which hee heares, and yet be deceived in the matter of his Elvation, because he is not rooted and founded in Christ. This is the point which *Paul* stands much upon in sundrie of his Epistles: for shew of grace will not serve the turne. Indeed in these happie dayes of peace any grace makes a man seeme to be a Christian: but when the parching heat of persecution comes, unlesse we be thorowly rooted in Christ, wee shall never continue to the end, nor bring forth fruit with patience.

III. Point. The *fruit* of this true obedience, in which men by faith build themselves on Christ Jesus, is securitie and safetie against all temptations of the Devill, the flesh, and the world: meant by *the standing of the house that was built upon the rocke, notwithstanding the falling of the raine, the beating of the floods, and the blowing of the winds*, vers. 25. A most notable fruit which nothing else but true obedience can procure unto us: wealth cannot minister this comfortable securitie; nay, the more wealth, oftimes the more trouble; and unto many, riches are the causes of a fearefull downefall. No strength of man, nor power of any Princes can procure this safetie, and yet Christ vouchsafeth the same to them that heare his Word and keepe it.

The consideration hereof, must move us to bee most willing and readie to performe obedience to that holy word of God, which wee reade and heare: for such a benefit comes by it, as no creature in the world can procure besides: and the rather wee must inure our selves hereto, because our sinnes deserve an end of these happie dayes of peace, and we may justly looke for the black dayes of persecution, which when they come will surely bee our ruine, unlesse in these dayes of peace we heare the Word and doe it.

Secondly, from this fruit of true obedience wee may gather, that hee which once hath true faith in Christ rooted in his heart, shall never lose the same either wholly or finally, but shall continue therein unto the end, and enjoy the fruit thereof for ever. For by faith a man is truly built on Christ, as on a most sure foundation, so as neither temptations nor persecutions can drive him off: though they may assault and shake him, yet they can never throw him down: but if a man might quite lose his faith, then might hee bee beaten downe that is built on Christ, which thing this Text denieth.

Lastly, this teacheth us, that he that is built on Christ by faith, must looke for fearefull trials and temptations: for hee is like an house built on the sea banke, against which wind, and raine, and waves, doe all beat and rage. Gods children must not looke to goe to Heaven in ease, but they must wait for trials and temptations comming hand in hand, as wind and raine, and wind and wave commonly doe: and therefore the more carefull and earnestly must wee labour, to bee surely grounded on Christ, that though they assault us, yet they may not throw us downe.

v. 26 *But whosoever heareth these my words, and doth them not, shall be likened unto a foolish man, which hath builded his house upon the sand:*

27 *And the raine fell, and the floods came, and the winds blew, and beat upon that house, and it fell, and the fall thereof was great.*

In these verses our Saviour Christ layeth downe foure other points contrarie to the former, belonging to an evill hearer. The I. is the fault and bad practice of an evill hearer; *to heare Christs words, and not to doe the same*: II. the propertie of this vice: it is *a point of extreme folly*: III. the practice of this folly: *in building upon the sands*: IV. the fruit and issue of this building: *fearefull ruine and destruction*. Of these in order.

I. Point. The practice of a bad hearer, from which Christ would terrifie all men in this place is, *To heare, and not to doe*. This is no small fault. The ground that receiveth seed and raine, both in measure and season, and yet bringeth forth either bad fruit, or none at all, is by all men condemned for bad ground; the Apostle saith, it *is neere unto cursing, whose end is to be burned*, Heb. 6. 8. The waters that come and issue from under the threshold of the Sanctuarie, Ezek. 47. 1. whereby is meant the word of God, when they come into any ground they are of this nature, if they make it not fruitfull they *turne it into barrennesse*, vers. 11. A subject that knowes his Princes will, and doth it not, is indeed no better than a Rebell: how much more then is hee that heares the Word and Doctrine of salvation by Christ, and yet makes no conscience to doe the same, to bee judged for bad and barren ground, yea, for a Rebell against God himselfe. 1 Sam. 15. 23. *Samuel* telleth *Saul*, that *rebellion is as the sin of witchcraft, and transgression is wickednesse and idolatrie*: And the reason is plaine, for they that submit themselves to heare Gods word, are sundrie wayes bound to performe obedience. First, by the law of creation, as they are Gods creatures. Secondly, by the law of redemption, as they are Christs servants, bought by his most pretious bloud. Thirdly, in regard of their Adoption,

Adoption, as they are, or at leaſt hold themſelves to be his children in Chriſt: and fourthly, in regard of his mercifull providence whereof wee have daily experience: in regard of all theſe wee ought by way of thankfulneſſe, to ſhew our ſelves obedient unto his Word. And therefore he that heares the word of God, and will not doe the ſame, ſinneth grievouſly againſt God, which in it kinde God hateth as the ſinne of witchcraft. Now this ſinne of diſobedience is a common ſinne: Wee are all hearers, but where almoſt is the man that anſwerably is a doer? Men content themſelves with the bare action of hearing, like unto the Papiſts, who thinke God is well ſerved with the worke done: but the principall thing wee omit, which is the treaſuring up of Gods word in our hearts, that upon juſt occaſion wee might practiſe the ſame: yea, which yet is more lamentable, men are ſo farre from yeelding conſcionable obedience to the Word, that the endevour thereunto is commonly judged ſuperfluous niceneſſe and curious preciſeneſſe: but this ſinne of hearing and not doing, will bring many fearefull judgements upon us, unleſſe by true repentance it bee cut off.

A

II. Point. The propertie of this bad practice. It is a point of great folly: *He that heareth and doth not, ſhall be likened unto a fooliſh man.* This the Author of all wiſdom Chriſt himſelfe avoucheth: and the Holy Ghoſt by S. *Iames* doth notably deſcribe this part of folly; *They that be hearers and not doers, deceive themſelves, being like unto a man that beholdeth his naturall face in a glaſſe:* either to ſpie out ſome ſpot, or diſcerne his owne countenance; *but when he hath conſidered himſelfe, he goeth his way, and forgetteth immediately what manner of one he was.*

B

C

Againe, this folly will further appeare in this: if a man ſhould ſhew forth great parts of wiſdome in ſundrie things pertaining to his bodie, and yet faile in the maine point of all, everie man would count his wiſdome but folly: Now ſuch are all they that heare the word of God, and doe it not: they ſhew ſome parts of wiſdome in comming to heare, and in ſeeking to underſtand: and yet if they come not to practiſe, they faile in the maine point of their ſalvation, which indeed ought to bee ſought for in the firſt place.

D

I. By this we may ſee how to correct and reforme our fooliſh conceit wee have of men in the world. Wee thinke of thoſe that have worldly wiſſome to bee able to goe beyond others in the greater affaires of this life, that they are the only men, deſerving beſt place of government both in Church & Common-wealth: But we muſt know, that theſe men, though they have never ſo good heads for the things of this life, yet if they faile in the knowledge of this dutie to God, or in the practice thereof, are here by our Saviour Chriſt noted with the brand of folly. The rich man in the Goſpell had notable foreceaſt for the augmenting of his wealth: when his ſubſtance increaſed, hee could pull downe his barnes and make them greater, but yet becauſe hee failed in the maine point of his ſalvation, he is noted for *a rich foole*, Luk. 12.20. And therefore in all ſorts and eſtates of men, he is the wiſeſt, who hath grace to know, and anſwerably to obey the will of God.

A motive to obedience.

II. This muſt excite us to a carefull endevour after true obedience to God in all his commaudements. Wee all deſire to bee freed from the reproach of folly among men, and wee take it for a great diſgrace to bee counted fooles: well, if we would avoid this ignominie indeed, let us bee willing to heare, and carefull to obey the word of Chriſt, both in thought, word, and deed: otherwiſe, let men judge as they liſt, God will account us fooles.

III. Point. The practice of this folly, which conſiſts in this; that *he builds his houſe upon the ſands:* whereby is ſignified another thing concerning the ſoule; namely, to build our ſalvation upon inſufficient foundation; and that doth everie hearer of Gods word that makes not conſcience of obedience: for profeſſion is as it were the erecting or rearing of an houſe: and the not performing obedience withall, is the ſetting of this houſe upon the ſands. There be three ſorts of men that thus build upon the ſands: I. The Papiſt that will be juſtified and ſaved by Chriſt: but yet withall hee muſt have works of grace to concurre for the increaſe of his juſtification, and for the accompliſhment of his ſalvation. Now this is to build upon the ſands, when wee joyne workes with Chriſt in the matter of ſalvation: for though Chriſt be a ſure rocke in himſelfe, yet if we will fortifie him by our works, we fall from this rocke into perdition, and our foundation is no better than ſand. Gal. 5.2. *Behold I Paul ſay unto you, that if you be circumciſed, Chriſt ſhall profit you nothing:* and v.4. *Yee are fallen from Chriſt, whoſoever will be juſtified by the Law:* In which places the Apoſtle labors to overthrow the opinion of the Galatians learned of the falſe Apoſtles, which was, to joyne works with Chriſt in the matter of juſtification: Rom. 9. 22. *Chriſt became unto the Iewes a rocke of offence, when as they would be ſaved by the works of the Law.*

Who build on the ſands. I. Papiſts. Concil. trid. ſeſſ. 6. cap. 9. 10. 16.

A ſecond ſort that build upon the ſands, are the common Proteſtants; by whom I meane ſuch as beare the name of Chriſtians, and yet reſt themſelves contented and ſatisfied with their civill lives; thinking, that becauſe they abſtaine from outward evill and groſſe ſins, and doe no man wrong, therefore God will hold them excuſed: whereupon they profeſſe religion more for obedience to the lawes of men, than for conſcience to God. But this will not ſerve the turne, theſe men though they profeſſe Chriſt outwardly, yet in deed they denie him: for by their courſe (though it may be they thinke not ſo) they will needs become ſaviours, and ſo Chriſts unto themſelves: which thing they doe, when as they ſtay themſelves on their owne

2 Common Proteſtants.

owne civill life. The Scribes and Phariſees for outward actions were very godly, and many of them lived unblameable: but yet Chriſt ſaith to his diſciples, Matth. 5.20. *Except your righteouſneſſe exceed the righteouſneſſe of the Scribes and Phariſees, ye cannot enter into the kingdome of heaven.* And *Paul* goes ſomewhat further, ſpeaking of himſelfe when he was an Apoſtle, 1 Cor. 4.4. *I know nothing by my ſelfe, and yet am I not thereby juſtified.* This was a notable thing, for a man to walke ſo uprightly in his calling, that his owne ſanctified conſcience could not accuſe him of any offence therein, either againſt God or man; and yet this is nothing in the matter of juſtification, wherein the righteouſneſſe of the whole law muſt bee fulfilled, which cannot be done by the obedience of ſanctification, which is not perfect in this life: and therefore *Paul* deſires, not to be found of God therein, Philip. 3.9. much leſſe by civill righteouſneſſe, which conſiſting onely in outward behaviour, may be in thoſe that never have the ſpirit of grace to renue their ſoules, as the Apoſtle witneſſeth of the Gentiles, that *ſome of them doe by nature the things contained in the Law:* that is, outwardly: But without the ſpirit they are none of Chriſts, *for he that hath not the Spirit of God is none of his,* Rom. 8.9. neither can poſſibly enter into the kingdome of God: for *except a man be borne againe of water, and of the holy Spirit,* that is, be regenerate by the holy Ghoſt, *he cannot enter into the kingdome of God.*

John 3.5.

3 The more forward Proteſtant.

The third ſort of thoſe that build upon the ſand, is the Proteſtant that is more forward in religion than the former: I meane ſuch as doe heare the word of God ordinarily, and receive it with joy, bringing forth ſome good fruit thereof. It had beene hard, I muſt confeſſe, to have called ſuch men fooliſh builders, without good warrant out of the Word. But Jeſus Chriſt hath revealed them to be ſuch as build upon the ſand: for in the parable of the Sower, Luke 8.13. *They that receive the ſeed in ſtonie ground, are they which heare the Word, and incontinently with joy receive it: but they have no roots, which for a while beleeve,* there is ſome fruit, *but in time of temptation they goe away:* of ſuch S. *Iohn* ſpeaketh, John 6.66. *From that time many of his diſciples went backe, and walked no more with him.* They were his followers, and heard him gladly, or elſe they ſhould never have beene called his Diſciples, but their going backe doth plainely, diſcover their ſandie foundation: of ſuch alſo he ſpeaketh in his Epiſtle, *They went out from us, but they were not of us:* for a time they profeſſed Chriſt, and ſo were among the faithfull, but when trouble and perſecution came, becauſe of the Word, then they went away, wanting true humilitie and ſound faith, whereby they ſhould have beene built upon Chriſt; which want in time of peace they could not eſpie.

1 John 2.19.

Vſes. I. Seeing that men which heare and receive the word of God with joy, may build on a ſandie foundation, we muſt not content our ſelves herewith, but further pray to God for this one bleſſing, that he would write his word in our hearts by the finger of his Spirit, as he writ the Law on tables of ſtone in Mount Sina: for our hearts are deceitfull, as the Prophet ſpeaketh, and in the time of peace will counterfeit grace, which in time of triall will vaniſh away as the Miſt before the Sunne. Now God hath promiſed this bleſſing to his Church in the new Teſtament, Jere. 31.33. *After theſe dayes, ſaith the Lord, I will put my Law in their inward parts, and write it in their hearts:* and Chap. 32.40. *I will put my feare in their hearts, that they ſhall not depart from me.* This therefore we muſt pray for, that the word which we heare may enable us to obedience in the time of peace, and arme and ſtrengthen us againſt temptation in the day of triall, and ſo become the power of God to our ſalvation.

Jerem. 17 9.

II. This muſt move us to looke unto the deceitfulneſſe of our hearts. The caſe is weighтie, reſpecting the eternall ſtate of our ſoules, and yet through ſpirituall guile may we eaſily deceive our ſelves herein: for who would not thinke himſelfe to be in a good caſe, when he doth receive the word with joy, and bring forth ſome fruits thereof? This indeed is a good ſtep towards grace, but if we goe no further we deceive our ſelves, this will not ſerve our turne in the time of triall: as yet we are but thoſe who receive the ſeed on ſtonie ground: the graces which we make ſhew of, will be like the graſſe on the houſe top, which withereth in the blade before it ſhoote forth. Wherefore wee muſt looke well to our ſoules, that in our profeſſion we carrie a true heart toward God, and keepe a good conſcience in our ſelves. And for this cauſe muſt ſee that we be throughly humbled in our ſelves for our ſinnes, that we truſt not in our ſelves, but in God, and make his mercie in Chriſt to be our chiefe treaſure. Alſo we muſt remember that we are not our owne, but Gods: for he hath bought us, and ſo we muſt not take libertie to diſpoſe of our ſelves as we liſt, but muſt ſubject our ſelves wholly to his bleſſed will in all things. And becauſe he hath revealed his will in his holy Word, according to which he would have us to frame our lives, we muſt endevour to prove and trie what is the good will of God and acceptable, and let the obedience of our lives expreſſe our faith in God, and reverence towards his word: And if thus we make God in Chriſt our joy and feare in the dayes of peace, we ſhall be ſure to finde him the Rocke of our ſalvation in the time of triall.

III. Seeing men may receive the word with joy, and bring forth ſome fruit, and yet build upon the ſand, we muſt not content our ſelves with this, that we know Chriſt to be a Saviour, and doe embrace true religion in profeſſion: but we muſt labour for the power of this knowledge in our ſelves, that we may know Chriſt to be our Saviour, and may feele the power of his death to mortifie ſinne in us, and the vertue of his reſurrection,

surrection, to raise and build us up to newnesse of life: for knowledge in the braine will not save the soule: saving knowledge in religion is experimentall: and he that is truly founded upon Christ, feeles the power and efficacie of his death and resurrection, effectually causing the death of sinne, and the life of grace, which both appeare by new obedience.

IV. Point. The effect and fruit of bad hearing; that is, *fearefull ruine and destruction*, resembled by the ruine of building on the sands: verse 27. *The raine fell, the floods came, and the wind blew, and beat upon that house, &c.* where two things are to be noted: First, the *cause* of this fearefull ruine, *The falling of the raine, and the beating of the floods and winds*: Secondly, the *qualitie* of this ruine; it is great and fearefull, *The house fell, and the fall thereof was great.*

For the first: *Floods*, and *wind*, and *raine*, doe here betoken trialls and temptations, which are here said to befall the professours of the name of Christ. Whence we learne, that every one that doth professe true religion must looke for a day of temptation and triall. It is Gods will that whosoever taketh upon him the profession of his Name, should be tried and proved what he is. Thus he permitted *Adam* presently after his creation, to be tempted and tried by Satan; the smart whereof we all feele unto this day: and God gave *Abraham* a commandement of triall, when he bade him *take his onely sonne Isaac whom he loved, and offer him up for a burnt offering in mount Moriah*, Genes. 22.1,2. So he left *Hezekias* to himselfe *to trie him, and to make knowne what was in his heart, when the Embassadours of the Princes of Babel came unto him, to inquire of the wonder which God had done in the land.* 2 Chron. 32.31. And *Iohn Baptists* saith of Christ, that *he hath his fanne in his hand*, to sift and trie the good come from chaffe, Matth. 3. 12. And Christ tells *Peter* that the *devill sought to winnow the Disciples as wheat*, Luke 22.31. And for the triall of his faith and patience, *God gave Iob and all that he had into Satans hands, except his life*, Job 1.12. and 2.6. And Christ tells the Church of Smyrna, Revel. 1.10. *The devill shall cast some of you into prison, that ye may be tried, and ye shall have affliction ten dayes.* And S. *Peter* makes it a thing requisite, that the *faith* of Gods servants should be *tried by affliction, as gold is tried in the fire*, 1 Peter 1.7.

Vse. We now have by Gods mercie true religion maintained and professed among us, and are freed from the bondage of the Turke, Jew, and Papists, in regard of their Idolatries and superstitions. These are inestimable blessings, which we must labour to walke worthy of, and therefore must stand fast in our profession, and quit our selves like men in the maintenance of true religion, not suffering our selves to be deprived of it by any adversarie power: for times will come when we must be assaulted: the floods, wind, and raine of trialls and temptations will beat upon the house of our profession: for God hath so dealt with his dearest servants, and we may not looke to goe free: Now without a good foundation we shall not keepe our standing: we must therefore in this happie time of peace and truth, which is to us the day of grace and mercie, seriously labour to have our hearts indued with some good measure of lasting grace, as of sincere love, sound hope, and faith unfeined, which as good gold may abide the firie triall of afflictions. This is *Pauls* counsell to the Colossians, Chap. 2.6,7. *Seeing you have received Christ Iesus the Lord, walke in him:* that is, goe on forward in the same profession: but how? *rooted and built in him, and stablished in the faith, as ye have beene taught, abounding therein with thanksgiving.* And when he had told the Ephesians of the *mightie spirituall enemies that they must wrestle with*, for the keeping of faith and a good conscience: he bids them *take unto themselves the whole armour of God, and put it on, that they may be able to resist and stand in the evill day*, that is, the day of triall. In earthly kingdomes every prudent and wel-governing state, will have munition in store, and men in readinesse for their defence against an enemie: and surely in Gods kingdome every one that doth professe the truth, should labour to be furnished with sound grace, that they may be able to fight for the maintenance of the faith. If an householder knew that theeves would come upon him, he would not be taken unprovided: well, we are taught that trialls will come, and therefore let us not be unprepared.

Ephes. 6.12.

The second point in this effect is the *qualitie* of this ruine and fall; it is great and fearefull: *It fell, and the fall thereof was great.* The thing resembled hereby is most fearefull, to wit, that such professours of religion as in the dayes of peace did not joyne practice with their profession, shall fall away in the time of triall, and come to most fearefull perdition: this is the principall point that Christ here aimes at, whereby he intends to terrifie men from dissembled profession. And the consideration of it must worke effectually in our hearts: for we by Gods mercie and blessing, have had the light of the Gospel for many yeares together, in such measure as never was in this land before: so as in regard of the meanes it may be said of us, as Christ said of Capernaum, *that we are exalted up to heaven*, Matth. 11.23. The true light now shineth, and in that regard, blessed are our eyes for they see, and our eares for they heare. But yet though the most among us be hearers, where is our obedience? we have indeed the blazing lampe of outward profession, but where is the oyle of grace? Alas, some among us grow to be peremptorie and flat Atheists, denying God that made them, and making but a mocke of Jesus Christ: others, not a few, under the name of religion, roote their hearts in the world, some in profits, and some in pleasures, and none of these almost regard religion: others professe religion, and yet live in grosse sinnes, as swearing, drunkennesse, uncleannesse, &c. making no conscience of grosse impietie in their lives: so that if we looke into the generall state of our people, we shall see that religion is professed, but not obeyed: nay, obedience is counted precisenesse, and so reproached; but we must know that in the end this prophaning of religion will soone turne all Gods blessings temporall and spirituall, into fearefull curses both of body and soule. If ever any thing bring ruine upon us, it will be the contempt of Gods word professed: and therefore let us in the feare of God endevour our selves not onely to know and heare the Word of God, but to turne unto God from all sinne, and especially in regard of this sinne of disobedience to the Word of God.

Danger of hypocrisie.

Lastly, Christ notes the qualitie of this fall to be exceeding great, to shew unto us the great danger of hypocrisie: for there is great difference betweene these three sorts of men: a sinner that makes no profession of religion, an hypocrite that makes a great shew of pietie in profession, and a true believer, whose life and conversation is answerable to his profession. For a true professour may fall into sinne very fearefully, as *Peter* and *David* did, and yet recover againe. Also he that is a most notorious sinner, as *Manasses* was, may be converted and repent. But when a professour that is an hypocrite in religion is tried, he falls quite from Christ, and makes a apostasie from his profession: and in this regard his fall is called *great*. And therefore seeing professours may thus fearefully fall away; let us in the feare of God, labour in some truth of heart to yeeld obedience to that we heare.

v. 28 *And it came to passe when Iesus had ended these words, the people were astonied at his doctrine.*

29 *For he taught as one having authoritie, and not as the Scribes.*

These two verses containe the issue and event of this Sermon of our Saviour Christ in his hearers. And in them wee may observe two points: First, the good fruit that came of this Sermon, verse 28. Secondly, the cause and reason thereof, verse 29. The fruit was the astonishing of the people: which S. *Matthew* sets out by three circumstances: I. Of the time, when it appeared, to wit, after the Sermon was ended: II. Of the persons in whom it was wrought, *the people*, that is, the multitude: III. Of the matter whereat they were astonished, namely, at the *doctrine of Christ*.

The Majestie of Christs ministerie.

Touching this astonishing of the people, in it many things are to bee observed. I. That though the person of our Saviour Christ were lowly and base, yet his doctrine in preaching was of great force in the minds of his hearers, for it did amaze and astonish them. This caused the officers that were sent to take him to returne without him, alleaging the majestie of his doctrine for the reason of their fact, *Never man spake as this man did*, John 7.46. and when the governours came with a band of men to apprehend him, so soone as he did but tell them *he was the Christ*, they went backward, and fell to the ground, John 18.6.

This sheweth unto us, that the voice and sentence of Christ given at the last day of Judgement, will be most fearefull and terrible. For if his words were thus powerfull in his base estate of humilitie, what force will they then have, when he shall come in glory and majestie in the clouds, accompanied with thousands of Angels, when as his sight shall be so terrible, that men shall call to the mountaines to fall upon them, and to the rockes to grind them in peeces, if it were possible? well, let the consideration hereof move us to be obedient to his voice in the ministerie of his Word; otherwise, will we nill we, we shall one day be subject to that fearefull voice of condemnation, *Goe ye cursed into everlasting fire.*

Astonishment at the word not a signe of conversion.

II. Doctrine. This astonishment of the people argues some feare and reverence in them towards Christ, which is some commendation unto them: and yet it proves not the truth and soundnesse of their faith and conversion, (though no doubt many that heard him were hereby converted:) for a man may be amazed at Christs doctrine, and yet not be converted thereby: Luke 4.22. the people of Capernaum did marvellously affect the doctrine of our Saviour Christ, *admiring it*, and yet they beleeved not in him, but tooke exceptions against him, *because he was sonne to Ioseph the Carpenter. Pharaoh, Saul*, and *Ahab*, when they were reproved by *Moses, Samuel*, and *Eliah*, they were oftentimes much amazed and confounded in themselves: and yet they did never truly turne from their sinnes: And in this place, I take it, this astonishment of the people is recorded, rather for the commendation of Christs ministerie, than to note out the faith and conversion of the people.

This we are to observe for speciall cause: for it is the ordinarie manner of the most of our hearers, to marke more or lesse what is spoken, to approve the doctrine, and to speake well of the minister, which bee good things in their kinde: but yet this is not enough: we must further labour to receive the word by faith, to repent of our sinnes, and to conforme our hearts and lives unto the word: Luke 11.27. when a *woman* through admiration at Christs doctrine, *pronounced her blessed that bare him, and the paps that gave him sucke*; Christ tooke occasion thence to give unto her and the rest of the hearers this lesson: *nay, rather blessed are they that heare the word of God and doe it.* Acts 2.37.

at the first Sermon of *Peter* after the giving of the holy Ghost, the people were greatly amazed at his doctrine, and *being pricked in conscience, cried, men and brethren, what shall we doe?* now *Peter* differs them not to stand still in this astonishment, but labours further to bring them to true faith and repentance, and to have the same by baptisme confirmed unto them, saying, *Amend your lives, and be baptized*, ver. 38. And so dealt *Paul* with the Jaylor that would have killed himselfe upon the sudden sight of the prison doore being open; for after he was truly humbled he brought him to beleeve.

It may be here demanded, why our Saviour Christ at this Sermon did no more to the most of his hearers, but caused them to wonder, when as the Apostles converted many thousands at some one Sermon: and after brought the whole body of the Gentiles to the faith. *Ans.* No doubt he was able to have converted them all, and we may perswade our selves here were many converted, though it be not recorded, and though indeed the most were onely astonished. But this came so to passe that his promise made to his Disciples might be verified, John 14.12. which was, *that they should doe greater workes than Christ did*; whereof this questionlesse was one, to convert moe in their ministerie than Christ did. And the causes hereof were two: I. That our Saviour Christ might shew himselfe willing to undergoe that base estate of a servant wherein he was borne and continued till his exaltation; therefore he was content to restraine the power of his God-head even from his ministerie, untill he were exalted into glory: II. That he might make it manifest in his Apostles times, that being ascended he did not onely sit at the right hand of his father, that is, rule as a King over all in his princely office; but also that he did indeed governe his Church by his Word and Spirit: and this reason Christ addeth, John 14.12. to prove that his disciples should doe greater workes than he did, *because he went unto his Father*, there to rule and governe his Church.

It may yet further be asked, why Christ did not convert them all, seeing he was able being true and very God. *Ans.* No doubt (as hath beene said) many were here converted, yet not all, because Christ was now *the minister of circumcision*, (as the Apostle speaketh) that is, though in regard of his person he were the Prophet of the whole Catholike Church, yet at this time in this action he was preacher onely to the Church of the Jewes: in which regard he performed this dutie as man onely, and so could doe no more but deliver his Fathers will unto them, and shew himselfe willing to convert them. And in this manner he speakes unto Jerusalem, Matth. 22.37. *O Jerusalem, Jerusalem, how often would I have gathered thy children, as a Hen gathereth her chickens: I would, but ye would not:* that is, as the minister of circumcision in mine owne person, and as God in the ministerie of my Prophets. Thus much of the astonishment it selfe. Now follow the circumstances whereby it is amplified and set out, and they are three:

The first circumstance is the *time* when they were astonished, namely, *when the Sermon was ended.* No doubt they were amazed in the time of his delivery: but yet they were silent all that while, and shewed no signes of their affection till the Sermon was ended. And this good order ought to be observed of all Gods people in the publike ministerie of the word. In the building of the materiall Temple, there was no noise or knocking heard, so much as of an hammer: whereby was signified that in the assemblies of the Saints, where Gods spirituall temple is building, there should be the like heavenly order observed; men should heare with quietnesse and silence, and shew their affections afterward.

Silence in the holy assemblies of the Church.

Secondly, we are here taught to labour not onely to be affected in the act of hearing while the doctrine is delivered, but to treasure it up in our hearts, that we may afterward be affected with it, as this multitude was.

The second circumstance here noted, is the *persons* who were thus astonied: to wit, the *people* or the *multitude*: for after the Sermon was ended they gathered themselves into companies, and made knowne one to another the affections of their hearts toward Christs doctrine. Hence we may gather, that our Saviour Christ delivered his doctrine plainely, unto the conscience of the meanest, and to the capacitie of the simplest; else they could not thereby have beene brought to wonder. And this is a president for all Ministers to follow in the dispensation of the word: so did *Paul*, 2 Corinth. 4.2,3. in such plainenesse deliver the Word of God, that *if it were hid*, he saith, *it was hid to them which perish.*

Christ preached plainely.

The third circumstance is the *object* of their astonishment; that is, his *Doctrine: They were astonied at his doctrine.* This teacheth us, that the word of God must be so delivered, that the Doctrine it selfe may affect the hearers. It is a carnall thing for a man so to preach, as the consideration of his wit, of his memorie, of his eloquence, of his great reading, may affect the hearers: many worthy parts (no doubt) were in our Saviour Christ, for which he might well be admired; and yet in the dispensation of his word, he labours by his doctrine onely to affect his hearers: and so must all they doe that will be followers of Christ.

Carnall preaching.

II. Point. Thus much for the fruit of Christs Sermon: Now follows the cause thereof, which is *Christs authoritie* in teaching, ver. 29. *For he taught as one having authority, not as the Scribes.* This authoritie in Christs ministerie was caused from three things: I. From the matter of his Sermon. II. From the manner of his delivery. III. From the things that accompanied his teaching.

The authoritie of Christs ministerie.

Causes of it.

I. The matter of his Sermon was the incomparable

I. The matter.

parable excellencie of heavenly doctrine; thus much his enemies the Scribes that came to tempt him, did confesse, Marke 12.14. *Master, thou art true, and teachest the way of God truely.* And this was long before confirmed by *Moses*, who delivered the promise of Christ unto the people, *into whose mouth God would put his word*, Deut. 18.18. and John 7.16. Christ confesseth, that *his doctrine was not his owne, but his Fathers that sent him.*

II. The manner of his teaching was heavenly: and this shewed it selfe in sundrie things: For, I. Christ taught in his owne name as a Lord of his doctrine, and not as a messenger or interpreter thereof, as the Prophets were. II. His speech and delivery was with speciall grace: Luke 4.22. *The people wondered at the gracious words that proceeded out of his mouth*, wherein he expressed his humilitie, his meeknesse, love, mercie, and compassion, plainely shewing by his speech that he was induced with all gifts of the Spirit above measure: in this regard it is said, Isay 50.4. *God gave him* (that is, Christ) *the tongue of the learned, to be able to speake a word in due season, for the comfort and appeasing of a distressed conscience*; which no man but Christ is able to doe. III. As he delivered the word vocally unto the outward eare, so he was able by the power of his God-head, to make his hearers to give attendance, and to receive and beleeve that which he taught. And lastly, his zeale for his Fathers glory, and his earnest desire to bring the soules of men unto salvation, which were principall ends of his ministerie, did also adde grace and authoritie thereto.

II. The manner of his teaching.

III. The things that went with his doctrine did also cause authoritie in his ministerie; and these were two: I. *Miracles*; as curing the sicke, and casting out devils; which did greatly confirme his doctrine unto his hearers: Marke 7.37. when he had cured one that was both deafe and dumbe, *the people were beyond measure astonished.* II. An *unblameable life*; for he was *Jesus Christ the righteous*, who performed all things that the law required, fulfilling the will of God in suffering, and suffering in his obedience.

III. Things accompanying his ministerie.

Further, note the phrase, in the originall it is said here, *He was teaching*; that is, it was his usuall manner and custome, thus to preach with authoritie. Herein Christ is a notable president unto us for sundrie duties.

Ministers must maintaine the credit of their ministerie.

First, hereby every minister of Gods word is taught to maintaine the credit of his ministerie, and so preserve the same from contempt; especially in his owne place, and in his owne person: though Christ were here in a meane and base estate, yet he would not suffer his calling to be contemned, but gets grace thereunto. And *Paul* charged *Timothie, to see that no man despise his youth*, 1 Tim. 4.12. and to *Titus* he gives the like commandement, Titus 2.15. *These things speake, exhort, reprove, with all authoritie. See that no man despise thee.* Now in the example of Christ, we shall see how this is done not by outward pompe and estate, or by earthly meanes; but by truth and soundnesse of doctrine, by zeale for Gods glory, and for the good of mens soules, and by an unblameable life.

Secondly, hence all Gods ministers (if they will be followers of Christ) must, learne not onely to teach sound and heavenly doctrine, but to observe therein a divine and spirituall manner of teaching: 1 Corinth. 2. ver. 4. and 13. *Paul* saith, *his preaching was not in humane wisdome*, but in *the plaine evidence of the Spirit; comparing spirituall things with spirituall things:* which is then done, when the people may acknowledge the grace of God in the teacher. And it is said of the ignorant man, who is rebuked of the Prophets, 1 Corin. 14.25. *He falls downe on his face, and saith plainely, God is in you indeed.* There is great difference to be made betweene discoursing in Philosophie, which may be done by humane wit, and preaching in divinitie. He that can discourse well in Philosophie, cannot thereupon presently preach and dispense the word of God aright; for preaching is a spirituall dutie, which cannot be performed by naturall gifts onely. The Prophet *Isay* must have his *tongue touched with a cole from Gods Altar, before he could speake and utter Gods Word unto the people:* and *Paul* the most famous of the Apostles, desireth in all his Epistles, *to be prayed for, that his mouth might be opened*: whereby he doth signifie, that to deliver wholesome doctrine in spirituall manner, for the glorie of God, and the good of his people, is a great matter, and cannot by naturall gifts be attained unto. And indeed this is that teaching which saves the soule, and affects the heart of him that belongs to God: which is the thing that every minister of Gods Word ought to labour for.

Right manner of preaching.

Isay 6.6,7.

Thirdly, seeing Christ in his preaching doth maintaine the authoritie of his ministerie, every man in his place is taught to maintaine and preserve the dignitie of his profession. We are all of us by our profession Christians, and by baptisme the soules and daughters of God; now our dutie is to walke worthy this our calling, and to take heed we bring it not into contempt. It is a most heinous wickednesse for any man to bring a slander upon the name and religion of God; and yet nothing is more frequent in this our age: for men will needs be Christians in profession, and therefore will receive the sacraments, which be the highest top-stales of all profession: and yet in their lives they are prophane, and live as they list; yea, and if others will not joyne with them in their wickednesse, they will not spare to scorne and revile them. But herein they sinne fearefully, in dishonouring their profession: and therefore they charge others with hypocrisie, that endevour in some truth to be answerable to their profession, yet they themselves practise most grosse hypocrisie, when as they will beare the name of Christians in profes-

We must maintaine the dignitie of our profession.

on, and communicate with the Lord his holy ordinances, and yet make no conscience of sinne, but scorne those that doe. Ephes. 4.1. *Paul* prayed for the Ephesians, that they might *walke worthy the vocation whereto they were called*: and Titus 2.7. he exhorts *Titus* hereunto, *that in all things hee should shew himselfe an ensample of good workes, with uncorrupt doctrine, with gravitie, and integritie, &c.* Yea verse 10. hee requires servants *to shew such faithfulnesse in their service, that they may adorne the doctrine of God.*

And not as the Scribes.] For first, they failed in the matter; they delivered not the doctrine of God, but the traditions of men about washings and tythings. Secondly, they failed in the manner; they taught coldly, and without zeale. Thirdly, they failed in the end; they taught in pride and ambition, seeking themselves, and not Gods glory. But Christ, as we have seene, taught farre otherwise; and although he misliked their preaching, both for matter, manner and end, yet he vouchsafed to heare them, or else how could he have reproved these things in them? Which shewes that Christ would not separate himselfe from their assemblies, whose doctrine he disliked, with the deliverie thereof. And therefore no man ought to sever himselfe from the Church of England, for some wants that be therein: We have the true doctrine of Christ preached among us by Gods blessing, and though there be corruptions in manners among us, yea, and though they could justly finde fault with our doctrine; yet so long as we hold Christ, no man ought to sever himselfe from our Church. And thus much for this Sermon.

Separation from our Church unlawfull.

A Table of chiefe points and questions handled in the Exposition of Christs Sermon in the Mount.

A

Abrahams prayer for Sodom. 216.2.a
Adams fall decreed. 64.1.d
Adoption, how knowne. 205.2.a. Six notes of Adoption out of the Lords prayer. 154.1.d
Adulterie described. 53.1.b. The greatnesse of this sinne. 53.2.b. Occasions of it forbidden. 54.2.b
Affections must be moderated. 8.2.a
Affliction; how to honour God therein. 125.2.c 232.2.b. how to live therein. 191.1.a. 229.1.c. Comforts to the afflicted. 7.1.c. 209.1.c 216.2.d
Alchemists confuted. 182.2.a
Almes described. 90.1.d. Almes-giving handled at large in eight points. 90.1.b. Almes is justice. 104.1.a. a dutie of the rich. 89.1.c whether the wife may give Almes without the husbands consent. 90.1.b. what makes our giving to be Almes. 104.1.c. Motives to Almes-giving. 93.1.a
Amen; what it signifies. 152.1.d
Anabaptists confuted. 219.2.a
Angels; how they doe Gods will. 133.2.d. our imitation of them. 134.2.b. how we are to honour them. 135.1.c
Anger advised is lawfull. 45.1.d. notes thereof. *ibid.* Rash anger is a degree of murther. 47.2.d
Antiquitie no certaine note of truth. 43.1.c
Apparell, wherefore ordained. 179.2.a. practices of inordinate care for apparell. 181.1.c
Apocrypha bookes not Canonicall. 221.1.c. forbidden by the ancient Church. 208.2.c
Apostasie; five degrees of it. 174.1.c
Armour of a Christian. 146.2.d
Assault; what a man may doe being unlawfully assaulted. 86.2.d
Asseveration in common talke unlawfull. 81.2.c
Astonishment by the ministerie of the word no signe of conversion. 262.2.c
Atheisme abounding. 175.2.d
Authoritie of Christ and the Apostles, whether equall. 226.1.a

B

Bantlment; a comfort therein. 9.2.c
Bargaining; how to deale therein. 220.1.d
Beggers; cause of many beggers. 106.2.c. lustie beggers must not be ordinarily relieved. 91.1.c. and 2.d
Blessings temporall, how they become ours. 137.1.b
Boldnesse in prayer, how gotten 122.1.a
Bookes Divine, Ecclesiasticall, and Humane. 225.1.c heretical bookes should not be publikely sold. 236.2.b
Bountifulnesse of God. 192.1.d. duties from thence. 192.2.a
Bread, what it signifies. 135.2.d
Brother, who. 206.1.d
Brute creatures more obedient than man. 180.2.c
Builders on the Rocke. 256.2.b. on the Sand. 258.2.b

C

Calling; each one ought to have a lawfull calling. 91.1.d. 132.1.a. 137.2.a. our callings should bee the instrument of mercie. 13.2.b. The duties of our lawfull callings be good workes. 50.2.b
Care two-fold. 178.1.a. 193.1.c. the Christian mans care. 138.1.a. 188.1.c. the practice of moderate care. 178.1.a. distrustfull care with effects and signes thereof. 178.1.d. 186.2.c. 193.1.b. Reasons against it: from the creation. 197.2.c. from Gods providence. 180.1.b. 182.2.d. from the vanitie of it. 187.2.a. it is heathenish. 187.1.b. God careth for us. 187.2.d. from the burthen of it. 193.1.d
Censurers commonly the vilest persons. 202.2.b
Ceremonies, when abrogated. 49.2.c
Challenging the field unlawfull. 86.2.b
Charmes condemned. 114.1.d. 150.1.a
Chastitie, how it is preserved. 56.1.b
Children of God, their happie estate. 19.1.b. a true note of Gods childe. 98.1.d. children of wrath. 82.2.c
Christ a rocke, how. 256.2.b. his righteousnesse. 41.2.c. how he fulfilled the law. 34.2.a
Church of God, how taught before Scripture was written. 222.1.a. it may be hid. 27.2.c. it must be under the crosse. 70.1.d. why the world hateth it. 20.2.d. a true note of the true Church. 65.1.b. Church an incompetent judge. 225.1.a. our Church defended against the Brownists. 65.1.a. 80.1.c. 240.2.d
Civill honestie insufficient to save any. 21.1.a 100.2.a. 238.2.d. 247.2.d
Comfort from God in three wayes. 7.1.b
Comforts in sundry temptations. 12.2.b. 177.1.d 253.1.d
Commandements briefly handled. 231.1.a. &c. 232 Commandements negative binde more than affirmative. 89.2.a. Romans conceit of keeping the Commandements. 40.2.b. third Com-

Commandement restored. 71.2.a. sixth Commandement restored and expounded. 42.2.d our examination by it. 46.2.b. seventh Commandement restored and expounded. 52.2.d our examination by it. 55.2.c. the generall Commandement of love restored and expounded. 95.1.c
Communication; a rule for it. 81.2.b. Invocation of God therein unlawfull. *ibid.*c
Communicants dutie. 49.1.c. we may communicate with the wicked. 67.1.b
Communitie of all things not required of God. 93.1.d
Conscience; how to keepe good conscience. 149.1.d. 220.2.c
Consent to sinners, two wayes. 58.1.c
Contentions beseeme not Christians. 87.1.d
Contentation; grounds thereof. 118.2.d. 130.1.c. 136.1.c. 184.1.b. 188.1.a. Motives unto it. 164.2.b
Conversion described. 189.2.d. why Christ converted so few. 261.1.b
Correction, or reproofe handled in some points. 205.2.d
Covetousnesse; the maine cause of it. 170.1.a practices of it forbidden. 163.2.d. 164.2.c diffwatives from covetousnesse. 136.1.b
Courts among the Jewes three. 44.1.d
Creatures infusible made our teachers. 183.2.b of using the creatures for delight. 136.2.b

D

Damnation; the number that shall be damned. 247.2.c
Death; preparation thereto. 130.2.b. remedie against the feare of death. 7.2.a. the second death. 253.2.b. how Christ suffered it. *ibid.*c
Debt; why sinne is called a debt. 139.2.d. how we become debters to our neighbour. 142.1.d
Decree of God depends not on foreseene works. 251.2.c. God is not the cause of all that hee decreeth. 199.1.d
Defamation; a maine cause thereof. 198.2.d
Delight; whether we may use the creatures for delight. 136.2.b
Desertion; how God useth it towards his children. 215.1.c
Despaire; comfort against it. 11.1.c. 141.1.c
Devill; why called that evill one. 82.2.a. he is alwayes about us. 82.1.c
Difference of people before Christs death. 117.2.b
Dispensation against Gods Law by Papists. 36.1.d
Divorce, onely for adulterie. 69.2.a. 70.1.
Doctrine corrupt breeds bad manners. 95.2.d
Dogges and Swine, who. 209.2.b. declines thereto among us. 210.2.a

E

Election and reprobation proved. 251.1.c Gods will, the ground of election: *ibid.*d. how it may be knowne. 252.2.c
Enchanters cannot turne one creature into another. 182.1.d
Enemie described. 96.1.c. To love an enemie what it is. 96.1.d. Popish doctrine thereof. 97.2.a. enemies must not be wronged. 97.2.c kinde usage towards them. 101.2.a
Equanimitie in our dealings. 51.2.b
Estate, mans outward estate determined of God. 182.1.a. A dangerous conceit of a mans good estate. 248.1.b
Evill, what it signifies. 147.2.d. a note of an evill man. 218.1.b. whether an evill man may doe a good worke. 218.1.d
Examples of the godly; when they become rules. 156.2.a. force of bad examples. 58.2.b
Excommunication is Gods ordinance. 212.1.a end of it. *ibid.*b. who must execute it. *ibid.*c how farre it reacheth. 212.1.c. wrongfull excommunication is no curse. 21.2.c
Execrations unlawfull. 81.2.d
Expounding of Scripture: rules thereof. 56.2.d 74.1.d. 106.1.a. 118.1.c. fraudulent expounding of Scripture. 53.1.d

F

Faith onely justifieth. 64.2.c. It doth not alwayes minister present comfort. 7.2.a. true faith cannot be lost. 257.1.c. triall of faith. 60.1.c. 186.1.b. 246.1.b. degrees of true faith. 185.1.d. true faith comprehends three things. 245.2.c. propertie of faith. 185.2.d how to keepe faith. 149.1.a. comforts to the weake in faith. 10.2.b. 185.2.b. faith of Hypocrites. 244.2.d. 245.1.a
Falling from grace. 145.2.a. elect never fall away. 253.1.d
Fast; a religious fast handled in six points. 156.1.d. necessitie of fasting. 159.2.c. motives thereto. *ibid.*d. whether fasting bee a part of Gods worship. 162.1.d. whether it merit. 162.2.c. Popish fasting abominable. 159.2.a
Father: this title handled. 120.2.d. how it belongs to the first person. 121.1.a. how the Father gives the holy Ghost. 218.2.c. fatherhood in God equall to all beleevers. 122.1.c
Faults; corrupt prying into other mens faults. 200.2.d
Feare; Grounds of Gods feare. 79.1.b. & 2.b Remedie against carnall feare. 191.1.b. against the feare of the Devill. 79.2.a
Feeling not necessarie in the case of grace. 229.1.b
Fellowship; get fellowship with God. 254.2.b
Fighting unlawfull. 86.2.b
Flight in persecution, when lawfull. 21.1.b
Food, how it is sanctified. 138.1.c
Forgivenesse of sinne described. 140.1.d. how man forgives sinne. 141.2.d. how farre we are bound to forgive. 142.1.a. rules of forgiving. 155.2.c
Forrein regiment a grievous thing. 88.2.b

G

Gehenna. 4.2.b
Gesture in preaching. 2.2.d. despightfull gesture a degree of murther. 45.2.b
Getting ill, condemned. 137.2.a
Gifts of the Spirit of two sorts. 218.1.d
Glorifie God; motives thereto. 126.2.b
God; how to conceive of God. 78.1.c. how he may be seene. 15.2.d. Gods name, what it signifies. 124.2.c. of sanctifying it. 125.1.a whereto Gods titles serve. 98.2.a. Gods omnipresence. 78.2.d. power. 151.2.c. knowledge of his creature. 109.1.a. 250.2.c
Good; what makes a man good. 100.1.c
Goods temporall distinguished. 90.2.b. 165.2.d how to glorifie God therewith. 138.2.a
Gospel described. 32.2.b. how it differs from the Law. 34.1.a. how it restraines our naturall desires. 232.1.d
Grace; how gotten. 219.1.c. whether by the good use of naturall gifts. 219.2.b. whether true grace may be lost. 145.2.c. comfort to the weake in grace. 219.1.d
Grudges in heart forbidden. 97.2.d
Guile of Spirit, what it is, and when it prevailes. 108.2.a

H

Haire of the head, how abused. 81.1.b Happinesse: how to know our happinesse before God. 11.2.b. it is accompanied with the crosse. 3.2.d. worldlings cure in judging of it. 5.2.d
Hatred of our brethren is in us naturally. 202.1.a. of hating an enemie. 96.2.d. 97.2.d
Heare; Gods readinesse to heare. 216.2.b. how God heares the wicked. *ibid.* 1.c
Hearers of Gods word; their dutie. 26.1.d. 255.1.a. all hearers bound to obedience. 257.2.d obedient hearing is true wisdome. 255.2.d bad hearers. 257.2.c
Heart; largely taken. 168.2.a. how to know the state of the heart. 168.2.b. beware of deceit therein. 259.1.d. how it is purified. 14.2.c. it must not be parted from God. 177.1.a. who have hollow hearts towards God. 38.2.a
Heathen; their insight into religion. 116.2.b. their conceits of God. *ibid.*d
Heaven; how it is Gods Throne. 77.2.c. how the third heaven was exempted from corruption. 168.1.b. how to know our title to it. 168.2.c
Hereticks; the abundance of them in the primitive Church. 235.1.a
Herodians. 41.1.a
Hoording of corne. 46.1.d
Honour two-fold, religious and civill. 124.2.d
Humanitie described. 18.1.d
Humilitie. 18.1.b. daily humiliation. 141.1.b. a ground of it towards God. 97.2.b
Hypocrite what it signifies. 106.1.b. kindes thereof. 244.2.a. properties. 106.1.d. 203.2.a. danger of hypocrisie. 260.1.c. what gifts an hypocrite may have. 244.2.c

I

Idolatrie of the heart. 203.1.d
Ignorant persons admonished. 256.1.c. their excuses removed. 77.2.b. 226.1.d. mans naturall ignorance of God. 174.1.a
Illumination two-fold. 166.2.c. illumination of the Gospel may be lost. 174.1.b
Images of God abominable. 114.2.a
Imputed righteousnesse defended against the Papists. 41.2.d
Itching humours in matters of faith. 235.1.c
Judaisme a false religion. 229.2.b
Judgement; foure kindes of lawfull judgement. 194.1.c. how to judge our selves for sinne. 204.1.b. Judgement of others two-fold. 210.1.d. how to judge rightly of others. 197.2.d. Judges of others should be unreproveable. 202.2.a. Rash judgement described. 195.1.b. the practices of it. 195.2.a. Reasons against it. 196.2.d. 198.1.c. 200.2.b. remedie of rash judgement. 202.2.d
A right Judge in matters of faith. 224.2.c
Just; what makes a man just. 100.1.c
Justification consists not in remission of sinnes onely. 140.1.a. It is by imputed righteousnesse. 41.2.b.c

K

Killing forbidden; and the kindes thereof. 47.1.b.d. when it is lawfull to kill. *ibid.*c
Kingdome of God described. 150.2.a. 188.1.d it is two-fold, generall. 127.1.c. and speciall. 127.2.d. 188.2.a. How Gods Kingdome comes. 128.2.b. hindrances to it. 129.1.c furtherances. 6.1.a. 129.2.b. all are out of Gods Kingdome naturally. 189.1.a. our dutie to get in. *ibid.*d
Kingdome of heaven. 5.1.d. it is two-fold. 150.2.b. Gods soveraigne kingdome proved. 150.2.c
Knowledge; triall of our knowledge. 60.1.a Gods knowing of some to be his. 25c.2.a The fruit of this knowledge. 252.1.c. a motive to know and love God. 252.2.b

L

Labour vaine without Gods blessing. 181.2.c
Law in generall described. 33.1.d. parts of it, Ceremoniall, Judiciall, Morall, *ibid.*, &c. The law is perpetuall. 36.1.a. no creature can dispense with it. *ibid.*d. Integritie of the Law. 37.1.b. privilege of Gods Law above mans. 48.2.b. 69.1.c. how it restraines our naturall desires. 231.1.a. Lawes of Toleration. 68.1.a
League betweene people two-fold. 18.1.a
Lending handled at large. 93.2.b. and 94. how it becomes a worke of mercie. 89.2.a
Life of a Christian. 227.2.c.d. a patterne of it. 133.1.d. 154.1.c. Spirituall life. 278.1.b Eternall life. 247.1.c. Rules for godly life. 171.1.d. 192.2.b. how God esteemes a godly life. 254.2.b. Temporall life hath his certaine period. 182.1.c. how it is led by faith. 218.2.b. miserie of mans life. 193.2.d
Light two-fold. 26.2.a. all Christians should be lights. 26.2.d
Logicke approved. 95.1.c
Long-suffering described. 18.1.c

Looking to lust, or idle looking. 54.1.c. how to looke to Gods glory. 57.1.c
Losses; a ground of patience therein. 192.1.b
Love described. 96.1.d. examples of love in practice. 96.2.b. A rule of loving our neighbour. 101.1.a. Brotherly love wanting. 201.1.c. How to get love. 220.2.b
Lust in heart is sinne. 55.1.c. kindes of lusts. 55.2.a. Motives to subduc it. 55.2.d
Luthers conversion. 37.1.d

M

Magistracie approved. 52.2.c. 84.1.d. Magistrates dutie in keeping the Law. 37.2.b
Mammon made a Lord. 176.1.a
Manslaughter is murther with God. 47.2.a
Marriage after divorce for adulterie. 70.1.b
Masters of families duties. 130.1.d. 222.1.c
Meditation on Gods creatures. 77.1.c
Meekenesse described. 7.2.c. and handled by the fruits, and grounds thereof. *ibid.* d. and 8.1.d. Motives to meekenesse. 8.2.b. how the meeke inherit the earth. 9.1.a
Mercy described. 12.1.b. duties of mercy. *ibid.* d Rules for the exercise of it. 13.1.c. Motives unto it. 13.1.a. 181.1.d. A mercifull man described. 12.2.b
Merit of workes confuted. 14.1.c. 22.1.c. 107.2.b. 136.2.a. 182.2.b
Minde, how corrupted by *Adams* fall. 172.1.a
Ministers office two-fold. 28.1.d. 39.2.c. the end thereof. 32.2.c. his dutie in preaching. 23.1.c. 241.2.b. his behaviour in conversation. 27.1.d. 39.2.d. his commendation. 241.2.d. his dutie to the Word. 209.2.a. to his function. 262.1.d. of Ministers calling. 239.1.b.c. The Ministers peculiar sinne. 24.1.d foure kindes of unsavoury Ministers. 24.2.a their dangerous estate. 25.1.2. whether Ministers making Apostasie from the truth may be received into the ministerie. 25.2.d. how Ministers are lights, and their dutie. 26.1.a their comfort in their peoples untowardnesse. 40.1.b
Ministerie of the wicked may be used. 241.1.c Christs ministerie full of Majestie. 261.1.a yet plaine. 261.2.c. causes thereof. 262.1.a
Miracle described. 249.1.a. God onely workes them. *ibid.* how man workes them. *ibid.* b. Miracles are now ceased. 249.1.c. miraculous workes no sufficient ground of new doctrine. 238.1.a. 250.1.b
Morall law described in three points. 33.2.a. how it differs from the Gospel. *ibid.* b. Popish errour in confounding them. 33.2.d. wherein they consent. 35.1.c
Moses writ the first Scripture. 221.2.d
Murther, and degrees thereof. 43.2.d

N

Name, how to get a good name. 199.1.a
Naturall corruption makes unsavourie. 24.1.a
Neighbour taken two wayes. 95.2.a. we must not hurt him. 220.1.c
Noah his Arke: the quantitie of it. 61.2.d

O

Oath; two things therein. 73.2.d. strait bond of an oath. 73.1.c. a constrained oath bindes. *ibid.* and oath gotten by errour bindes. 73.1.d. an indamaging oath bindes, *ibid.* the Popes dispensation from a binding oath. 73.2.a. Pharisees doctrine of oaths. 73.2.b. indirect oaths, or swearing by the creature forbidden. 75.1.a. 80.2.d. minsed oaths forbidden. 74.2.b
Obedience two-fold. 132.1.b. new obedience described. 246.2.d. fruits of it. 257.1.b. branches of it. 246.2.d. motives to it. 257.1.c. 258.2.a. hinderances to it. 132.1.c. furtherances to it. 132.2.a.c. resemblance of our obedience to the Angels. 133.2.c
Occasions of sinnes or offences described. 58.1.a. kindes thereof. *ibid.*
Offences given six wayes. 58.1.b. the way to avoid them. 58.2.d. offences taken. 61.1.a. foure heads thereof. *ibid.* Remedies thereof. *ibid.* d. offences should be avoided. 57.2.c
Oppressours; a terrour unto them. 199.2.b
Originall sinne, the greatnesse of it. 242.2.d
Owne; we may not doe with our owne what we will. 89.1.d

P

Pardon of sinne; how God granteth it. 139.1.b. a true signe thereof. 143.1.b. it must be beleeved particularly. 152.2.c
Parents dutie to their children. 217.2.b. their prerogative for apprehending Gods mercies. 217.2.a. their sinnes. 217.2.c.d
Pastor; how every Christian is a Pastor. 206.1.b
Patience in affliction taught. 37.1.a. 192.2.a. 232.2.b
Peace in generall described. 17.1.b. kindes of peace. *ibid.* how to get and keepe true peace. 18.1.b. 51.2.b. 145.2.c. how to esteeme it. 87.2.b
Peace-makers; who. 17.1.c. to Godward. 18.2.a
Peace-breakers, who, and their estate. 18.2.d
People ought to be able to judge of teachers. 241.1.b. their dutie to their ministers. 28.2.a. when a people cease to be Gods people. 80.1.a
Perfection commanded, and why. 101.2.d. perfection Legall, and Evangelicall. 102.1.b. The best are imperfect. 215.1.a. perfection in parts, and in degrees. 102.2.b. How Gods childe is perfect. *ibid.*
Perjurie described. 71.2.c. grievousnesse of this sinne. 72.2.c. Three kindes of perjurie. 71.1.d whether sworne members of societies be perjured in breaking their statutes. 72.1.d. whether hee may bee put to sweare, which is thought will perjure himselfe. 72.2.d
Persecution, and the kindes of it. 20.1.b. of flight in persecution. 213.1.a
Pharisees described. 40.2.c
Pilgrimage-going confuted. 122.2.b
Place; difference of place for religious use abolished. 114.2.d

Pompe; worldly pompe is vanitie. 184.2.a
Poore; what poore are blessed. 4.2.a. Consolation to the poore. 6.1.c. duties of the poore in regard of their povertie. 4.2.d. how the poore may have sufficient. 191.1.2. degrees of povertie. 90.2.c. Popish voluntarie povertie confuted. 5.1.b. 93.2.a
Poperie a false religion. 229.2.b. Corrupted. 240.2.a. No reconciliation with Poperie. 17.2.a. Delight in Popish writers dangerous. 236.1.d. Popes Buls be Satans instruments. 21.2.c. Popish Priests and Jesuites be false teachers. 225.2.d
Prayer; the necessitie of it. 110.2.c. Objections against it answered. 111.1.a. parts of prayer. 110.1.c. Right manner of praying. 113.1.b. 121.2.a. 214.1. & 2. Of reverence in prayer. 112.1.c. 123.2.c. foure conditions in acceptable prayer. 213.1.d. Of fit forme of prayer. 191.1.d. Of publike prayer. 212.2.c. Why we pray notwithstanding God knowes our wants. 118.1.a. Why God delayes to heare our prayers. 118.2.a. Why God never granteth some mens requests. 118.2.b. Of applying Gods promise in prayer. 122.2.a. 215.2.a. A double prop to our hearts in prayer. 124.1.c. Of praying standing. 110.1.d. how Papists faile in prayer. 114.1.b. 215.2.b. Prayer to Saints unlawfull. 115.1.b. Prayer cannot merit. 115.2.a. Sundrie abuses in prayer. 116.1.b. We must pray for others. 122.2.d. is love. 123.1.b. in zeale. 214.1.a. Constantly. 214.2.c
Lords prayer how farre forth prescribed. 191.1.d. how it is made a patterne to our prayers. 153.1.b. Excellencie of it. 120.1.d
Praise. How to praise God. 152.1.a. the author and ground of true praise. 109.1.d
Preaching in a right manner. 23.2.c. 26.2.c. 208.2.b. 225.2.b. 263.2.a. Carnall preaching. 23.2.c. 261.2.d. Preachers may be condemned. 249.2.d
Predestination proved. 251.1.c. Ground of it. *ibid.* d. It gives no libertie to sinne. 233.2.b
Pride of minde. 104.2.a. 202.2.b. practices of pride. 104.2.c. Why pride must be avoided. 104.2.d. and how. 105.1.a. 232.2.c. Pride in apparell checked. 184.1.d
Profession of the truth. 232.2.c. whether we may make it before Swine. 211.2.d
Professours of religion that shall be saved. 245.2.b. Their wisdome. 256.1.c. their dutie. 262.2.d. Professours that shall not be saved. 245.2.b. how some Professours be workers of iniquitie. 254.1.c. the folly of some Professours. 258.1.b
Promises three-fold. 185.2.d
Prophet; how God calleth Prophets and teachers. 239.1.b. Notes of a true Prophet. 239.1.2. 2.c. 240.1.b. what makes a false Prophet. 234.2.a. Societie with false prophets must be avoided. 236.1.c. 237.1.b. 243.2.b why God suffereth false prophets. 237.1.c. Their pretences. 237.1.d. fruits and notes of false prophets. 239.2.b.d. 240.1.b. punishment of false prophets. 236.2.d. 243.1.d. of discovering a false prophet. 243.2.d. What it is to prophesie. 248.2.b
Prosperitie a fruit of Gods kingdome. 191.1.d
Providence of God rightly conceived of. 76.2.a 79.1.a. particular providence proved. 80.2.c 181.1.b. preserving providence. 98.2.d. how to rest on Gods providence. 181.1.a. Mans spirituall providence. 171.2.b
A rule for provision of worldly things. 164.1.d. 190.2.b
Publicans described. 100.2.d
Punishment of sinne in his kinde. 199.2.a
Purgatorie confuted. 50.1.b. 227.1.d
Pure in heart. 15.1.c. how it is gotten. 15.2.b.c
Purpose of sinning must be removed. 255.1.a

Q

Quarrelling a note of a bad man. 87.1.b

R

Race. 44.1.a
Raine a common blessing of God. 99.2.b. Unseasonable raine is Gods punishment. 100.1.a. Of Astrologicall predictions of raine. 99.2.d. Sorcerers cannot cause raine. 100.1.a
Reconciliation to God. 52.1.c. Of brotherly reconciliation. 48.2.a. 143.1.d
Redemption not universall. 230.2.d
Regeneration; signes of it. 102.1.a
Religion; how to know true religion. 205.2.b and a truth in religion. 235.2.d. it must not be tempered to mens humours. 83.2.b. Naturall mens behaviour in religion. 150.1.b 235.1.c. 260.1.b
Remission of sinne goeth with repentance. 142.2.b. A true signe thereof. 142.1.b
Repentance; the grounds of it. 246.1.d. the nature of it. 246.2.a. practice of it. 140.1.a. motives to it. 262.1.c. 251.1.d. 254.2.c
Repetitions in Scripture imply importance. 57.1.b
Reprobation; how wee maintaine it. 62.2.d. God is not cruell therein to his creatures. 251.1.a
Reprobates never have true faith. 253.1.b
Reproofe handled. 205.2.d. The manner of reproving. 207.1.a
Reformers of true religion ought to be reverenced. 225.2.b. of their calling to preach the truth. 239.1.d
Restraint of our nature by Gods word. 231.1.2. 232. &c.
Revenge two-fold. 84.1.d. desire of revenge must be avoided. 142.1.c. private revenge unlawfull. 84.2.a. reasons against it. *ibid.* d. kindes of private revenge. *ibid.* a. lawfull revenge handled. 85.2.b. when revenge may be sought at the Magistrate. 86.1.b
Reviling forbidden. 46.1.c. it is a kinde of persecution. 21.2.b
Reward; whether it imply merit. 22.1.d. 102.2.b

Riches

Riches a great Lord. 176.1.b. when rich men forsake God. 179.2.a How the rich may continue their wealth. 191.1.b. their dutie. 5.1.b

Righteousnesse true and saving. 41.2.b. mans naturall conceit thereof. 41.1.c. Gods righteousnesse notes Christs obedience. 188.2.b. how it is made ours. 42.1.c. 188.2.d

Right to earthly things two-fold. 9.1.c

Rome, no true part of Christs Church. 39.1.c. 80.1.d. separation from Rome no schisme. 236.2.c

Rules of expounding the Law. 45.1.b.c. 48.2.b

S

SAbbath; of the change of it. 36.1.b. how tradesmen may sell thereon. 92.2.a

Sacrifice; what the giving thereof signified. 49.2.d

Sadduces. 40.2.d

Salt; three properties thereof resembling the ministerie. 23.1.d

Salvation had, by what gifts. 249.1.d

Salutation must be friendly. 101.2.a

Sanctification of the creature. 138.2.b

Sanctification goeth with justification. 42.1.d

A comfort against doubting thereof. 10.2.d

Satans policies against Gods children. 147.2.b his malice against the Church. 234.2.d. he is limited in tempting. 146.2.b. How to resist him. 148.2.d

Schooles of the Prophets approved. 3.1.b. 95.2.b

Schismaticks differ from false prophets. 234.2.c

Scripture excelleth all other bookes. 6.1.2. 225.1.b. the certainetie of Scripture handled. 222.1.d. 223. Authoritie of Scripture. 224.1.b. how it gives judgement. 224.1.c. 2.d. how some take offence at Scripture. 61.2.b. Popish distinction of Scripture into inward and outward. 225.2.d. No Scripture lost. 36.2.2

Scribes what they were. 40.2.b

Sects among the Jewes. 40.2.d

Securitie in sinne. 140.2.c. Carnall securitie condemned. 202.1.c. 232.1.b. Their excuses removed. 233.2.c. godly securitie comes from obedience. 257.1.b

Selling, how made a worke of mercie. 89.2.2. 92.2.a

Seer; God the secret seer. 109.1.a

Senses; which must be the instruments of mercie. 13.1.c. how to guard them. 57.1.c

Separation from our Church unlawfull. 264.1.a

Service of God what it is. 175.1.d. preparation thereto 50.1.b. How the ignorant erre herein. 175.2.c

Silence in hearing Gods word. 262.2.a

Sinnes differ in degree. 201.2.b. Sinne goeth not alone. 107.1.a. It reigneth not in Gods children. 177.1.b. Many sinnes in all men naturally. 201.1.c. most secret sinnes knowne to Christ. 254.2.a. purpose of sinning must be avoided. 255.1.2. how to perceive the grievousnesse of our sinnes. 203.2.d. how to reforme sinnes in our selves. 204.2.a

Slackenesse in the better sort reproved. 234.1.b

Sobrietie taught. 136.1.b

Speaking of others, how to behave our selves. 197.1.c. Christs manner of speaking. 2.1.c

Spirit; where we may goe into places haunted with evill spirits. 150.1.b. how Gods Spirit now moves men. 29.1.c

Stewes falsely grounded upon Lawes of toleration. 68.1.b

Students in divinitie, their dutie. 205.1.d. 241.2.a. 249.2.c. 256.1.b. studie of Scriptures should be diligent. 37.1.c

Successe; how to leave it to Gods blessing. 179.1.b

Suffer; how they that suffer deservedly may be blessed. 21.1.c. suffering wrong: examples. 86.1.d. 87.1.c. it is the state of a Christian to suffer. 88.1.d. false teachers may suffer boldly. 238.1.c

Sutes in law; how lawfull. 17.2.d. common sutes in law unlawfull. 52.1.b

Sunne; the benefit of it. 99.1.d

Superfluitie in goods. 164.1.c

Superiours; their dutie. 256.1.b. note of evill superiours. 88.1.c

Suspition; of suspecting evill of others. 197.2.b

Swearing; how farre forth forbidden, divers opinions. 74.1.b. ordinarie swearing forbidden. 74.2.a. 81.2.d. pretences for swearing answered. 74.2.b. times and cases wherein an oath lawfull. 75.1.c. the right manner of lawfull swearing. 75.2.b. swearing by faith and troth unlawfull. 77.1.b

Swine in the Church, who. 210.1.b

T

TEaching of ministers different from others. 248.2.d

Teacher; properties of a bad teacher. 48.1.a. office of a faithfull teacher. 39.2.c

Temporall blessings, how they must be sought. 190.2.b. how rightly used. 139.1.d. their dependance on Gods kingdome. 191.1.d

Temptations; kindes thereof. 144.1.d. degrees therein. 144.2.c. it is the state of Gods children. 143.2.d. Whether every temptation come from Satan. 82.1.b. how God leads into temptation. 145.2.d. helps against temptation. 10.2.b. 146.1.2

Testament; how to know the bookes of the old Testament. 35.1.b. 221.1.b. new Testament is divine Scripture. 221.2.c

Thanksgiving should be frequent with Gods children. 127.1.c. 151.2.d

Thirst spirituall. 10.1.d

Toleration of false Religion unlawfull. 236.2.b

Tongue; abuses thereof. 46.1.a

Traditions unwritten. 225.2.d

Treasure heavenly; what it is with Papists. 165.2.d. true treasure. 166.1.c. how we lay it up. 166.2.b

Trees; how some become evill. 242.1.c.

Trials

Trials of true beleevers. 257.1.d.

Trust in God: a notable ground therof. 151.2.b.

Turcisme, a false religion. 229.1.a

Tyrant: private men may not kill a tyrant. 87.1.a.

V

VAnity of the creatures. 165.1.d

Venial sinnes, what they are with Papists. 44.2.d. how the fathers called some sinnes venial. 201.2.d

Universall redemption confuted. 250.2.c

Universall grace confuted. 117.1.a. 2.d. 118.1.a. 187.1.d. 219.2.a. 230.1.d. 242.2.d

Unmercifull men; their number and misery. 12.2.c

Unregenerate: their estate. 242.2.2. 243.1.a

Vow of Baptisme: the breaking of it is a great sinne 72.2.b

Usury condemned. 94.1.a

W

WAr: whether lawful to Christians. 17.2.c

Watchfulnesse against sinne. 145.1.c

Way of life. 227.2.c. how to walke in it. 230.2.b. way to destruction, with the paths of it. 229.1.d. & 2

Wealth: erroneous seeking of it. 9.1.d. 191.1.b. three things allowed about wealth. 163.2.b. of lawfull seeking and treasuring of wealth. 163.2.d. 164.1.c

Wicked are usurpers of temporall blessings. 191.2.b. charity in judging of them. 80.1.d

Will: Gods will absolute and revealed handled. 131.1.c.d. speciall branches of Gods revealed will. 141.2.d. wherein the doing of Gods will standeth. 245.2.c. how to become cheerfull doers thereof. 247.1.a

Wisdome: true heavenly wisdome. 170.1.b 2.d. how it is gotten. 171.1.b. 205.1.b

The actions of it. 172.1.d. how to season naturall wisdome. 171.2.a. The common errour in judging men wise. 258.1.d

Witches: rash judgement of them. 196.1.d

Word of God an holy thing. 208.1.c. how we should esteeme it. 209.1.b. how God is sanctified in it. 125.1.c. how to understand it. 205.1.d. wee must preserve the purity of it. 238.2.b

our Words should have good ground. 2.2.c

Workes: a good worke described. 28.2.c. how to doe good workes. 107.2.c. workes not commanded are no good workes. 28.2.d. The person that must doe a good worke. 29.2.a. A double faith therein required. 29.2.c. end and use of good workes. 30.1.b. 31.2.c. Two sorts of good workes. 30.2.a. extent of good workes. 30.2.c. Necessity of good workes. 31.1.a. how farre necessarie to salvation. 31.1.b. how farre good. 32.1.c. not perfectly. 31.2.a. Good workes follow justification. 240.1.b. mans workes, of three sorts. 242.2.b. Gods workes must bee considered. 180.1.c

Worldlings want faith. 139.1.c. They are as pagans. 187.1.d

Worship: degrees of duties therein. 49.2.a. directions for Gods worship. 161.2.b. no difference of place for Gods worship. 79.1.c. 132.2.a. to worship God in images abominable. 114.2.a. 132.2.b

Wrong doing notes an evill man. 85.1.c. 87.2.c. A dissuasive from it. 220.1.c. Our duty being wronged. 89.1.a. Private wrongs must be forgiven. 155.2.b

Z

ZEale in prayer. 214.1.a

A Table of places of Scripture, either expounded, vindicated, or whereout some special Doctrine or dutie is observed.

Ch.	verf.	pag.
	Geneſis.	
1	31	242.1.c
2	7	185.1.a
3	17,18	242.1.d
4	6	206.2.d
6	15	62.1.a
17	1	15.2.d
18	21	197.2.d
	23,27	131.1.b
31	53	81.1.a
42	16	76.2.b
	Exodus.	
13	2	106.1.b
16	18,19	138.1.a
21	24	83.1.c
32	27,28	73.1.1
33	11	15.2.d
	Leviticus.	
7	16	28.2.d
19	12	71.1.b
25	35	91.1.b
	Numbers.	
21	14	221.2.d
25	7,8,9	85.2.d
	Deuteronomy.	
4	6	256.1.a
5	11	71.2.b
6	13	76.2.a
7	2	97.1.d
11	14	99.2.b
23	15,20	68.1.b
24	1	67.2.d
25	7,8,9	45.2.d
27	26	56.1.c
	Joſua.	
5	2	106.1.b
10	13	232.1.a
	I. Samuel.	
	6	161.1.a
10	7	193.2.c
25	12,32	72.1.c
	II. Samuel.	
12	3	202.1.a
22	13	155.2.a
	20	131.2.b
21	27	28.1.a
	I Kings.	
18	40	29.1.b
21	27	243.2.d
	29	216.1.d

Ch.	verf.	pag.
	II. Kings.	
2	4	76.2.b
	I. Chron.	
15	17	102.2.b
34	32	236.2.c
	Nehemiah.	
8	1,2	40.2.c
	Iob.	
10	8	179.2.d
19	26,27	16.1.a
32	20	3.1.d
	Pſalmes.	
1	6	118.1.c
		239.1.d
		250.2.b
4	6	170.2.c
16	5,6	166.1.c
20	1	124.2.c
22	8	188.1.b
34	13	199.1.b
37	5	178.2.d
	11	8.1.d
51	1,2	204.1.c
	12	134.2.a
78	18,27	216.3.d
	41	213.2.b
91	10	148.2.a
92	5,6	77.1.d
106	30,31	29.1.a
109	9,10	97.1.b
110	3	128.1.a
111	10	171.1.b
		205.1.b
119	91	212.2.c
	135	230.1.b
127	2	179.1.b
139	7,8	78.2.d.
	14	77.1.d
	21,22	96.2.d
147	9	180.2.b
	Proverbs.	
4	24,25	57.1.c.
5	15,16	91.2.b
14	2	175.2.c
16	3	178.2.d
19	11	51.2.c
28	22	169.1.c
	Eccleſiaſtes.	
5	1	116.2.a
	17	136.2.c
7	7	206.2.c

Ch.	verſ.	pag.
9	2	67.2.b
	Canticles.	
1	7	189.2.b
3	5	76.2.c
	Iſaias.	
2	4	85.1.a
3	1	137.2.b
8	16	209.1.b
9	6	121.1.a
11	6,7	85.2.a
28	16	228.2.d
30	15	187.1.a
50	1	68.1.d
55	1	10.1.c
	10	242.2.a
	Ieremy.	
1	10	106.1.b
4	2	75.2.b
6	16	65.2.d
		230.2.b
7	31	44.2.b
	Ezekiel.	
44	12,13	25.2.d
46	10	48.1.d
47	1,11	257.2.c
	Daniel.	
4	24	89.1.c
	30	182.1.1.d
10	3	158.1.c
	Hoſea.	
2	6	250.1.a
	Ioel.	
2	12	171.2.d
	Amos.	
8	5	159.2.d
	Ionah.	
3	7	157.1.a
	Habakuk.	
2	4	237.1.c
	Zacharie.	
13	4	227.2.c
	Matthew.	
2	23	220.2.d
3	2	38.1.d
4	3	82.1.b
8	31,32	216.1.d
10	16	210.1.a
		258.1.d
	34	17.1.c
11	12	232.2.d
	30	250.1.b

Ch.	verſ.	pag.
12	57	25.1.c
18	3	189.2.b
	15	207.2.d
	17	210.1.c
19	6	70.2.c
	9	70.1.d
	29	69.2.b
26	7	29.1.b
27	3,4	244.2.b
		246.2.b
	Marke.	
9	4,5	25.1.b
10	11	70.2.b
11	14	151.2.a
	Luke.	
2	38	162.2.a
6	23	22.2.b
	35	94.1.b.2.c
	48	256.1.c
11	13	218.2.b
	21	144.1.b
12	33	167.2.d
16	9	176.1.a
17	3	142.1.c
	21	128.2.b
18	5	214.2.d
19	9	130.2.a
20	2,3	240.1.c
	Iohn.	
5	17	98.1.d
	35	26.2.b
	39	37.1.c
7	17	205.2.b
10	14	252.1.d
16	13	224.2.b
20	23	219.1.a
	Acts.	
4	32	93.1.d
8	19	97.1.b
9	15	127.1.b
10	15	106.1.b
14	16	239.2.a
15	28	224.1.d
17	28	79.1.a
	Romans.	
1	17	188.2.b
3	21	188.2.b
4	5	33.2.d
7	2	70.2.d
8	11	208.1.1
	15	244.2.c

Ch.	verſ.	pag.
4	4	189.1.b.
5	11	248.1.d
	20	139.2.b
	21	188.2.b
6	10	9.1.b
7	1	55.2.d
10	18	107.2.a
13	13	121.2.d
	Galatians.	
1	6	235.1.c
2	20	227.2.d
4	9	252.1.d
5	2,4	258.2.c
	9	108.1.b
	14	30.1.b
6	1	207.1.c
	20	244.2.d
	Epheſians.	
3	20	192.1.d
4	3,2	18.1.b
5	5	167.1.a
6	14,15	146.2.d
		147.1.a
	19	3.1.c

Ch.	verſ.	pag.
	Philippians.	
1	9	170.1.d
3	12,15	102.1.b
	Coloſſians.	
3	12,13	12.1.c
4	6	24.1.c
	I. Theſſalonians.	
4	17	78.2.d
	II. Theſſalonians.	
3	10	91.1.c.d
	12	137.1.c
	I. Timothy.	
1	18,19	148.1.d
		236.1.b.
2	4	118.1.b
4	4	8.1.a.c
5		61.2.a
6	18,19	167.1.a
	II. Timothie.	
3	15	239.2.a
	19	60.2.a
4	14	*Titus.* 97.1.b
3	10	69.2.c
	Hebrewes.	

Ch.	verſ.	pag.
3	12	174.1.c
7	12	26.1.c
10	24	205.1.b
11	37	190.1.b
	Iames.	
1	2	144.2.a
	5	225.2.d
	14,15	144.2.c
2	21	32.1.b
	I. Peter.	
	15	125.2.a
5	7	178.2.b
	I. Peter.	
2	1 18	245.1.a
	14	54.1.d
	I. John.	
3	2	16.1.d
	6	59.2.b
	21	255.1.d
4	1	224.1.c
	10	10.1.3.b
	Revelation	
3	18	172.2.c
	21 6	10.1.c

The Table of the places of Scripture.

FINIS.

A CLOVD OF Faithfull Witneſſes: LEADING TO THE Heavenly Canaan.

OR,

A COMMENTARIE UPON THE Eleventh Chapter to the Hebrewes, preached in Cambridge by that godly and judicious Divine, Mr. W. PERKINS.

Long expected and deſired; and therefore publiſhed at the requeſt of his Executors, by WIL. CRASHAW, and TH. PIERSON, Preachers of Gods Word: who heard him preach it, and wrote it from his mouth.

PHIL. 3. 17.
Looke on them that ſo walke, as yee have us for an example.

HEB. 13. 8.
Whoſe faith follow, conſidering what hath beene the end of their converſation.

LONDON,
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1631.

TO
THE NOBLE AND VERTVOVS GENTLEMEN,

Sir IOHN SHEAFFIELD, Knight:
AND
Mr. OLIVER St. IOHN:

Sonnes and Heires to the Right Honourable
EDMVND Lord SHEAFFIELD,
Lord President of the North:
And OLIVER Lord St. IOHN, *Baron of Bletsho:*
Grace and Peace.

THe gracious promises of God (Honourable and most worthy Gentlemen) made to the holy Patriarks, touching the Land of Canaan, were singular comfort to the beleeving Israelites, in their bondage of Ægypt. And the renewing of the same by the hand of *Moses* (whose words God confirmed by so many miracles) must needs augment their joy abundantly, although their bonds at that time increased. But the pledge of Gods presence in the cloudie pillar, whereby he led them in the wildernesse both night and day, did so farre exceed all the promises for the matter of consolation, that even *Moses* himselfe desired rather to bee detained from the promised Land, than deprived of the comfort of that his presence in the way: *If thy presence* (saith he) *goe not before us, bid us not depart hence.* Now, these being *ensamples* unto us, and evident types of our estate who live under the Gospell, shew apparantly, that howsoever Beleevers be greatly cheered in their spirituall travell, by the gracious promises which God in Christ hath made unto them; yet this their joy is much increased, by the view of those that have gone before them in the way of faith; who are unto them as a *Cloud of witnesses, or a cloudie Pillar.* For, howsoever the truth of God be the only ground of sound consolation: yet because wee are akin to *Thomas*, and will not beleeve unlesse we see and feele; therefore it is, that by the example of Beleevers (wherein is some sensible evidence of the comfort of Gods truth) we are farre more cheered, than by the promise it selfe alone.

Exod. 33. 15.

1 Cor. 10. 6.

Here then behold what great cause we have to cast our eyes upon this *Cloud of witnesses*; which the Holy Ghost hath erected as a pledge of his presence, and a direction to all those that shall follow their steps in the practice of faith, till the worlds end. Shall *Moses* affect that Cloud so much, which led them only the way to a temporall inheritance: and shall not wee much more bee ravished with delight in *this*

Cloud

cloud which leads us to the Kingdome of Heaven? In all estates *the just must live by faith*: For, *we walke by faith, and not by sight*. And what is the hope and happinesse of a Christian man, but to receive at last *the salvation of our soules, which is the end of our faith*, and period of this walke. But any faith will not support us herein: some begin in the *Spirit*, who end in the *Flesh*; going out with *Paul* for a while, but at length returne with *Demas* to the world, neither can they doe otherwise: for, *Apostasie is the Catastrophe of Hypocrisie*. Hee that would deceive in his profession, is usually deceived of his salvation.

Wherefore this shall be our wisdome, to see to our soules, that our faith (as the *beloved Apostle* said of love) *be not in word, and tongue, but in deed, and in truth*. And for our better direction in trying the truth of our faith, wee have here many notable presidents in this *Cloud of witnesses*: consisting of most worthy Beleevers in all ages before Christs incarnation: all which shewed the life of faith by their works; and we in them may see how to put our faith in practice. Now, the rather must we attend hereunto, because in all estates we must practise faith. For, *without faith it is impossible to please God*. And what estate of life can possible befall us, wherein we have not a lively patterne and fore-runner, leading us the way to Heaven, within the compasse of this Cloud? Art thou a *King* or *Magistrate*? Behold *David, Hezekias*, and the *Iudges*: Art thou a Courtier? Looke on *Moses*: Art thou a martiall man? Behold *Sampson, Dauid, Iosiah*. Here is *Enoch, Noe*, and the Prophets for Ministers: the Patriarchs for Fathers: *Sara* and the Shunamite for mothers: *Isaac* and *Ioseph* for children: Here is *Abel* for Shepherds, and *Rahab* for victuallers: Here are some that lived in honour, in peace, and plentie, some in want, and some in sicknesse: but most of all in persecution; because therein is the greatest triall of *faith*. So that, which way soever we turne us, if we walke by faith, wee have here some faithfull witnesse to goe before us. And to cleare their steps the better to our sight, that so we may *follow hard towards the marke* without wandring, wee have here a notable light in this learned Commentarie; which, we must confesse, is much obscured, for lacke of the refining hand of the godly Author himselfe: but now, seeing that shining light is quenched, use this our Lampe: it is fed with such oyle as we received in the Lords Sanctuarie, from that Olive Tree, whence many an one did fill his vessell. And being importuned to expose the same for the common good, we have presumed to place it under the shelter of your Honourable names; beseeching God it may helpe to *guide our feet in the way of peace*.

The religious presidents of your Honourable Parents (Right Noble and hopefull Gentlemen) must perswade you much to be sound, and constant in the faith: for declining in religion, brings a staine of honour, and decay of temporall portion. But labour you to increase in grace, and trust the Lord with your outward greatnesse. Honour him, and he will honour you: delight in him, and he will give you your holy hearts desire; his faithfulnesse will bee your shield, to the griefe of those that envie your happinesse. But, beware of bad example, and evill counsell, which are the haire and poison of younger yeares. Walke with God like *Enoch*; use the world as *Abraham* did; and follow *Moses* in the matters of delight, forsaking them when they become the pleasures of sinne. So shall you *obtaine good report*, and your memories shall be blessed with your Posterities, like these faithfull Witnesses. *Novemb.* 10. 1608.

Yours in the Lord to be commanded,

William Crashaw,
Thomas Pierson.

A COMMENTARIE UPON THE ELEVENTH CHAPTER OF THE EPISTLE to the Hebrewes.

VERSE 1.

Now Faith is the ground of things which are hoped for: and the evidence of things not seene.

CONcerning Faith, two points are necessary to be knowne of every Christian; the *doctrine*, and the *practice* of it: the whole *doctrine* of faith (being grounded and gathered out of the word of God) is comprised in the *Creed*, commonly called the *Apostles Creed*: which being already by us expounded, it followeth in order (next after the *doctrine*) to lay downe also the *practice* of faith: for which purpose wee have chosen this 11. chap. to the *Hebrewes*, as being a portion of Scripture, wherein the said practice of faith is most excellently and at large set downe.

This chapter depends on the former thus: We may reade in the former chapter, that many Jewes having received the faith, and given their names to Christ, did afterward fall away, therefore towards the end of the Chapter, there is added a notable exhortation tending to perswade the Hebrewes to persevere in faith unto the end, as also to suffer patiently what-ever shall befall them in the profession of it: and to urge the exhortation there are divers reasons, not needfull to bee alleaged: for they concerne not the present purpose.

Now, in this chapter hee continues the same exhortation: and the whole Chapter (as I take it) is nothing else in substance, but one reason to urge the former exhortation to perseverance in faith; and the reason is drawne from the *excellency of faith*: for this chapter doth divers wayes set downe what an excellent gift of God faith is: his whole scope therefore is manifest to be nothing else, but to urge them to persevere and continue in that faith, proved at large to bee so excellent a thing: and indeed hee could not bring a better argument to move them to love and hold fast their faith, than by perswading them of the excellency of it. For common reason bids us not onely chuse, but hold fast that that is excellent.

Out of this coherence wee may learne in a word, that perseverance in faith is a matter not of ordinary necessity, nor of meane excellency, to the urging whereof the author of this Epistle, useth so large and so forcible an exhortation; insomuch as, whereas ordinary exhortations occupy the roome of one or some *few verses*, this is continued through *divers chapters*.

The parts of this whole chapter are two:

1. A generall *description* of *Faith*, from the 1. v. to the 4.

2. An *illustration* or declaration of that description, by a large rehearsall of manifold *examples* of ancient and worthy men in the old Testament, from the 4. v. to the end. Of these two in order:

The *description* of Faith consists of three *actions or effects* of faith, set downe in three severall verses:

The first effect in the first vers. *Faith* makes things *which are not* (but onely are hoped for) after a sort to *subsist, and to be present with the beleever*.

The second is in the 2. v. *Faith makes a beleever approved of God*.

The third in the 3. v. *Faith makes a man understand and beleeve things incredible to sense and reason*.

Of these in order.

Now faith is the ground of things which are hoped for: and the evidence of things which are not seene.

This first ver. containes the first effect in the description of faith, wherein first let us see the true meaning of the words: secondly, what instructions they doe naturally yeeld unto us. For the meaning, we must examine the words severally. *Now faith*]

Faith in the word of God, is specially of three sorts; Historicall, Miraculous, Justifying or saving faith.

1. *Histo-*

The description of faith.

1. *Historicall faith* is not onely a knowledge of the Word, but an assent of the heart to the truth of it: and this faith is generall not only to all men, good and bad, but even to the devils themselves: Jam. 2. 19. Thou beleevest there is one God, thou dost well: the devils also beleeve it, and tremble. Now hee that will beleeve out of the Scripture there is one God, hee will beleeve historically any thing in the Scripture.

2. *Miraculous*, or the faith of miracles: which is, An inward perswasion of the heart, wrought by some speciall instinct of the holy Ghost in some man, whereby hee is truly perswaded, that God will use him as his instrument for the working of some miracles: this also is generall, both to elect and reprobate, *Judas* had it with the rest of the Apostles.

3. *Saving* (commonly called *justifying*) *faith*, which is, A speciall perswasion wrought by the holy Ghost in the heart of those that are effectually called, concerning their reconciliation and salvation by Christ.

Of these three sorts of *faith*, the third is principally meant in this place. And although in the description, and over all the chapter, there are some things that agree to other faith than it: yet I say the generall scope in this chapter, is principally of that faith that saves a man. It becomes us therefore to learne carefully the instructions that concerne the practice of this faith, for it is no lesse than saving faith.

Secondly, it is said; This faith is the *ground or substance*; for the Word signifieth both. The meaning is: things hoped for, as yet are not, and so have no being nor substance: Now faith that beleeves the promises, and applyeth them, that faith gives to those things which yet are not (after a sort) a substance or subsistence in the heart of the beleever: so that that thing which never had, nor yet hath a being in it selfe, by this faith hath a being in the heart of the beleever; this I take to bee the true meaning.

Thirdly, it followeth of what things this faith is the ground or substance: namely, of *things hoped for*, and things not *seene*. And these bee of two sorts: either in regard of the Fathers of the old Testament alone, or of them and us both.

Of the first sort were these two: 1. The incarnation of Christ. 2. The publishing of the Gospell, both to Jew and Gentile in a glorious manner: both these were *hoped for* of them, but we have *seene them*: to them they had a being onely in *faith*, to us a being in themselves.

Now unto the Fathers of the old Testament, their faith gave these two things a being in their hearts and soules, though they came not to passe many hundreth yeares after.

There are other things which we hope for as well as they, which are to come, and not seene in respect of us both; and they be six:

1. *Justification*, standing in the remission of sinnes.

2. *Sanctification* in this life.

3. The perfection and accomplishment of our *sanctification* after this life.

4. The *Resurrection of the body*, and reuniting it with the soule.

5. *Glorification* of body and soule.

6. *Life everlasting*, and glory with God in heaven.

These they saw not with the eye of the body, neither doe we; yet they hoped for them, and so doe we: they had no being in themselves to them, neither have they as yet to us: but this true *saving faith* gave to them, gives to us, and will give to every beleever, whilest the world lasteth, such a certaine assurance of them that they seeme present unto us, and wee seeme presently to enjoy them: we cannot enjoy any of them fully; but saving *Faith* hath this power, to give them all a present being in our hearts, and us such a reall possession of them, as greatly delighteth a Christian soule: insomuch as the feeling of the sweetnesse of this glory, though it be to come, overwhelmeth the feeling of a worldly misery, though it be present.

Fourthly, it is added, *And the evidence*]

This word signifieth and teacheth us two things concerning faith:

1. *Faith is an evidence, &c.* that is, Faith so convinceth the mind, understanding, and judgement, as that it cannot but must needs, yea, it compelleth it by force of reasons unanswerable to beleeve the promises of God certainly.

2. It is an evidence: that is, whereas life everlasting and all other things hoped for, are invisible, and were never seene of any beleever, since the world beganne: this saving faith hath this power and property, to take that thing in it selfe invisible, and never yet seene, and so lively to represent it to the heart of the beleever, and to the eye of his minde, as that after a sort he presently seeth and enjoyeth that invisible thing, and rejoyceth in that sight, and enjoying of it: and so the judgement is not onely convinced, that such a thing shall come to passe, though it be yet to come; but the mind (as farre as Gods word hath revealed, and as it is able,) conceives of that thing, as being really present to the view of it.

Let one example serve for all: Life everlasting is a thing hoped for: now *Faith*, not only by infallible arguments grounded upon the word and promise of God, convinceth a mans judgement, that it shall come to passe, (insomuch as he dare say, that he knoweth certainly, there is life everlasting, as that hee liveth and moveth) but this *Faith* also (as much as Gods word hath revealed, and as farre forth as the minde of man is able to conceive of it,) so representeth this life everlasting to the eye of the soule, as that the soule doth seeme to apprehend and enjoy this life everlasting: yea, and often in such measure, as that hee contemneth the world, and all the present felicitie of it, in comparison of that measure of the joyes

The description of faith.

joyes thereof, which *faith* representeth to his soule: and thus faith makes that present which is *absent*: and makes that manifest and visible, which in it selfe is invisible: invisible to the eyes of the body, it makes visible to the eye of the soule; the sight of which eye is both given and continued, and daily sharpened by *saving faith*. And thus faith is a most excellent *evidence* of things not seene. So then the whole summe of this first effect, is briefly thus much: whereas things to be beleeved, as perfection of sanctification, resurrection, glorification, &c. are not yet seene, neither can be, in that they are not yet come to passe; yet if a man have grace certainly to *beleeve* the promises of God, these things shall have a being to his soule: in that both his judgement knoweth assuredly they shall come to passe, and his soule in most lively and joyfull representations, seemeth to enjoy them.

Hitherto of the meaning of the first effect.

Now in the second place, let us see what instructions this first effect thus unfolded doth minister unto us.

First, whereas *faith* gives a substance and being to things that are not, we learne that the fathers in the old Testament that lived before the incarnation of Christ, were truly partakers of the body and bloud of Christ.

If any alleage that this is strange, considering that Christ had then no body and bloud, neither had he any untill the Incarnation; and how then could they receive that which then was not?

I grant it is true, they then had no being, and yet the Fathers received them: but how can this be? I answer, by the wonderfull power of *saving faith*, which makes things that are not in nature, to have in some sort a being and subsistence: and so was Christ (though he was to come) present to the beleevers of the old time. For, Apoc. 13. 8. *Christ is a Lambe slaine from the beginning of the world*: that is, slaine as well then as now: and that not onely in the counsell and decree of God, whereby hee is borne and slaine in all times and places; not onely in regard of the eternall power, efficacie, and merit of his death; but also even in respect of the heart of the *beleever*, whose faith makes that, that is locally *absent*, after a sort truly and really *present*: even so also is Christ a Lambe slaine from the beginning of the world.

See a plaine demonstration hereof in Joh. 8. 56. *Abraham saw me* (saith Christ) *and rejoyced*: How could this be, when as Christ was not borne of a thousand yeares after? *Ans.* This could not be in reason, but it was indeed to *Abrahams faith*: whereby he saw Christ more lively, and more to his joy and consolation, so many hundred yeares after he was, than many which lived in Christs time, and saw him, and heard him, and conversed with him: for they living with him, yet were as good as absent from him, because they beleeved not in him: And *Abraham*, though Christ was farre from him, yet by his faith was present with him. Againe, 1 Cor. 10. 3. the ancient beleeving Israelites *ate the same spiritu all bread, and drank the same spirituall rocke, and that rocke was Christ*: How could they eat and drinke Christ so long before he was? I answer, they did it by reason of that wonderfull power of *faith*, which makes a thing absent present to the beleever: by that faith they received Christ, as lively, as effectually, as much to their profit and comfort, as we doe since his comming.

If any man aske, how could their faith apprehend that, that then was not? I answer, by giving them interest and title to it: and so the fathers are said by faith to have received Christ, because their faith gave them right and title in Christ, and in their hearts they felt the efficacie of his death and resurrection, whereby they died to sinne, and were renewed in holinesse, as well as we are now by the same efficacie.

Secondly, whereas *faith* makes things absent, present;

Here they are confuted, that teach that the Lords Supper is no Sacrament, unlesse the body and bloud of Christ be either truly turned into the bread and wine, or at least bee in or about the bread; and that so he is locally present, and must locally and substantially be received: and this (say they) is the most comfortable receiving of Christ: for what comfort is it to receive one absent? but these men know not this notable prerogative of true faith, *Faith* gives being to things which are not, and makes things present which are absent: they therefore that will have Christ locally present, they take this noble prerogative from faith: for here is nothing absent, which faith should make present: wee need not goe in this Sacrament to require a corporall presence: it is sufficient if we have true faith; for that makes him present much more comfortably, than it might be his bodily presence would be unto us.

If any man aske how this can be? I answer, The *faith* of the receiver knoweth best; and yet reason can say something in this case: for suppose a man looke earnestly upon a starre; there are many thousand miles betwixt his eye and the starre, yet the starre and his eye are so united together, as that the starre is after a sort present to his eye. So if we regard locall distance, we are as farre from Christ as earth is from heaven: but if we regard the nature of *Faith* which is to reach it selfe to Christ, where ever he be, in that regard Christ is present: and why should not this be so? for if the bodily eye, so feeble and weake, can reach so far as to a starre, and joyne it to it selfe, and so make it present; why should not much more the piercing eye of the soule reach up to Christ, and make him present to this comfortable feeling of it selfe?

Thirdly, here wee learne how to behave our selves

tokens of faith.

tokens in a strange temptation, whereby God useth to exercise his children. The Lord after that he hath received his children into his favour, continueth not alwayes to manifest that favour unto them; but oftentimes puls backe the feeling of it for a time, that afterward, hee may shew it againe in more comfortable manner unto them, and that they may afterward more sensibly feele it, and more earnestly love it, and more carefully labour to keepe it, when they have it.

Now for the time of this eclipse of the favour of God, hee not onely darkeneth his love, but makes them feele also such a measure of his wrath, as that they will often thinke themselves castawayes from the favour of God. *David* and *Iob* were often exercised with this temptation, as appeareth by their most lamentable and bitter complaints: yea, *David* doubts not, Psal. 77. 9. to challenge the Lord, that hee *hath forgotten to be gracious, and hath shut up his loving kindnesse in displeasure.* And Iob, chap. 13. 26. complaines to the Lord, that *hee writeth bitter things against him, and makes him to possesse the sinnes of his youth*; words, as it may seeme, of men forsaken of God: and indeed so for that time they thought of themselves. If it please the Lord thus to deale with us, so as wee feele nothing else but his wrath wrastling with our consciences, neither can thinke otherwise by present feeling, but that God hath forsaken us; what should we doe in this pittifull case? should we despaire, as reason would bid us? no, but take this course; Call to minde Gods mercifull promises, and his ancient former love; and cast thy selfe upon that love, though thou canst not feele it: when thou hast most cause to despaire, then labour against it: when thou hast no reason to beleeve, then beleeve with all thy power. For, remember the power and prerogative of thy *faith*: it beleeves not things that *are*, and manifestly appeare, so much as such things *that are not*, and have no being. So then, when Gods favour seemes to bee lost, and have no being to thee, then is Gods favour a fit object for thy faith, which beleeves those things that *are not*. Let all the devils in hell set themselves against thy poore soule, and if thou holdest fast this faith, they cannot all make thee sinke under it: for when the devill saith, Thou hast lost Gods favour; by faith a man answereth, though Gods favour be lost unto my feeling, yet to my faith it is not: My faith gives it a being, and so long (say what thou wilt) I will never feare that it is lost. When God puls backe his favour, and fights against thee with his wrath, doe as Jacob did, Gen. 32. 27. 29. wrastle with God, though thou have but one legge: that is, though thou have but one little sparke of *faith*, fight with that *little faith*, lay hold by it on God, and *let him not go until he hath blessed thee*, in turning againe unto thee his favourable countenance: and say with Job, 13. even in the very heat of thy temptation, *O Lord, though thou kill me, yet will I trust in thee for everlasting life*: yea, and though Gods anger should seeme to encrease, yet for all that take faster hold, and faint not; for faith will never faile thee: it will restore Gods love when it seemes lost; it will set it before thine eyes, when it seemes to behid. For marke well but this one reason: *faith* will give life everlasting a being, and make it present to thy soule, which indeed yet never had being to thee; how much more can it give a being to Gods favour, and make it present to thy soule, which once had, and indeed hath still a being, and was never lost indeed, but onely to a mans feeling? Thus, true faith is able to answer this temptation, whether it come in life, or in the pangs of death.

Fourthly, whereas *faith* is called an *evidence*; hence wee learne, that the nature of faith stands not in doubting, but in certainty and assurance. The Romish doubting of the essence of *faith*, is as contrary to true faith, as darknesse to light: for faith is an *evidence of things hoped for*, that is, it convinceth the judgement by unfallible arguments; knowing as certainly the truth of the promises, and for the things hoped for, as that God is God. But Rome will needs joyne *faith and doubting*, which indeed fight like fire and water, and can never agree together in every respect, but one will in the end destroy the other.

Object. But it seemeth, doubting is a part, or at least a companion of faith, for we doubt as well as beleeve: and who is so faithfull as doubteth not? *Ans.* We doe so: but what then? wee should not; for God commands us to beleeve, and not to doubt: therefore to beleeve, because it is commanded of God, is a vertue: and if it be a vertue, then to doubt is a vice; faith and doubting are both in a good man, but faith is a worke of grace and of the Spirit; doubting is a worke of the flesh, and a peece of the corruption of the old man.

Fifthly, if *faith* be a substance of *things* hoped for, much more is it a substance to the *beleever*: if it give those things a being which are out of him, much more doth it give a permanent being unto the beleever himselfe, strengthening him to stand and continue in all assaults. So Heb. 11. 1. *Faith is thee, whereby a beleever is sustained and upholden*: so that indeed we may fitly say, Faith is the spirituall substance, and the spirituall strength of a Christian man: and according to the measure of his faith, such is the measure of his spirituall strength.

This consideration hath divers comfortable uses, but especially two: 1. When any of us are out of the reach of a temptation, so long are wee confident of our owne strength: but when wee are assaulted by the devill, the world, and our owne flesh, then we shall finde, that to resist is an harder matter than we dreamed of: for, as possible as it is for water to burne, or fire to put out it selfe: so possible is it for us of our selves to resist sinne, insomuch, as it is a thousand to one, but that at every assault our nature yeelds. Now if it be so hard to rule over one sinne, how shall we doe against that sea of temptations, that overwhelmeth a Christian life? this doctrine teacheth thee how; namely, to sticke to thy faith, and it will doe it for thee: for if it be the substance of the things thou hopest for, which yet never were; much more will it yeeld unto thee spirituall strength and substance, to make thee stand in all temptations. When thou art tempted, then call to minde Gods promises, beleeve them, that is, apply them to thy selfe, and be resolved that they were made, and shall be performed even to thee: then though thou have no more power of thy selfe, than fire hath to cease to burne; yet whilest thou doest thus, thou shalt feele thy soule spiritually strengthened against all temptations: and feeling the experience of this, denie them thine owne strength, and magnifie the power that God hath given unto true *faith*.

Againe, though now we are most of us quiet *under our owne vines and figge-trees*, yet we know not how soone the hand of the Lord may be upon any of us, in povertie, sicknesse, imprisonment, banishment, losses, famine, or how it pleaseth him; how shall a poore Christian stand and buckle himselfe to beare these? I answer, true *saving faith*, resting on the Word of God, and beleeving the promises, not formally, but truly, will put such substantiall spirituall strength into him, as that at first, though he bow under it, yet shall he be able to recover himselfe againe, and buckle himselfe to goe forward in his profession, and shall follow Christ manfully with this his cresse: This wonderfull power hath God given to saving faith, both to resist temptations, and to undergoe all crosses.

And thus much of the first action or effect of faith: the second followeth.

VERSE 2.

For by it our Elders were well reported of.

THis v. containeth the second *effect of saving faith*: which is, that *faith is a means whereby a beleever is approved of God.* This verse hath speciall relation to the fifth verse: for that that is said here of all the Elders in generall, is there affirmed specially of *Enoch*: namely, that *he was reported of to have pleased God.*

Let us first search the true meaning of the words.

Elders. That is, all such men as living under the old Testament, beleeved in Christ: amongst which (though all be understood) yet some were more excellent in *faith* and obedience than others, and so more honourable, and of higher estimation with God and men: and of them it is specially to be understood.

Now concerning these Elders it is further said that they were well reported of: hereby are meant three things:

1. That God *approved*, and allowed of them:
2. That God did *approve* of them, *because of their faith* in the Messias.
3. That God gave a testimonie, and *declared that he approved* of them.

For the first, it may be asked, How were they *approved of God?*

Ans. Christ the sonne of God is he, *in whom the Father is well pleased.* Now they beleeving in Christ, their sins were laid on him, and made his by imputation: and contrariwise his holinesse, obedience, and satisfaction, were imputed to them, and by the same imputation made theirs: Now that being theirs, God being so well pleased with Christ, could not but also for Christs sake approve of them. If this seeme hard unto any, I make it plaine by this comparison: Looke as *Iacob* a yonger brother, puts on *Esaus* garment, the elder brother, and in it was taken for *Esau*, and obtained his fathers blessing and patrimonie, which by himselfe he could not have got; even so we are as younger brethren, Christ is our *elder brother*, we have no right nor title to our fathers blessing, nor to the kingdome of heaven: we must put on the robe of perfect righteousnesse, which is the garment of Christ, our elder brother: we, standing clothed with it, purchase our fathers favour, and with his favour his blessing, and his blessing is the right and title to everlasting life. And thus by Christ they *were approved.*

Secondly, for what were they *approved?* The text saith, *By faith*; not because *faith* is an action of a sanctified minde, and a good grace of God: for so are humilitie, love, feare of God (all which are graces of the sanctifying spirit, as faith is:) but because it is a worthy instrument in the heart of the beleever, which apprehends, and applyeth to the soule that righteousnes of Christ, by which he is justified: thus it being the hand and instrument of their justification, by it (it is said) they were approved.

3. The text addeth, that God did not only approve of them, but that *he testified and made it manifest to all the world* that he did so.

And this testimonie God gave them { 1. In his Word. 2. In their owne consciences.

The truth of the first is manifest, in that not onely in this chapter, but often also in the old Testament, God hath made such honourable mention, and given such honourable titles unto many of these Elders, calling *Abraham the friend of God*, 2 Chron. 20. 7. and *David a man after Gods owne heart*, 1 Sam. 13. 14. and them all, his *anointed* and *deare chosen children*, Psa. 105. 15. Thus God hath testified of them in his Word.

2. God testified it to their owne consciences,

The definition of faith.

The description of faith.

to that he gave them his spirit, inwardly to A
assure their consciences that he did accept them
in the Messias to come: and thus these Elders
commended to posterie both outward to all the
world, and inward in their conscience, that
God in Christ *approved* and loved them: to the
same is plaine the use hereof manifold.

1. In that it is said these *Elders were approved by faith*: here we learne what is the old and ancient way, the right and straight way (that is, in no by-wayes) to life everlasting: namely, this onely, To relie on the mercie of God in Christ for pardon of sinne; this is the way wherein all the ancient Elders walked to heaven; this is the way that God hath opened and made unto his Court: it is the Kings high way, the beaten way, common to every one B
that knowes how to walke in it; and deceived none that ever went in it; and beside which, there is no other. Seeing then, God hath consecrated, and our *Elders* have trode this way before us, let us follow them; that so we may attaine that kingdome whereto it hath brought them.

If any yet doubt whether this be the way or no: the spirit of God puts it out of doubt, Esay 30. 21. by affirming peremptorily, *This is the way*: Secondly, bidding us therefore *walke in the same: This is the way, walke in it*. Our Elders obeyed this commandement of the spirit: and, walking in this way, found the end of it, everlasting life. If we would attaine the same end of the journey, we must walke the same C
way.

But the world will say, this is a needlesse exhortation, for we walke this way, we deny our selves, and looke to be approved of God onely by Christ: that is strange to see how men deceive themselves. Can a man walke in a way, and not leave markes and steps behind him; even so he that walkes in this way, follow him, and you shall see steps of his continuall dying unto sinne, and living unto holinesse, insomuch that a man that followeth him, and marketh the course of his life in this way, may evidently say, See where he hath cast off, and left behind him this and that sin: see where he hath taken up, and carried with him these and those vertues and graces of God: Marke, here is a print of his D
faith, here is a print of his hope, here are prints of his love. And may a child of God be followed and traced all the way to heaven, even untill he come to his death, which is the gate of heaven? How mightily then are they deceived, which thinke they have walked all their lives in this way, and yet there is not one step to be seene: for assuredly this way is so beaten and trodden, that no man ever trode in it since the world began, but he left behinde him manifest and visible steps, that all men that would looke at him, might see, he had gone that way. As therefore we all desire to come to heaven, and as wee professe wee walke in the way thither; so let us be as carefull to leave behinde us our steps; namely, tokens and prints of our faith, our hope, and love: which if we do, then marke the excellent use of those steps. 1. They testifie unto all that see them, that we walked the right way to heaven: and secondly, they will serve for markes and directions for them that shall walke in the same way after us. By the 1. we shall leave an honourable testimonie of our selves behinde us: by the 2. we shall move others to magnifie Gods name, to whom our steps have beene markes and directions, helps, and furtherances in the way to heaven.

Secondly, for what were these *Elders approved? for their faith*: for nothing else. Amongst these Elders *Sampson* was wonderfull in strength: *Salomon* in wisdome: *Iosua* in courage: *Moses* in learning: many of them, in the honour and pompe of the world, in beautie, riches, and other externall gifts, and the most of them all in long life; yet not for one or all of these are any of them said to be regarded of God: but it is plainely said, that *for their faith God did approve them*. Here then learne what is the thing amongst all things that must make us acceptable unto God: even this, To denie our selves, and to rest upon the mercie of God in Christ; this will doe it and nothing else. Hast thou strength? so had *Coltar* as well as *Sampson*: hast thou beautie? so had *Absalom* as well or more than *Davids*: hast thou wisdome? so had *Achitophel* (though not like *Salomon*, yet) above ordinarie men: hast thou riches? *Iob* was richer than *Iacob*: hast thou lived long? so did *Cainc*, and *Ismael* as well as *Isaac*: hast thou many children? so had *Ahab* as well as *Ezechias*: hast thou learning (the glorie of nature?) so had the *Aegyptians* as well as *Moses*; for there *Moses* learned it. All these thou maist have, and yet be a *reprobate person* in the sight of God: so farre from being approved of God, as that hee will not vouchsafe (unlesse it be in his anger) once to regard or looke at thee: hast thou therefore any of those outward gifts? It is not to be contemned, it hath his use; thanke God for it and use it well; and use it so as by it thou may be approved amongst men: but stand not to it before God: for though it be wisdome, or learning, or never so excellent a gift, it cannot purchase the favour and acceptation of God; *but true faith* is able to please God both in this life and especially at the day of Judgement.

This doctrine first confuteth the errour of some grosse Papists, who hold and write that many *Philosophers* for their good use of the light of Nature, for their deepnesse in learning, and for their civill lives are now Saints in heaven: a most manifest and shamefull untruth, and here as manifestly confuted: for was *Salomon* not accepted for all his wisdome, and shall *Socrates?* was *Moses* not accepted for all his learning, how then should *Aristotle?* if faith made all of them accepted, and nothing but faith; how is it possible they should be accep-

The description of faith.

ted which never heard of faith? nay I say more: A
If many a man which liveth in the Church, as
deepe (it may be) in humane learning as they,
and of great knowledge also in the whole doctrine of Religion (which they never knew) and
yet could not, nor ever shall be accepted of
God, onely for want of this saving faith; How
absurd it is to imagine salvation for them,
which neither had sparke of faith, nor knowledge of Christ? Let us then hold, that as *there is no name whereby to be saved, but only the name of Christ*: so no meanes to be saved by that Christ, but only faith, even that faith, *for which these Elders were accepted of God*.

Act. 4. 12

Secondly, this excellencie of faith above all other gifts, shewes the vanitie of the world; so carefull and earnest in seeking honour, riches, B
credit, wisdome, learning, (all which can but make them esteemed and approved to the world) and so careleſse and negligent in getting true faith, which will both approve a man unto the world, and make him honourable in the eyes of the Lord God.

Thirdly, by this doctrine, the Popish doctrine is justly condemned, which teacheth that a man is justified by his works, and that faith is not the most excellent of Gods graces. Here we are taught other divinity: for, *that for which a man is accepted, by that he is justified*: but for their faith only were they accepted: therefore justification is onely by faith. Againe, that which makes a man accepted of God, that must needs be the most excellent thing of all. For C
God which is goodnesse it selfe, regardeth that that is the best: but God esteemed them onely for their faith: therefore it is the chiefe of all graces of God, in regard of making a man accepted of God.

Fourthly, here is a patterne and president for Gods children, how to bestow and measure out their love and estimation in the world. God loued *Salomon* more for his faith, than for all his glory and wisdome; and esteemed more of *Moses* for his faith, than for all his learning. So deale thou with thy wife, thy childe, thy servant, thy friend, and with all men. Hast thou a wife never so beautifull, loving, honest, and thriftie; never so toward and obedient a child; a most wise and trusty servant; a friend for faithfulnesse like thine owne soule? these are indeed much to be esteemed; yet thinke not thy selfe in a paradise, when thou hast such: for there is a greater matter behinde, than all these. Looke therefore further: Is thy wife, thy childe, thy servant, thy friend indued with saving faith? that is worth more than all the rest: that is it that makes them beloved of God. Let that therefore make them best beloved of thee: and that which makes them so honourable before God, let that make them most honourable and most esteemed of thee: So in all men, love that in a man best which God loveth; and so thou shalt be sure not to lose thy love. Esteeme of a man, not as the world esteemeth, nor according to his strength, beautie, high place, outward gifts: but as God esteemeth him, namely, according to the measure of *saving faith*, which thou seest in him; for is not that worthy of thy love, which hath purchased the love of the Lord God himselfe?

Fifthly, here is comfort for all such servants of God, as having true faith, yet are in base estimation for worldly respects; some are poore, some in base callings, some deformed in body, some of meane gifts, many in great distresse and miserie all their lives; most of them some way or other contemptible in the world: Yet let not this discomfort any childe of God: but let them consider what it is that makes them *approved of God*: not beautie, strength, riches, wisdome, learning (all these perish in the using) but true faith: if then thou hast that, thou hast more than all the rest. If thou hast all them, they could but make thee esteemed in the world: but having true faith, thou art esteemed of God; and what matter then who esteemes thee, and who not? This crosseth the corrupt censure of the world, who more esteeme a man for his outward gifts and glory of riches or learning, than for saving graces. Let Gods children when they are abased, contemned, mocked, and kept from all place and preferment in the world, let them I say, appeale from their unjust judgement to the judgement of God, and be comforted in this, that though they want all things (without them) that should make them C
esteemed in the world, yet they have that (within them) for which God will esteeme, approve, and acknowledge them both in this world, and in the world to come. And they have that that will stand by them, when strength and beauty are vanished, when learning, and riches, and honour are all ended with the world.

Thus much of the second doctrine.

3. In that our *Elders by faith obtained a good report*; Here we learne the readiest and surest way to get a good name. A good name is a good gift of God; Eccl. 7. 3. *It is a precious ointment*: it is a thing that all men would have: These Elders had it, and they have laid us down a platforme how to get it, and it is this; 1. Get into favour with God, please him, that is, confesse thy sinnes, bewaile them, get pardon, set the promises of God in Christ before thee, beleeve them, apply them to thy selfe as thy owne, be perswaded in thy conscience that Christ did all for thee, and that he hath purchased thy acceptation with God.

Thus when thou art assured that God approves of thee, God can easily give thee a comfortable testimonie in thine owne conscience, and he can move the hearts of all men to thinke well, and open their mouthes to speake well of thee; for he hath the hearts of all men in his hand. And therefore those that are in his favour, he can bend the hearts of all men to approve them; yet this must be understood with some cautions:

1. God will not procure his children a good name amongst all men: for then they should be cursed: for, Luk. 6. 26. *Cursed are yee when all men speake well of you:* But the Lord meaneth, that they shall be accepted, and have a good name with the most and with the best. For indeed, a good name (as all other graces of God) cannot be perfect in this life: but they shall have such a good name, as in this world shall continue and increase, and in the world to come be without all blot: for sinne is the disgrace of a man, therefore when sinne is abolished, good name is perfect.

2. God will not procure all his children a good name, nor alwaies: for, a good name is of the same nature with other externall gifts of God: sometime they are good to a man, sometime hurtfull: to some men good, to others hurtfull. Every one therefore that hath true faith, may not absolutely assure himselfe of a good name: but as farre forth as God shall see it best for his owne glorie, and his good.

3. The good name that God will give his children, stands not so much in outward commendation, and speaking well of a man, as in the inward approbation of the consciences of men. They must therefore be content sometime to be abused, mocked, slandered, and yet notwithstanding they have a good name in the chiefe respect: for they whose mouthes doe abuse and condemne them, their very consciences doe approve them.

Out of all these the point is manifest, that God will procure his children a good name in this world, as farre forth as it is a blessing, and not a curse: and that because they are approved of him, and by faith justified in his sight: for so to be is the onely way to get a good name. For in reason it stands thus; that those who are in estimation, and good name with the Lord himselfe, much more will God make them esteemed, and give them a good name with men like themselves. Hence we learne, first, that the common course of the world to get a good name, is fond, and wicked, and to no purpose: They labour for riches, preferments, honour, wisdome, and learning, by them to get estimation in the world: yea, many abuse these blessings in vaine ostentation, to increase their credit and name with men: and in the meane time saving faith is never remembred, which must procure them a good name with God. This is a wrong course: first, we must labour to be approved of God; and then after the good name with God, followeth the good name in the world. He therefore that labours for favour with men, and neglects the favour of God; he may get a good name, but it shall prove a rotten name in the end. Prov. 10. 7. *The memorialls of the just shall be blessed, but the name of the wicked shall rot.* The good name of the wicked is rotten: 1. Because it is lothsome and stinking in the face of God, though it be never so glorious in the world. 2. Because it will not

A last the wearing out, but in the end vanisheth and comes to nothing, unlesse (as a rotting thing leaves some corruption behinde it, so) their good name in the end being vanished, leaves infamie behinde it. And this is the name which commonly is gotten in the world, because men first seeke not a good name with God: but that good name which is obtained by faith, will stand and continue all a mans life, and at his death leave behinde it a sweet perfume, and abideth for ever in the world to come.

Secondly, this maintaines the excellencie of our religion against Atheists, and all enemies of it, which esteem and call it a base and contemptible religion, and of which can follow no credit nor estimation. But see, their malice is here controled: our religion is a most glorious and excellent profession, it is the high way to get true credit and estimation: it makes a man honourable in the sight of God and men: for by it our Elders obtained a good report, which continueth fresh to this day.

B In the fourth place, *were they well reported of for their faith?* therefore their *faith* was not hid in their hearts, but manifested in their lives: for, the world cannot see nor commend them for their faith, but for the practice of faith. Here it is plaine that men must not be content to keepe their *faith* close in their hearts, but they must exercise the fruits of it in the world; and then both these together will make a man truly commendable. Thy *faith* approves thee unto God; but the practice of it is that that honours thee, and thy profession in the world.

Lastly, in that faith was that which approved our Elders unto God; here is a store-house of comforts, for all true professors of this faith.

C Art thou *poore?* thy faith doth make thee *rich* in God.

Art thou *simple* and of meane reach? thy faith is true *wisdome* before God.

Art thou any way *deformed?* faith makes thee *beautifull* unto God.

Art thou weake, feeble, or *sicke?* thy faith doth make thee *strong* in God.

D Art thou *base* in the world, and of no account? thy faith makes thee *honourable* in the sight of God & his holy Angels. Thus thou art poore, and foolish, and deformed, and sicke, and base in the world, but marke how God hath recompensed thee; he hath given thee faith, whereby thou art rich, and beautifull, and wise, and strong, and honourable in heaven with God: say therefore with *David*, the *lot is fallen unto thee in a fure ground, and thou hast a goodly heritage*, namely, thy faith which thou wouldest not change for all the glory of the world. Faith is the true riches, the sound strength, the lasting beautie, the true wisdome, the true honour of a Christian man: therefore take thy selfe 10000. times more beholden unto God, than if hee had given thee uncertaine riches, the crafty

crafty (and yet foolish) wisdome, the decaying strength, the vanishing beauty, the transitorie honour of this world.

If thou hast true faith, thou art sure to have enemies: 1. The wicked of the world will never brooke thee, but openly or privatly hate and hurt thee. Then the Devil is thy sworne enemy: how canst thou deale with so powerful an enemie, and all his wicked instruments? Here is found comfort: if thou hast faith, thou hast God thy friend: labour therefore for this true faith, and then care not for the Devill, and all his power. Night and day, sleeping and waking, by land and sea thou art safe and secure, the Devill cannot hurt thee, thy faith makes thee accepted of God, and brings thee within the compasse of his protection. The same little sparke of faith, which is in so narrow a compasse as thy heart, is stronger than all the power and malice of Sathan. As for the malice which his instruments, wicked men in this world, shew against thee in mocks and abuses, much lesse care for them: for their nature is to speake evill, and cannot doe otherwise: looke not therefore at them, but looke up into heaven by the eye of thy soule, where *thy faith makes thee beloved and approved of God himselfe*, and honourable in the presence of his holy Angels.

And thus much of the second action or effect of faith, the third followeth.

VERSE 3.

Through faith wee understand that the world was ordained by the Word of God, so that the things which wee see, are not made of things which did appeare.

In this verse is contained the third action or effect of *faith*, namely this; Faith makes a man to understand things beyond the reach of mans reason. This third effect is set out in these words, by the instance of a notable example; namely, of the Creation of the world; 1. By the Word of God. 2. Of nothing: both which, that we may the better understand, let us consider of the words as they lie in order.

Through faith] 1. By *faith* in this place (as I take it) is not meant that saving faith, which justifies a man before God; but a generall *faith*, whereby a man embraceth Christian religion: or whereby a man beleeveth the Word of God in the doctrine of the Law and the Gospell, to be true. My reason is, because a man that never had justifying, and saving *faith*, and is no member of the catholike Church, nor childe of God, may have this gift, To beleeve that God by his Word made the world of nothing. Therefore, I thinke that this is an action of a generall, and

A not of saving faith.

We understand] That is, whereas there are many things beyond the reach of reason, and therefore by reason cannot be apprehended or understood, yet by vertue of this faith a man is brought to understand them, and to beleeve them to bee true.

Now then whereas generall faith brings understanding of many things which reason cannot reach unto; here such as be students in humane learning, and which labour to attaine to the deepenesse and perfection of it, are taught, with their travell in humane studies, to have care to joyne faith and knowledge of religion. For there are many things which our understanding by reason cannot conceive, and many truths which Philosophy cannot reach unto; nay, many also which it denies: but faith is able to perswade and demonstrate them all, and it enlightens the minde, and rectifies the judgement, and of a deepe reach in the greatest matters: but, separate *faith* from humane knowledge, and hee will stumble at many truths, though he had the wit of all the Philosophers in his owne head: For example, that God should make the world of nothing: that it should have beginning and ending: that God should be eternal, and not the world: that mans soule being created, is immortall: these and many other truths, reason cannot see, and therefore Philosophy will not admit: but joyne faith to it, and then that crooked understanding is rectified and made to beleeve it. It is therefore good counsell, to joyne both these together. Religion hinders not humane learning, as some fondly thinke; but is a furtherance and helpe, or rather the perfection of humane learning, perswading, and proving, and convincing that, which humane learning cannot. And thus we see how faith makes us to understand.

B But what doth it make us to understand? the text saith, *That the world was ordained, &c.* Amongst many expositions we may most safely set downe and approve this; God by his Word or commandement hath *ordained*, that is, made in good order; *the ages*, that is, the world, and all in it; and all this he did by his Word, and (which is more strange than that) made them of nothing. This is a wonderfull thing: reason conceives it not, but disputes against it: Philosophy grants it not, but writes against it: but marke the privilege of this faith, it makes a man beleeve it, and shewes him also how it is.

C Now for our better perceiving the excellencie of this power of faith, here are foure points set downe: 1. What was created: *The worlds.*

2. In what manner: *Ordained.* 3. By what meanes: By *Gods Word.* 4. Of what matter: *Of nothing.* Of these in order.

The first point is, What was made? The text answereth, The *worlds.* The Word signifieth in the originall, *Ages:* and so it is also taken, Heb. 1. 2. God made the worlds or ages by Christ: by this word then he meaneth these two things: First, times and seasons, which are ordinarie creatures of God, as well as other: for amongst other creatures (Gen. 1.) are recorded also times and seasons to be Gods creatures. Secondly, he understandeth the World also, and all in it: and so it is truly translated. For with good reason may the word *ages* signifie *the world*, because the world and all in it had their beginning in time, have their continuance in time, and shall have their end in time againe. Time begun them, time continues them, and time shall end them: and so the world is every way measured by the compasse of time: and therefore it pleaseth the holy Ghost to terme the world, and all in it, *Ages* or times.

Now whereas it is said, *Ages*, that is, times and seasons were *ordained* of God; we learne, that if time be a creature or an ordinance of God (created for so great purposes, as to be the measure of all things) to take heed of abusing so excellent an ordinance: if thou hast spent it well, spend it still better. Time is so good a thing, it cannot be spent well enough. But hast thou mis-spent time (that is, abused it) take S. *Pauls* counsell, Ephes. 5. 16. *Redeeme the time:* that is, seeing what is past cannot be recall'd, then recompence the losse of it, by the well bestowing of time to come. Spend every houre well; and that thou mayst doe so, bee alwaies either doing good to other, or receiving good from other; doe either, and time is well spent. And take heed thou bee not of the number of those that often say, they cannot tell how to drive away *time*: and therefore they devise many toyes, and conceits, and vaine pleasures, yea, many wicked and unlawfull delights: and all to shift off (as they say) and deceive the *time.* It is wonderfull to see, that the wicked, whose time of joy is only in this world, should seeke to hasten it, and make it seeme shorter; yet so it is, the Devill blinding them: but howsoever it is, seeme it shorter or longer, that same one sin of mis-spending their time, shall condemne them, if they had no more: for if *account must be given for every idle word*, a fearefull account remaines to be made for so many idle houres. Let us then be very carefull in the use of this good ordinance of God, and never devise how to passe away *time*: for there is no man that is a profitable member in the place where he is, that can finde one houre so idle, that he knowes not how to imploy it, either in receiving or doing some good.

Were ordained]

The second point, in this example, is the manner. Did God make a perfect or an imperfect world? The text answereth, it *was ordained.* The word signifieth thus much; God framed the *Ages*, that is, all creatures, visible and invisible, in a most excellent, perfect, and absolute *order.* As in campe every man keeps his ranke and order, and no man goeth out of his standing appointed him: So every creature hath his due place, and his proper use assigned him of God: so that the workmanship of the world in every creature, and in every respect was absolute: and thus *(ordained)* is as much as perfectly made. And the whole world was as the perfect body of a man, where every member, bone, joynt, veine, and sinew, is in his proper place, and nothing out of square.

Object. Was every thing created in his *order* and due place? Whence then come so many *disorders* in the world? The Devill hath his kingdome, authoritie, lawes and subjects; he rules in the wicked. Now can there be any order in Sathans kingdome? Againe, whence are so many alterations and subversions of kingdomes; so many warres, so much effusion of bloud? The Gospel is transported from Country to Country: civill dissentions in Cities and private families; betwixt man and man; betwixt man and some creatures: betwixt creature and creatures, yea, hatred often unto the death: yea, often hatred betwixt creatures of the same kinde. All these being so, where then is that excellent order wherein they were created?

Answer: the state of all creatures is changed, from that wherein they were created, by the fall of our first parents. God made no disorder, *He saw every thing that he had made, and loe it was very good:* therefore it was in a most perfect order: For orderly comlinesse is a part of the *goodnesse* of a thing: but disorder is the effect of sin: it entred with sinne, and it is both a companion and a reward of sinne. Had we continued in our innocence, all creatures had continued in their excellent *order*: but when we had broken the perfect order, that God had appointed us; immediately all creatures broke that order wherein they were afore both towards us, and one amongst another. Whil'st we obeyed God, all creatures obeyed us: but when we shooke off the yoke of obedience unto God, and rebelled against him, then they became disobedient unto us. Whil'st we loved God, all creatures loved and reverenced us: but whenwe fell to hate the Lord, then began they to hate us, and not before. If therefore thou seest any disobedience and hatred in the creatures towards thee, any disorder and vanitie amongst themselves, thanke thy selfe for it, thou broughtest it into the world with thy sinne.

This being so, we are hence taught, when wee see any disorder in any creature, not to blame the Lord nor the creature, but to turne backe to our selves, to take notice of our owne sinnes and corruptions, and to acknowledge this was not so at the first, but our sinne was the cause

Gen. 1. 31.

cause of it; and therefore be humbled and ashamed of our selves, that wee should confound that excellent *order* which God made, and all creatures (but for us) would have kept till this day: but the common practice in contrarie, as I will prove in particulars.

Gen. 3. 15. and 3. 21.

God made mans body pure and holy, and therefore it had no need to bee covered: but with sinne came shame, and thence came it that God gave us *apparell* to cover that shame that sin had brought upon us: so oft therefore as a man puts on his apparel, he should be humbled and asshamed by it: and thinke thus with himselfe, This was not so at the first; *Adams* body was glorious: whence came this ignominie and shame, which we must cover with apparell? it came from my sin; therefore so often as a man puts it on, so oft should he be quite asshamed of himselfe, which hath brought this shame upon himselfe; so as now he must needs have a cloake to cover his shame. But doe men make this end of their apparell? nay, rather they make it a banner to display their pride and vanity; and so farre are many from being asshamed of it, as that they are contrariwise proud of it. But this is as abominable, and curfed, and senselesse a pride, as if the prisoner should be proud of his bolts and fetters, which are signes of his middemeanor: for, what is thy apparell (make the best of it) it is but a beautifull cloake of thy filthie shame: then, as bolts and fetters are burdenous, and shamefull, though they be of gold: so is the cloake of thy shame, thy apparell, though it be silke, silver, or gold: for we should not be asshamed only of ordinarie apparell, or base, but euen of the most gorgeous; knowing that once we had a glorie of our owne, farre above all the glory of apparell: and the ignominie that sin hath brought upon us, is greater than this glorie of apparell can take away.

Here I denie not the use of gorgeous apparell, to those to whom it belongs: But I say to the rich men, (who, by their abilitie) to men in authority, who (by their place and calling) may weare costly apparell: yea, and to Princes, who may lawfully weare silke, silver, gold, and the most excellent ornaments of precious stones, or whatsoever: to all them, I say, God hath granted you the use of these; but withall bee not proud of them, for you once had a glorie greater than these, but lost it by sinne: and sinne brought a shame, which these cannot hide. For though thy apparell hide it from the world, yet can it not from God: onely *faith* can cover it from God: therefore glorie in nothing but thy faith, be asshamed of thy apparell: yea, of thy robes and costly ornaments. And know further, that whereas thy body by sinne is become so vile, a meaner cover and baser apparell were fit for it. And therefore know, that whereas God hath given thee use of costly apparell, and precious ornaments, he gives them not to honour thy body, but the place thou art in: and to adorne that part of his owne Image, which hee hath set in thee by thy calling. And know lastly, that if thou hadst kept that order, wherin God at thy creation (as the text saith) *ordained* thee: thy naturall glorie would more have adorned thee and the place thou bearest, than all this accidentall and artificiall glorie can: and therefore glorie not so much for the one, as be asshamed for the losse of the other; and let thy apparell teach thee this lesson.

Thirdly, many men take much delight in some kinde of *meat*; some in varietie of meats; and some so love their bellie, as they care not how many creatures, or kinde of creatures doe die, for their belly sake: this is to be considered. For I take it a great fault, for men either to be too lavish and careleſse, how many creatures they cause to die, or (though they eat but one kinde) to doe it without all use or further consideration. For, marke whence comes this, that man cannot now live, or not so well; but his life must be the death of other creatures, his nourishment and preservation, the destruction of other creatures. At the beginning before sinne was, this was not so: no creature did either serve to cloath or feed *Adam:* but this came with sinne; sinne brought this vanitie upon creatures, to die for the feeding and cloathing of man: and had we stood without sin, no creature should have lost his life to be our meat. I take it therefore the dutie of a man to make great use of his meat in this regard. And first, for the meat that he loves best, let him be humbled for his sinne: knowing that if he had not sinned, hee should have had much more sweetnesse in other meat, which notwithstanding should not have cost any creature his life. And secondly, for variety be not too lavish, nor too riotous: consider every dish is the death of a creature of Gods creation: consideragaine, whence comes this, that creatures must die to feed thee; not from the creation, creatures were not made to that end: Innocencie would have preserved all creatures to more excellent ends.

Sinne it was, and thy sinne that destroyes so many creatures for the belly of man: it is a vanitie come upon creatures for mans sinne, that they must die for mans meat. The death therefore of every creature, should be a corasive to a mans heart: when he seeth it, it should touch him to the quicke, and make him say, This creature dieth not for it selfe, but for me; not for it owne fault, but for mine. Miserable sinner that I am, if I had right, I should rather die than it. God made it once for a better end, but my sin hath brought it to this corruption. If this consideration tooke place, men would not eat their ordinarie fare with so little use: nor at extraordinarie occasions be so careleſse how much they spend, and how many creatures they cause to die.

But you will say, God hath given us libertie in meats: differences of meats are taken away

in Christ, and God hath given us use of his creatures, not onely for necessitie, but more liberall use even for greater delight and comfort. And wee, I grant all this and more too, to a man that hath faith. I grant, feasts and bankets are lawfull for some men on some occasions: I take not away any mans liberty in meats: God hath granted it, and man ought not to take it away. I onely wish that when we eat, wee also would make this use of it: and that we would not too riotously abuse that libertie that God hath given us for diversity of meats: faith gives leave and libertie to eat; yet faith denies not a man to make a holy use of his eating, for his owne humiliation, but rather commands it.

A

Fourthly, we see in the world, that creatures not onely die for mans feeding, but one creature feeds on another, and one creature destroyeth another to eat him. The Hawke preyeth on divers kindes of birds: the Fox feedeth on tame birds: the Wolfe on the Lambe: greater fishes devoure the lesse: Dogs will eat divers kindes of creatures, if they can come by them. These things are manifest, and some of them be common sports in the world.

B

Now whence comes this fearefull disorder in nature, that one creature should devoure another? came it from the creation? was the world ordained in this state, that one creature should eat up another? the greater feed upon the lesse? no: but sin brought this confusion, and sinne caused this pitifull massacre of all creatures one by another. Let us therefore at these sights be humbled for our sinne, which caused so fearefull a disorder: when thou seest thy Hawk flie so fiercely and so cruelly murder a silly bird: thy Hound, the Hart, Hare, or Conie; then, as God hath given thee leave in good order, measure, and manner, thus to deale with the creatures, and therefore thou mayst take delight in it: so, withall make this use of it; whence comes this? it was not so from the beginning: When sinne was not in the world, these would all have lodged in one cage and cabbin, and one never have offered to have eaten another: my sinne caused this jarre, and this disorder betwixt these two creatures. This should humble a man, because of his sinne, and restraine his life from too much libertie, and his affection from too much delight in these kinde of pastimes.

C

Againe, when we see the crueltie of the Fox, the Wolfe, the Beare, toward the sheepe and other creatures; blame not too much the crueltie of the beasts: for this was not in them at their creation; but thy sinne made them thus cruell one against another. Turne then into thy selfe, and be ashamed of it: and blame not so much the crueltie in them, as thine owne sinne which caused it in them.

D

Againe, some creatures are unperfect, some in parts of their body, some in some senses: and some are lothsome and ugly to behold: and some are venemous, and hurtfull to the world. When thou seest it, consider whence it is this. They were not thus created: for God *ordained* that is, made all creatures in perfect *order*: but this comes from thy sinne; enter into thy selfe, and acknowledge this, and be humbled for it, and doe not so much contemne this creature for his imperfection, nor loath him for his deformitie, nor hate him for his venome; as contemne and loath, and hate thine owne sinnes which were the cause of all these.

Lastly, some take great delight in faire buildings, and make no use of them but for delight and pleasure: but if they consider well, they have no such cause: it was not so at the creation. *Adam* in his innocencie had a more sumptuous Palace *ordained* for him; namely, the Paradise of heaven and earth; and yet trees were not cut in peeces, nor the earth had her stones rent out of her bowels, for the building of it. Thy sin it was that destroyed this Palace; and sinne hath caused the necessitie of these buildings: How then canst thou glorie in thy buildings; Wilt thou glorie in thy shame? Canst thou be proud of these, when thy sinne bereft thee of a better? as therefore thy house is a comfort, strength, securitie, and delight unto thee: so adde this one use also; let it in this consideration be a cause to humble thee for thy sinne.

The disorder that sinne hath brought into the world, might be shewed in more particulars: but these may suffice, being those of whom we have most common use, and therefore doe most commonly abuse.

To conclude this point, I say unto all men: Doest thou see what disorder is now in the world, in thy apparell, meat, recreations, buildings? Seest thou the confusion, vanity, corruption of all creatures: the variance, dissention, and hatred of creatures amongst themselves? Canst thou see all this, and either not regard it at all, or take delight in it? This is a cursed and abominable delight. If a rich man should consume all his wealth, or throw it all on heapes, and then desperately set his house on fire, hath he any cause of joy to see this? If he sit still at this, you will say he is senseless: but if he laugh at it, he is mad: So God created man rich in all blessings, put him into the palace of the world: garnished this house of the world with exceeding beauty: his meat, his apparell, his recreation, his house were all excellent and glorious; he made all other creatures, amongst which there was nothing but concord, love, agreement, uniformity, comelinesse, and good order: now man by sinne fell, and by his fall, not onely spent all his riches (that is, defaced the glorie of his owne estate:) but also set his house (that is the world) on fire: that is, defaced the beauty of heaven and earth: brought confusion, corruption, vanitie, deformity, imperfection, and monstrous disorder on all creatures; set all the world together by the eares,

all creatures; set all the world together by the eares, and one creature at variance and deadly hate with other: so that one creature doth fight, teare, wound, destroy, and eat up another. O cursed and damnable sinne of man, that hath so shamefully disordered that heavenly *order*, wherein God created all things at the beginning! and miserable men are we, which can sit still and see this, and not be moved: but if we rejoyce and delight in it; certainly, then a spirituall madnesse hath bewitched our soules. Let us therefore stir up our selves, and looke about us; and seeing all the world on a fire about us, namely, flaming in contention, hatred, and all disorder: let us for our parts seeke to quench it: which because we cannot, therefore lament and bewaile it: but much more lament and be humbled for our sinne, which kindled this fire of disorder in the world.

A

Hitherto of the manner of the Creation.

By the Word of God]

The third point is, by what meanes? The text answereth; the world was ordained in that excellent order, *by the Word of God*. By this word is meant, 1. not any *vocall* word, as if the Lord should speake unto the creatures: nor secondly, the *substantiall* word of the Father, the second person: although I confesse that by *him were made all things*. Yet, I take it, it is not so meant in this place: but rather as *Moses* doth, Gen. 1. when he saith, that in the creation *God said*: It is in both places a comparison taken from a Prince, who bids his servants doe this, and they doe it presently. The Lord in this place is like a Prince, he hath his word, whereby he commanded the world to be made. That word, I take it, is his *will*: for Gods willing of any thing, is an effectuall commanding of it to be done: yea, it is the doing of it: for his willing of a thing to be, is more than all the commandements of all men in the world. For if he doe but will it, the thing is done what ever it be: whereas all the world may command, and yet it is no neerer. From hence, I take it, this is manifest to be the surest sense for this place; God willed the being of all creatures, and according as he willed, they presently were: and that his will was his word here mentioned.

Heb. 11.3.

B

Here then first marke a speciall point, that sets out the glorie of the Creator: he used no labour, no motion, no paines, no servants, no meanes as men doe. He onely *spake the word, and they were made: he commanded, and they were created*. Psalm. 148. 5. This shewes how glorious a God he is, and his power how omnipotent it is, who at his owne will and word produced such a glorious frame of heaven and earth, so many thousand sorts and kindes of creatures in their order and due place. *David* most seriously considered of this, when hee made the 104. Psalme, as appeareth if we read it. Wee ought also so deeply to meditate of this his glorious power, manifested in this miraculous creation, as that we (seeing it) may acknowledge with the Psalmist, Psalm. 115.3. *Our God sitteth in heaven, and doth whatsoever he will.*

C

2. Did the Lord make all things by his *word*? learne we then for our instruction thus much: Ever when wee see what is Gods will concerning our selves in any great crosse or affliction whatsoever, let us subject our selves to it and beare it, because it comes from so mightie a God, as whom there is no resisting. For see, he that commanded all the world to be, and it presently was so, and nothing could disobey; then if he command any crosse to cease upon thee, will thou resist him? nay, rather take Saint *Peters* holy counsell, 1 Pet. 5.5. *Humble thy self therefore under this so mightie hand of God, that he may exalt thee in due time.* If thou then see his crosse comming towards thee, meet it, receive it with both hands, beare it with both shoulders: if he will humble thee, resist not thou: for when againe he pleaseth to exalt thee, all the Devils in hell are not able to resist him.

D

It followeth; *So that the things which we see, are not made of things which did appeare.*]

The fourth and last point, is the *matter* whereof the world was made: The text saith, *The things that we see*, that is, all the world *were made of things never seene*: that is, of a flat nothing, which here is said not to bee seene, or not to appeare; because how can that appeare or be seene, which is not? So the meaning is, when there was nothing in the world, then God made the world to be. This is the strangest thing of all in this fourth effect: For it is not so strange that the world should be made in that excellent *order*; or that God should make it by his Word; as that he should make it of *nothing*. Reason denies it, Philosophy disputes against it as absurd, and never will yeeld unto it: but here is the power of *faith* manifest; for it makes us beleeve and know it is so.

Hence we learne, 1. If hee created the world of nothing, then he can preserve us also by nothing, that is, without meanes, or by weake meanes, or contrarie to meanes; he that did the one, can doe the other, for the same reason is of both. This is a speciall point of our religion, Not to tie Gods providence unto meanes. Men use never to acknowledge it but with meanes; but that is no worke of *faith*: But we ought not onely to see Gods providence, when we see no meanes; but even when other meanes are against us, then to see it, is a point of *faith*: and that is our dutie, though it be hard. Give men health, wealth, libertie, peace, let them be guarded about with Gods blessings; then they will magnifie the providence of God: but take these away, and lay upon them penurie, sicknesse, or any crosse, then they rage and raile, and distrust, yea blaspheme, and say, No providence, no God. And thus God is beholding to the meanes, for else men would flatly deme him. But this argues the want of faith. For had we that faith in us,

whereby we beleeve stedfastly, that God made all the world without meanes, that *faith* would also perswade us, that he can preserve us being made, though meanes be wanting, or though they be against us. This we may make use of, whether we be in necessitie, and would be relieved; or in any perill, and would be succoured: or in what extreme tie soever, when meanes doe faile us.

Secondly, if he made all things of nothing, then he is able also, in respect of his promises made in Christ, *To call such things that are not, as though they were*, Rom. 4. 17. As, a man by nature is the childe of wrath, and of the Devil: he is able to make him a servant of God, and childe of grace.

This may teach us, 1. Not to despaire of any mans salvation, though he seeme almost past all grace: for God can make any thing of nothing, and therefore can put grace into that heart, wherein afore was none.

And 2. this is a comfort to all them which through weaknesse of faith, cannot perswade themselves of their election. For suppose thou be full of wants and imperfections, and hast a rebellious and froward heart: What then? Remember God made thee once a creature, of nothing; he can now againe make thee a new creature of nothing: he created thee without meanes; he can save thee, though never so many meanes doe serve to be against thee.

And thus much of these three effects of faith; and consequently,

Of the first part of this Chapter, containing a description of faith in generall.

Abels Faith.

Verse 2.

By faith Abel offered unto God a greater sacrifice than Caine: by which he obtained witnesse that he was righteous; God testifying of his gifts: by which faith he also being dead yet speaketh.

THe second part of the Chapter containeth an illustration and proofe of the former description, by a rehearsall of the most excellent patternes and ensamples of *faith*, which flourished in the Church of the Old Testament.

These examples be of two sorts: 1. Such as are set downe severally one by one, from the 4. ver. to the 32. 2. Such as are set downe *joyntly* many together, from thence to the end.

The examples set downe severally are of two sorts: 1. Such as were the natural *Israelites*, and borne members of the Church visible. 2. Such as were not naturally members, but *strangers* from the Church of God, till they were called extraordinarily.

Examples of such as were members of the visible Church, are also of two sorts: 1. Such as lived about the flood: or, 2. after the flood.

First, of such as lived afore, or about the time of the flood, there be three faithfull men, whose faith is here recorded: 1. *Abel*, and 2. *Enoch* before: 3. *Noe*, both before and after. All these three in order.

The excellent and most worthy examples, are all grounded on some place of the old Testament, and are continued from the beginning of the world, almost to Christs incarnation: for he beginneth with *Abel*, which is so neere the beginning, that he was the *second* good man that lived in the world: yea, and the *first* of all that had this true faith, as the onely meanes of his salvation. For, as for *Adam*, he afore his fall had not this faith, neither should it have saved him: but when the first meanes failed him, then came this *faith* as the second and more effectuall meanes of his salvation: but *Abel* was never in possibilitie to be saved by any thing, but by this *faith*. And therefore *Abels* faith hath the first place of commendation, and that in this verse.

Abels faith is here commended for three things: 1. In that he *offered by it a greater sacrifice than Caine*. 2. By it *hee obtained testimonie with God*. 3. By it *dead Abel yet speaketh*.

The first effect of *Abels* faith is thus set downe by the holy Ghost, *By faith Abel offered unto God a greater sacrifice than Caine.*

The ordinarie Exposition of these words, is this; That *Caine* and *Abel* comming to offer, there was no difference in the matter of their sacrifice, but onely in the manner of offering, in that *Abel* offered by faith, and so did not *Caine*.

This exposition though it be good, yet it fits not the scope of this place, nor the fourth of Gen. The right sense therefore seemes to be this; *Abel* having faith, this faith moved him to testifie his thankfull heart to God. This he did by offering unto God the *best and costliest sacrifice* that he could: namely, the *first fruits and fattest of his sheepe*; Whereas unbeleeving *Caine*, having no love to testifie unto God, brought onely of the fruit of his ground: not of the best as *Abel* did: but whatsoever came first to hand. This being the true meaning of the whole: let us come to the particular points laid downe in this effect, and they are three:

1. That

1. That *Caine* and *Abel offered*, that is, served God.

2. That they offered *Sacrifices*.

3. That *Abel* offered a better than *Caine*.

The first point containes their service in generall: the second, their service in particular: the third, the difference of their service; wherein especially will appeare the excellencie of *Abels* faith.

First, *Abel* and *Caine*, the two first brethren in the world, *offered* sacrifice to the true God. How learned they this? for they had no Scripture, it was penned many yeares after; namely, by *Moses* first of all. I answer, when their Parents *Adam* and *Eve* had fallen, God gave them (of his infinite goodnesse) a covenant of grace, *that the seed of the woman should breake the serpents head*, Genes. 3. 15. wee doubt not but our first parents received this covenant, and beleeved the promise; and this their *faith* taught them how to worship the true God aright.

You will say; thus *Adam and Eve* learned of God; but how came this to *Caine* and *Abel*? I answer, when they had beene thus instructed of God, *Adam* as a faithfull servant of God, taught the same religion, and delivered the same doctrine to his children: and by it they were taught, what, to whom, and in what manner to offer sacrifice. And thus they did it neither by Scripture, nor revelation, nor their owne invention, but by the instruction of their Parents.

Hence let all Parents learne a lesson of *Adam*, the first Parent that was in the world; namely, to procure the good of their children: he nurtured his children excellently: 1. Hee provided for them till they came to age. 2. Then he left them not, but appointed them their callings; for one was an husbandman, and the other a shepherd. 3. Not thus onely, but he taught them to worship the true God, both in their callings, and in the practice of religion, and therefore he taught them to offer sacrifice in way of thankfulnesse unto God: all this did *Adam*.

So must thou doe with the children which God hath given thee. 1. Provide for them carefully till they be of age, take heed, they miscarrie not any way for want of things needfull. 2. So bring them up, as that they may be apt to live in some godly calling whereby to doe good in his Church; and that calling thou must appoint them, according to the fitnesse of their gifts. *Adam* appointed them not both one calling, but diverse callings, according to the diversitie of their gifts: and thou must see it be a lawfull and honest calling, for so are both these. Then 3. (the greatest matter of all these) teach them religion, and the true manner of fearing and worshipping God; that as by the two first, thy child may live well in this world, so by this he may be made an heire of the kingdome of heaven.

Adam was the first father, and father of us all; let all then follow him in this practice: and if we follow him in one, follow him in both. Divers will be as carefull for their bodies and for their callings as *Adam* was, but how few are as carefull to teach them religion for the preferment of their soules to life eternall? but parents must have care of both these: else they shall answer for their child at the day of judgement: and though he perish in his owne sinne, yet his blood will God require at the Fathers hands. For God made him a father in his room, and he discharged not the duty of a father unto their childe.

Secondly, in that *Caine* offered as well as *Abel*; hence we learne divers instructions.

1. It is a common opinion, that if a man walke duly and truly in his calling, doing no man harme, but giving everie man his owne, and so doe all his life long, God will receive him, and save his soule: but the truth is this: If men doe thus, it is good and commendable and they must be exhorted to continue: but if they stand upon this for salvation, they cast away their soules. For marke here, *Caine* was a man that walked in an honest calling; and more than that, he tooke paines, and laboured in it (which all men doe not that have honest callings:) And more than all these, when *Abel offered*, he came and worshipped God also; and he did outwardly in such sort, as no man could blame him, but onely God that saw his heart: and for all this, yet he is a wicked *Caine*, and that is all that the Word of God gives him, 1 Ioh. 3. 12. Then it is manifest, that to walke in a mans calling justly and uprightly, doing no man harme, will not serve the turne. *Caine* did it, and yet was accursed; we must then goe further than *Caine*, else we shall goe with *Caine* to the place where he is.

Reason not with thy selfe, I worke hard, and follow my calling, I hurt no man: thus could *Caine* reason, and yet but cursed *Caine*. Thou must then beside these, get that that *Caine* did not; Learne in thy conscience to see and feele thy sinne, to be grieved for it, so as thou maist say; my sicknesse, my povertie, my crosses grieve me, but nothing so much as mine owne sinnes, these trouble mee above all, and this griefe swalloweth up all the rest. And there is another thing which I seek above all, not gold, silver, or promotion; but reconciliation with my God, and his favour in Jesus Christ: If thou hast these two, then thou goest beyond *Caine*. then shalt thou stand before God with *Abel* and be accepted. Remember these two, humiliation for sinne, and desire of reconciliation: these two is the summe of religion. If thou hast these, thou art blessed with *Abel*, if not, cursed with *Caine*, how soever thou livest in the world. If thou say, *Caine* killed his brother, and so would not I doe for all the world, I will doe no man hurt in bodie nor goods: This will not serve: for it is said, that

Cain

God had no respect to *Cain* afore he killed his brother, even when he *offered his sacrifice*: and therefore this dutie is most necessarie, and there is no shifting it off.

2. *Cain* offered as well as *Abel*; yea, *Cain* offered *afore Abel*, as it is manifest in Gen. 4. 3. And yet *Abels* sacrifice was better when it came to the proofe, and was accepted, and not *Cains* which came first. Hence we learne, that a man may be more forward than many other in many outward duties of religion, and yet not be accepted of God: another may not be so forward to the dutie, and yet when he comes, be better accepted. Whence comes this? what? is forwardnesse in good duties a fault? Nothing lesse: but hence it is, he that outwardly is most forward, may come in hypocrisie and without *faith*; the want whereof makes his forwardnesse nothing worth. Many such have we in our Church: great frequenters of places and exercises of religion; and yet they come but as *Cain* did, or it may be in worse intents. Thy forwardnesse is to be commended, but take this with thee also; Care not so much to be first at the Sermon, or to be there oftner than other, as to goe with true faith, repentance and a heart hungring for grace: if not, boast not inthy forwardnesse, *Cains* offered afore *Abel*, and yet not accepted; and so there may come an *Abel* after thee, and bring faith with him, and be accepted, when thou with thy hypocriticall forwardnesse shalt be rejected, as *Cains* was.

Thirdly, did *Cains* offer as well as *Abel*? Hence we learne, that the *Church militant* is a mixt and compounded companie of men: not of one *sort*, but true beleevers and hypocrites mingled together: as here in the very infancie of the Church, there was *Cain* worshipping in shew, as well as *Abel* that worshipped in truth. So was it in the infancie, so in her perpetuall growth, and so shall it be in the last age of the Church: the good shall never be quite separated from the bad, untill Christ himselfe doe it at the last judgement. Goats shall alwaies bee mingled among the sheepe, *till Christ the great shepherd doe separate them himselfe*. Matth. 25. 32. And he that imagineth a perfect separation till then, imagineth a fancie in his braine, and such a Church as cannot bee found upon the earth.

This being so, let no man therefore be afraid to joyne himselfe to the visible Church; neither let any that are in it, goe out of it, because the bad are mingled with the good; for so it hath beene alwaies, and ever will be: he then that will goe out of a Church, because there be hypocrites in it, must goe out of the world: for such a Church is not found, but triumphant in heaven.

Fourthly, in that *Cain* and *Abel offered*, hence we learne, that the church of God which truly professeth his name, hath beene ever since the beginning of the world. For this Church was in the household of *Adam*, when there was no more but it in the world: for *sacrifice* to God is a signe of the Church: yea, and beside the sacrifice, they had a place appointed where *Adam* and his familie came together to worship God; For, so much *Cain* intimateth, Gen. 4. 14. and 16. *Cain went out from the presence of the Lord*, that is, not onely out of his favour and protection, but from the place of his solemne service, and where he wonted to manifest his speciall presence to his children serving him: and therefore *Caine*, as being excommunicate, complaines (vers. 14.) because he must leave it. Thus the Church hath beene from the beginning, and therefore is truly called Catholike.

The Papists abuse this place notoriously; for whereas the *Church* hath beene so ancient, they argue therefore it is above the *Scripture*: yea, and that we could not know it to be *Scripture*, but by the ancient testimonie of the *Church*.

We must know the Scripture is two wayes to be considered: first, as it was written and penned by holy men, and so it is later than the Church: for *Moses* was the first pen-man of Scripture: but secondly, as it is *the Word of God*, the substance, sense, and truth thereof is much more ancient than the Church; yea, without the word of God, there can be no Church: For, without faith is no Church (because the church is a companie of beleevers,) and without the word is no faith; therefore no word, no faith; no faith, no Church. So then the Scripture was afore the Church, but penned after.

Thus we see that *Caine* and *Abel offered*.

Now secondly, what offered they? *sacrifices*. Sacrifices were used in the worship of God for two ends: 1. When a sacrifice was offered, especially of beasts, when a man saw the bloud of the beasts powred out, it put him in minde of his own sins, and the desert of them, and taught him to say thus: Even as this creature is here slaine, and his bloud distills and drops away; so my sins deserve that my bloud should bee shed, and my soule be drenched in hell for ever. This creature can die but one death, for it sinneth not; but my sinnes deserve both the first and second death.

Secondly, sacrifices served to put them in minde of the Messias to come; and the slaying of the beasts shewed them how the Messias should shed his bloud, and give his life for the sinnes of the people. These are the two principall ends of sacrifices, and for these two ends did *Caine* and *Abel* offer: *Caine* in hypocrisie and for fashion sake; *Abel* in truth, conscience, and sinceritie.

As it was in the old sacrifices, so is it in our Sacraments of the new Testament: whereof the sacrifices were all types: in Baptisme, sprinkling of the water serves to shew us how filthily wee are defiled with our owne sinnes.

2. It signifies the sprinkling of the bloud of Christ

Christ upon the heart of a sinner, for his sanctification from sinne.

3 In the Supper, the breaking of the bread signifies, 1. how we should be broken in humiliation for our sinnes: and 2. powring out of the wine, how our bloud as it were should bee shed, and powred out for our sinnes, if wee had not that we deserve. And secondly, they represent unto us, how the bodie of Christ was broken, and his bloud powred out for our sinnes: which he was content to suffer under the wrath of his Father, for our sakes: so that wee see, both the sacrifices and Sacraments of the old, as also of the new Testament, all aimed at these two ends; to shew us our sinnes, and our misery by sinne; and to foretell or represent our reconciliation by Christ. Which being so, our lesson is this:

We have all received those two Sacraments: the first once, the second often. Now if they have beene duly received of us, they ought to have this double use unto us: 1. To cause us to make a search of our owne sinnes, and of our misery by sinne; and seeing it, to be cast downe and humbled, considering how corrupt our hearts are, and how wicked our lives. And secondly, when this is so, then to make us seeke for reconciliation with God by faith in Christ, to make us desire it, love it, and pray for it, above all things in the world. *Abel* not onely offred, but offred so, as that it put him in minde of his sinne, and of his redemption, by the death of the *Messias* to come. So wee must not onely outwardly receive the Sacraments; but so receive, as that wee may see and be humbled for our sinne, and seeke to bee reconciled to God in Christ.

Such use also ought wee to make of hearing the word, and not to be content with bare hearing of it, or to get a generall knowledge out of it: but it must give us a speciall sight of our owne estate by sinne: and urge us forward to seeke the favour of God in Christ. Religion stands not in hearing the Word, and receiving the Sacraments with the congregation, though it bee done never so often, and never so formally: But so to heare and so to receive, as that they may worke in us those two things: and that is the pith and life of religion. And whosoever he be that professeth religion, and sheweth not the fruit of it in these two, that mans profession is in vaine, and it will goe for no payment at the day of judgement.

Thus wee see they offered, and what they offered. It followeth: *A greater sacrifice than Caine.*

The third and last point is the difference of these sacrifices. For although *Caine offered* as well as *Abel* and offered *sacrifice* as well as *Abel*: yet was there a difference in their sacrifices; for *Abels* was better than *Caines*. This is the chiefe point: for this sets downe what was that excellencie of his *faith*, for which hee is here commended. *Abel* is not commended for *offering*, by his faith; for so did *Caine* that had no faithinner for offering sacrifice, by his faith: for so did *Caine* that had no faith: but hee was clear by his faith hee offered a *better sa rifice* than *Caine* could.

The holy Ghost cals *Abels* sacrifice *better* or *greater* sacrifice, because *Abel* brought the best and fattest of his sheepe, and so he knew of the most cost he could; as supposing that he would have bestowed more cost, had he known how to have done it. Yet the Text gives us he had, would give more if hee had it. And hee that doth the best he can in any thing, it is certaine he would doe better if hee could. *Caine* contrariwise brought not the best of his fruits, but either the worst, or whatsoever came first to hand: as thinking that whatsoever hee brought, was good enough: and therefore worthily is *Abel* said to have offered a better sacrifice than *Caine*.

And further, this holy practice of *Abel* came to be a law written, even one of the commandements of the Ceremoniall law; namely, that the *first borne should be offered to God*, Exod. 34. 19. And the *first fruits of the corne*, Levit. 23. 10, &c. And that *nothing that was lame, blinde, maimed, or had any blemish at all should be offred to the Lord*. Deut. 15. 21. *Abel* here did even that which these lawes commanded: and these lawes commanded the same that he did. Thus God vouchsafed to honour his servant *Abel*, for his obedient and loyall heart; even to make his practice the ground and beginning of one of his owne lawes: that so the Israelites in all their generations, might in their daily practices remember this worthy deed of their *Abel* to his perpetuall honour.

Now for us the truth is, this law binders us not: for it was a ceremony, and is ended in Christ. Yet the equity and life of it reacheth even to us; namely, it teacheth us what we ought give any thing unto God, to give the best we have. This is the equity of these lawes ceremoniall, which commanded them to give to the Lord their first borne, and their first fruits, and the fattest of their cattell: and so much reacheth doe still binde us. Now from this rule we are taught divers duties:

1 To the *Parent*. Hast thou many children and wilt thou give some to the Lord? namely, to serve him in the ministery? The practice of the world is to make the eldest a Gentleman, the next a Lawyer, the next a Marchant: the chaf is the youngest, or least regarded, or that is in some infirmity in wit, or deformitie in bodie. Never of all thy children thou findest fittest in gifts and graces of body and mind, whom thou lovest best, and most esteemest, bee is fittest for the Lord, and the Lord is most worthy of him: consecrate him to the Lord, for his service in the ministery.

2 To the *young man*. Hee being in the strength and ripenesse of wit, senses, memorie, capacity, and in the best of his age: he tells I will take my pleasure now I am fittest for it: I will repent at the end of my dayes, and that is a fitter time. This is a vile policy of the Devill, to dishonour God, and to cast away their *Creator*. What a griefe is it to give the devill his youngest yeares, the strength of his body and wit, and to bring his withered old age unto God? nay, be sure, *God* will not accept thy rotten sacrifice of old age, but rather give thee up to the devill, that he may have thee altogether, which hath had the best: then follow rather *Salomons* counsell, Eccles. 12.1. who bids thee *Remember thy Creator in the dayes of thy youth*: Remember *Abels* sacrifice, it was of the best. So thou hast no sacrifice but thy selfe to offer: offer then the best: thy young yeares is the best time, give them unto God.

3 To all *Christians*. *Abel* offered the best: it teacheth us all, if wee will professe and serve God, not to doe it by the halfes; or for shew and fashion like, or negligently, as not caring how. Thus to doe is but to offer the sacrifice of *Cain*, and that makes the most professors go away with their service unaccepted as *Caines* was: for God will have all or none, he is worthy to have no partner: he must be served with all the heart, with soule and body, so that a man must consecrate himselfe wholly unto him, 2 King. 20.25. It is the speciall commendation of good King *Iosias*, *that he turned to the Lord with all his heart, and soule, and might*: and for that, he is preferred afore all Kings afore or after him: not that *Iosias* could fulfill the law perfectly, as it required: but it is meant of the endevour of his heart and life, by which he strave with all his might to serve God as well as hee could: his example is ours.

Wee professe religion, wee must looke that our hearts affect it: we professe a turning from sinne, we must take heed it be not formall, and from the lips, but from the heart. So when wee prætise any duties of religion, whether we pray or heare the Word, or receive the Sacraments, (this is the sacrifice that we can offer) wee must not do them coldly and carelesly; but with zealous affection and resolution from the heart. Otherwise, if we serve God for fashion sake, and our hearts are on the world, and our own lusts, wee offer the sacrifice of cursed *Cain*: and wee with our form of religion shall goe to him. But let us offer the sacrifice of *Abel*: that is, though it bee never so little, yet let it bee the best wee can, and all wee can, and God will accept us as hee did *Abel*. And thus the Parent should give God his *best childe*: the young man his *best yeares*: every man his *best part*, which is his *heart*. And thus wee follow the steps of holy *Abel*, who offered to God *the best sacrifice hee had*. This was the fruit of his faith: even so that Parent, that young man, that Professour that hath true faith, will doe so likewise.

Hitherto of the first effect of *Abels* faith: It followeth, *By the which hee obtained witnesse that hee was righteous*.

This is the second effect of *Abels* faith, whereby it is commended 2. For the meaning. By *faith* he means saving faith, which makes a man just before God, and no other. For whereas he had said before, that by faith our *Elders had obtained a good report*. Hee proves that generall, by this example of *Abel*; therefore that saving faith which was meant there, is also meant here.

These words set downe two benefits which *Abel* had by his saving faith: First, hee was *just* by it. Secondly, *God testified* that he was so.

For the first; *Abels faith* made him *just and righteous*, not because his faith was an excellent quality of that vertue in it selfe, as to make him just; but because it was an instrument whereby hee apprehended and applyed to himselfe the righteousnesse of the *Messiah* to come, whereby hee might stand just before God. This was his righteousnesse, which he had by faith: for hee trusted not to any holinesse of his own, though (it is out of question) hee knew hee was the sonne of man who once was perfectly righteous: but the trust and confidence of his heart was in the righteousnesse of that blessed Seed, which God had promised, *should breake the Serpents head*. This promise hee knowing, believed it, applyed it to himselfe, and this faith made him righteous.

Here we learne a worthy lesson of Christianity; namely, that the true and the undoubted way to heaven, is a holy and lively faith in Jesus Christ: for this faith makes a man righteous, and that righteousnesse opens him the gate of heaven. To this end (saith the Apostle) *Being justified by faith, wee have peace with God*: but by whom? *through our Lord Iesus Christ*.

For the use of this doctrine, wee must renew our former exhortation, which indeed cannot bee too often pressed to the conscience. There is none of us so vile, none so prophane, but wee desire salvation. If wee doe, then wee must tread the beaten way to it. For wee are not borne heires of it: neither can wee come thither by chance: but there is a way that must be taken, and that way is but one: all other are misleading by-wayes. Againe, that way must be taken in this life; else, it is too late. Now this way is to bee a just and righteous man. With this never man failed: and without this, never man attained to salvation: for, *No unclean thing can come into the kingdom of heaven*. Never was man justified there, which was not just before: and that must here bee begun, which in heaven is to be perfected. In this life therefore wee must seeke to bee just. Now, our good workes will not serve to make us just: for they are all unable to indure the triall of Gods justice. And if wee stand to them, and they prove not

Rom. 5.1.

Apoc. 21.27.

not able to satisfie Gods justice; then, in stead of saving us they will condemne us. Therefore with *Abel*, let us goe out of our selves, denie our selves, and cleave onely to Christs righteousnesse, in life and death: this is the way that never will deceive us.

But some will say, We walke in this way. I answer, He that walketh in a way, may be traced by his steps: so then, shew your steps of holinesse, of devotion, of charitie, &c. these must shew your faith: leave these steps behind you and then your faith is good. Thus did holy *Abel*: beleeve thou it, acknowledge it, and follow thou after him: and renounce all by-paths which the Papists, or thy owne braine imagineth. Let this one doctrine sinke into thy heart in stead of many, and let not the Devill strake it out. For if thou walke in this way, my soule for thine it will bring thee to heaven: if not, at the last day this doctrin will condemne thee, because it shewed thee this way, and thou wouldest not walke in it.

Secondly, observe: He saith, *Abel was approved* and accepted of God. How proves he that? Because his worke pleased God: as who say, his workes cannot please God, unlesse his person doe: therefore in that his workes doe, thence he concludeth that his person did: it is the reason of the holy Ghost, and therefore infallible.

In the framing of this reason, the holy Ghost teacheth us a great point of our religion: namely, that first a mans person must please God afore his actions can. And after the person, then the actions. This is plaine in these words: for it is said, *he first obtained witnesse that he was righteous* himselfe, and then *God testified of his gifts*: So likewise more plainely, Gen. 4.4. God had respect *first to Abel, and then to his offering*: So that the truth is manifest, No work pleaseth God afore the worker doe. This being so, hath excellent uses:

First, it overthroweth a maine pillar of Romish religion; *Iustification by workes*. For how can a man be justified by his workes, when he himselfe must be just afore the workes can be? Unlesse he be just, his works be wicked: if they be wicked afore his person be just, how can they then justifie him? And if the person be once just, what needs it then to be againe justified by works? Good workes make not a man good, but a good man makes a worke good: and shall that worke that a man made good, returne againe and make the man good? 1. That is absurd in reason: And 2. it is needlesse: For the man is good already; else the worke could not have beene good. We may therefore say, workes are rather justified by the person of a man, than his person by the workes; and it is a most vaine thing to looke for Justification from that, which thou thy selfe must first justifie afore it be just: if we had no other reasons against justification by workes but this, this were sufficient.

Secondly, hence we learne, that till a man be called, and his person justified and sanctified, all that ever he doth is sinne. 1. His *common actions*, his eating, drinking, sleeping, walking, talking, are all sinnes. Yea 2. the *workes of his calling* and his labour in the same, though never so just, equall and upright. 3. Further, his *civill vertues*, namely, the practice of civill vertues: his outward gravitie, meeknesse, sobrietie, temperance, quietnesse, uprightnesse, and all outward conformity, are all sins. Yea, more than all this, his *best actions*, namely, his practising of the parts of Gods worship, or his deeds of charitie, his prayer, his hearing the word, his receiving of the sacraments, his giving of almes; they are all sins unto him, if he have not a beleeving and penitent heart: yea, such sinnes as shall condemne him, if he had no other. *Obiect.* This should seeme strange divinitie, that the most holy actions, as prayer, &c. should be damnable sins. I answer, they are in themselves holy and good, and as farre forth as God hath commanded them; yet in the doer they are sinnes, because he doth them from a foule and unholy heart: for the same action may be holy in it selfe, and in regard of God the author of it, and yet a sinne in him that is the doer of it. As cleere water, pure in the fountain, is corrupted or poisoned by running thorow a filthie and polluted channell; so are even the best actions, sinnes: as even the preaching of the Word to a Minister, whose heart is not cleansed by faith, and his person accepted of God; it is a sin unto him, and (if he repent not) shall be his condemnation. *Caine* sinned not onely in hating and murthering his brother, in lying and dissembling with God; but *Caine* sinned also even in offering sacrifice. And *Abels* sacrifice had beene a damnable sin, but that his person was justified before God. And the reason of all this is good: for nothing in the worke is able to make an action acceptable to God, but only the acceptation of the person by Christ. This being so, it stands us every one in hand to look to our selves; and to labour above all things for faith and repentance: that to our persons may be accepted righteous before God, and thereby our actions accepted also. If it be a miserable thing, that all thy actions, even holy actions should be sinnes, then labour to be justified; for that onely can make thy works accepted: if not, then though thou labour never so much to be approved in the world, and set never so glorious a shew upon thy works to the eyes of men, they are all abominable sinnes in the sight of God: and at the day of judgement they shal goe for no better. Preach and teach all thy life long; nay, give thy life to die for religion: give all thy goods to the poore, deprive thy selfe of all delights: build Churches, Colleges, bridges, highwayes, &c. and there may come a poore shepherd, and for his keeping of his sheepe be accepted, when thou with all this pompe of outward

ward holinesse, maieth be rejected. And why this? only because he had faith, and thou hast none; his person was justified before God, and thine is not. Therefore let this be my counsell, from *Abel:* Labour not so much to worke glorious workes; as that which thou doest, doe it in faith. Faith makes the meanest worke accepted; and want of faith makes the most glorious worke rejected: for so saith the text, *Abel must be accepted, else his sacrifice is not.* Thus we see *Abel* was just, and God so accounted him. The second point is, That God gave testimony he was so: In these words,

God giving testimonie.]

What *testimonie* it was that God gave of *Abel* and his gift, it is not expressed in the word; and so it is not certaine: but it is very likely, that when he and *Cain* offred, God in speciall mercy sent *fire from heaven* and burnt up *Abels* sacrifice, but not *Cains:* for so it pleased the Lord often afterward when he would shew that he accepted any man, or his worke, he answered them by fire from heaven. So he burnt up the sacrifice that *Aaron* offered, Levit. 9. 24. So he answered *Salomon*, 2 Chron. 7. 1. And so *Elias*, 2 Kings 18. 28. And so it is likely that he gave this testimonie that he accepted *Abel* and his offering. This was a great prerogative that *Abel* and the Fathers in the old testament had. We have not this, but we have a greater, for we have that that is the substance, and truth, and bodie of this: For we have also the fire of God, that is, his spirit comes downe into our hearts every day, not visibly but spiritually, and burnes up in the heart of a beleever his sinnes and corruptions, and lights the light of true faith, that shall never be put out.

The use hereof is this; As no sacrifice in the old law pleased God, but such as was burnt by fire from heaven, sent downe either then or afore: so our sacrifices of the new Testament (that is, our invocation of Gods name, our sacrifice of praise, our duties of religion, our workes of mercie and love,) never please God, unlesse they proceed from an heart purged by the fire of Gods spirit, that is, from a beleeving and repentant heart: both which are kindled and lighted, and daily continued by that fire of Gods spirit. Therefore it is, that *Paul* saith, 1 Tim. 1. 4. *That love must come out of a pure heart, and good conscience, and faith unfained.* The duties of religion, and works of love comming from this purged heart, ascend into the presence of God, as a smoake of most acceptable sacrifices, and are as a sweet perfume in the nostrils of the Lord.

Now, of what did God thus testifie? *Of his gift.*

It may here be asked at the first: how can *Abel* give *a gift* to God: hath the Lord need of any thing; and are not all things his? I answer, God is soveraigne Lord of heaven and earth, and all creatures: yet hath he so given his creatures unto man to use, as that they becom mans owne, and so he may esteeme and use them: and being mans, a man may in token of his thankfulnesse returne them againe to God: especially, seeing God accepts them being so offered, as most free gifts

This sheweth us, first, the wonderfull mercie of God; that whereas we can offer him nothing but his owne, he vouchsafeth to accept a gift offered of his owne, even as though we had of our owne to offer.

2. See here a difference betwixt the sacrifices of the old, and sacraments of the new Testament. In their sacrifices they gave something to God, and therefore they are called *gifts:* in our sacraments we receive daily grace from God.

3. In that the sacrifices of the old Law are called *gifts*, we must know that it is typicall, and hath excellent significations unto us:

1. It signifieth that the *Messias* should be given of God freely, for the salvation of his elect: and that Christ the *Messias* should willingly give himselfe to be a Redeemer.

2. It signifieth that every man that lookes for salvation by Christ, must give himselfe to God and all that is in him. So *Paul* exhorteth, Rom. 6. 13. *Give your selves unto God, and your members weapons of righteousnesse.* When we give any thing to a man, we make him Lord of it. If we then give our soules and bodies to the Lord, we must give them so, as that they may obey and serve him, and be ruled by him, and serve for his glorie, howsoever he shall use them. We professe religion; and make great shewes; but to give our selves in obedience to God, is the life of religion. But contrary is the course of the world. For, most professors are given up to sin and Sathan: *their bodies* given to drinking, gaming, uncleanesse, injustice; *their soules* to envying, hatred, malice, revenge, lust, pride, selfe-love: God hath nothing except it be a *face:* but that will not serve the turne: he will have all, *bodie and soule;* for he made all, and he redeemed all. We goe against equitie: Christ gave his body and soule for us: why should we not give ours againe to him? Againe, this gift is not as other gifts; for here all the profit redounds to the giver: the glorie indeed is his, but the gaine and profit is our own. Why then should we withhold our selves from God? it argueth, we know not feele not, what Christ hath given us: for if we did, if we had ten thousand lives, we would thinke them all too little for him.

And thus much of the first and second effect of *Abels* faith; the third followeth.

By which Abel being dead, yet speaketh.

The 3. *effect*, whereby *Abels faith* is commended, is laid downe in these words. Concerning the meaning whereof there is some difference, which is briefly to be examined. Some thinke the words should be thus translated, *By which also Abel being dead, is yet spoke of;* making the meaning to be, that by his faith he obtained a good name to all posteritie: but it seemes this cannot stand, for two causes: First, because that is alreadie affirmed of *Abel* and all the rest, in the second verse, that *through faith they had obtained a good report:* which therefore might seeme needlesse so soone to be repeated againe. Secondly, for that afterwards Christs bloud and *Abels* being compared together, it is not said that Christs bloud is better *spoken of* than *Abels*, but that it *speaketh better things than Abels did.* Therefore the words are rightly translated.

Now for the true sense of them, it is likely the holy Ghost here hath relation to the storie whence it is taken; where, upon *Cains* murther God saith to him, *The voice of thy brothers bloud crieth to me from the earth:* and why crieth it? Namely, for vengeance against so monstrous a murder: and crieth to all men to behold it, and to abharre the like: and so after a sort he continueth to speake, to this day. So that the words, in the true and full sense of them, doe import these two points:

1. That *Abel spake* when he was *dead.*
2. That in a sort *Abel still speaketh.*

For the First: *Abel spake* and cried *when he was dead:* but how? not with a vocall speech; but the phrase is figurative, and imports thus much, as if the Lord had said to *Cain:* thou hast killed thy brother closely, and it may be hast hid him in the sand, or buried him, and thinkest no man knoweth of it: but thou must know *Cain*, this thy fact is evident to me, as if *Abel* had told me; I know thou killedst him: and if thou wonder how I know. I tell thee his bloud told me; for it cried in my eares, and yet it crieth out against thee: for though *Abel* be dead, his bloud yet speaketh. As this is true of *Abels*, so of all mens *bloud:* and as of *bloud*, so of all other *oppressions*, though done by never so great men. Murders, oppressions, and all wrongs done to Gods children, they crie to God against the oppressors, though the poore oppressed men date scarce name them; they need not, for their bloud doth; yea, even their very *teares* cannot be shed, but *God takes them up, and puts them in his bottle*, and will know who shed them. Thus bloud crieth against them that shed it, yea, teares crie against them that cause them. This affordeth us a double instruction: First, here it is apparent that God seeth and knoweth the sins of men, though the men be never so mightie, or their sins never so secret. For though men convey them never so closely, and labour to hide them with all the meanes that the wit of man can devise: yet the very dead creatures crie out, and doe proclaime the sins and sinners in the eares of God, as fully as the voices of living men, can discover any thing unto men. Privy oppressions, and goods gotten by deepe deceipt, he bid to the world: But the *stone out of the wall shall crie, and the beame out of the timber shall answer it: Woe be to him that buildeth his house with bloud: and erecteth a Citie by iniquitie:* as though he had said, God knoweth every stone and every peece of timber in their stately houses, which they have gotten by deceit or oppressing of the poore. Privy conspiracies, and plots of treason are laid against Princes and Magistrates; and often in so secret manner, as in mans reason it not possible to be discovered. But God hath many wayes to finde them out, and they never escape his privie search: and therefore the holy Ghost adviseth, *Curse not the King, nor in thy thought, nor the great ones in thy bed-chamber: for the foule of the heaven shall carrie thy voice, and that which hath wings shall declare the matter.* So that whatsoever is plotted never so privily, or conspired in the secret closets of ungodly men, God knowes it, and hath meanes enough to disclose it to the world. And in our daily experience God magnifieth himselfe mightily in revealing murders. For, bring the murtherer before the dead corps, and usually it *bleedeth*, or giveth some other testimonie, whereby it *speaketh* even as *Abels* bloud did, *This is the murtherer.* Nay more: for *Abels* bloud *spake* to God, but here even to men also.

And of this it is hard to give any reason at all, but the secret and immediate hand of God, thereby shewing himselfe to know all secret sins, and to be able to disclose them by strange meanes.

The use of this doctrine is, to feare all men from sinning, though they thinke it possible to conceale their sins from the world: for this is one of the strongest and commonest encouragements that men take to live in a sin, if they thinke it likely to be concealed. But here they see how false a ground that is. For if they can conceale it from men, yet can they not from God: and if God know it, then can he reveale it to the world when it pleaseth him.

Againe, whereas *Abels bloud cried when he was dead:* it teacheth us, that God hath a care of *Abel* both living and dead: for it were nothing to say his *bloud cried*, if God heard not that cry. But it is apparent he heard it, for he revenged it, and punished *Cain* when *Abel* was dead: and could not revenge it himselfe. And this care God had not over *Abel* alone, but over all his children: and as the Psalmist saith, *Precious in the sight of the Lord is the death of his Saints:* that which is vile & of no regard in the world, is precious with God. Tyrants make havocke of the Church, and kill them up by heaps: but God records up every one, and will not faile to revenge it, when they are dead: For if God have bottles for the teares of his servants; surely much more hath he bottles for their bloud.

The use whereof is to teach us to all extremities of danger or distresse, to learne patience: yea, though we be sure to die, yet (as Christ saith) *To possesse our soules with patience:* For we have one will heare the cause, and revenge our quarrell when we are gone: So that if we

be patient we loose nothing: but if we be impatient we get nothing. Let us therefore hold our tongues: for, the *wrong* done to us *crieth* loud enough to God for revenge, who will heare it as assuredly as he did *Abels*. And thus we see how *Abel* spake then, even after he was dead.

The second point is, *He speakes also yet*; and that three waies:

First, his faith yet speaketh, because it admonisheth all men every where, who either heare or read this storie, to become such as *Abel* was, namely, true worshippers of the true God; for in *Abels* example, it provokes all men to be like him, because it affureth them of the same regard and reward with God that *Abel* had: and so *Abels* faith is a never-dying Preacher to all ages of the Church.

Here we learne, that the holy Examples of Gods children are reall teaching, and loud preaching to other men.

For there is a double teaching, namely, in { word, or deed.

It belongs to the *Minister* to teach in word; and to *all men* to teach by their deeds, and good examples: and if the minister teach not thus also, it is the worse both for him and his hearers.

It sufficeth not for him to teach by *vocall Sermons*, that is, by good doctrine; but withall by *reall Sermons*, that is, by good life. His faith, his zeale, his patience, his mercie, and all other his vertues must speake, and crie, and call to other men to be like to him; which if he practise carefully in his life as *Abel* did, then shall his vertues speake for him to posteritie when he is dead.

Againe, *Abel* though *dead*, may be said to *speake*, because howsoever his bodie be dead, yet in soule and spirit he liveth with God in heaven. And thus the word *speaketh* may bee understood, because it is here opposed to *dieth*: by *which he being dead yet speaketh*: that is, being dead in bodie, yet liveth in soule; which life with God was obtained unto by his true and saving faith.

Thirdly, he may be said to *speake yet*, as all other Gods Martyrs are said to crie in the Revelation, *from under the altar, How long Lord, holy and true, doest thou not avenge our blood on them that dwell on the earth?* As this is true of all Martyrs, so especially of *Abel* the first Martyr of all: which words are not spoken, neither by him nor them vocally with utterance of voice: but it is so said, to signifie what fervent desire the servants of God have in heaven, of the full manifestation of Gods glorie in their bodies, and of an utter abolishment of sinne in *the whole world*: Which their desire, they doubtlesse utter to God in a more excellent manner, than in this world we can utter any thing with our voice: and thus *Abel speakes yet*, and shall speake till the worlds end.

Hitherto of the first Example, the example of *Abel*.

The second is of *Henoch* in these words.

By faith Henoch was translated, that he should not see death, neither was he found, for God tooke him away: for before hee was translated, hee was reported of that hee had pleased God, &c.

THe *second example of faith* is taken also out of the old world before the flood; and it is of *Henoch* the seventh from *Adam*: to whom, strange and miraculous things befell by reason of his faith. Let the meaning of the words be first examined.

By faith]

That is, by his confidence in the Messias, or his saving faith, he was taken away.

Taken away]

This is, from earth to heaven, not by an ordinarie worke, but miraculously; it is evident by the next words.

That he should not see death]

That is, that he should not feele death, nor any dissolution of soule and bodie: and therefore his taking away was *miraculous*. For to be taken away by death is an ordinary worke; but to be taken away, and yet not die, that is miraculous and extraordinary: & such was *Henochs*.

So then the substance of these words is thus much: *Henoch* having this grace from God, to beleeve stedfastly in the *Messias* to come, was likewise honoured with this high prerogative, to be taken into heaven, without tasting of death, and to the end that he might not die. Thus we have the meaning.

Now concerning this *translation of Henoch*, there are two opinions:

Some thinke he was translated *in soule onely*, and not in bodie: and they say he died in the translation, so as his soule was onely taken up into heaven, and his bodie slept in the earth. Though this appeares false at the first sight, yet let us see their reasons, and what they can say for themselves.

The first reason is this, No mortall bodie *unglorified* can enter into heaven: but there is no mention of his glorification: therefore his bodie could not come in heaven.

Answer. It is certaine it was glorified ere it came in heaven. If they replie, it is not mentioned: I answer, it follow eth not, that therefore it was not: for every circumstance of every action is not mentioned. For many circumstances of actions must necessarily be supposed, & such an one was this. Againe, the glorification of his bodie is here plainely enough implied where it is said, he was translated, that he should not see death. Now if his bodie saw not death, it was made immortall, which is a speciall part of glorification.

Their second reason: Christ was the first that ever entred into heaven both in bodie and soule; and for proofe thereof, they bring Saint *Paul* where he saith, *Christ is the first fruits of them that sleepe*.

Ans. True indeed *of them that sleepe*, that is, *of all that die*: for Christ entred into heaven both in bodie and soule first of all them: but *Henoch* never died; as the text here avoucheth: therefore that place hinders not, but *Henoch* might be in heaven in his bodie, before Christs humane flesh ascended thither.

Thirdly, they argue out of Saint *John*: *No man hath ascended into heaven, but he that descended; the sonne of man which is in heaven*. But, say they, this sonne of man is not *Henoch*, but *Christ*: therefore none but Christ ascended bodily into heaven.

Ans. That place is not meant of *corporall ascending*, but of *understanding mysticall and heavenly things*: no man ascendeth to the full knowledge of heavenly mysteries, but Christ alone, who descended from the bosome of his father.

And thus wee see, this opinion hath no strength of argument to rest upon: but we may safely hold (notwithstanding any thing that can be said against it) that *Henoch* was translated both in bodie and soule. And if any man yet doubt, how he could be taken up in bodie before he was glorified; we are to know, though he died not, yet his body was changed, as those men shall be, *which shall be found alive at the last day*.

The second opinion is, that *Henoch* was taken up in soule and bodie *into Paradise*, (some say, the heavenly, but the most the earthly Paradise) and their lives in his mortall and corruptible body, and must afore the last day come againe in his body with *Elias*, and fight against Antichrist: and when by their doctrine they have overcome him, he shall by violence kill them, and so they shall die Martyrs: And this is the generall received opinion of the most Papists. But it is a meere conceit, and a dreame, and there is no ground for it: but good argument against it.

For first, as for the *earthly Paradise*, it was defaced by the flood; nor doe we read that ever man was in it but *Adam*. And some of their owne fables tell us that *Seth* went to the gates of Paradise, when his father *Adam* was sicke, to get some Physicke out of Paradise for his father, but he could not get in: Nor doe we finde any mention of it afterwards. So that it is likely in all reason, that it was defaced by the universall flood.

And if they meane, he was translated into the *heavenly Paradise*: I answer, *thither can no uncleane thing come*: but a mortall body is uncleane: and themselves say, he was taken away in his mortall body, and in it shall come againe and die. Therefore *Henoch* having a mortall and unglorified body, cannot be in the highest heavens; into which nothing can enter which is not glorified and made immortall.

If they alleage Ecclesiast. 44.16. *Enoch pleased God, and was translated into Paradise, &c.*

I answer: we need not call in question the authoritie of the booke, nor answer that it is not in the Canon of faith. For the text is corrupted wilfully by some that shewed themselves in the *latine* too bold with the text, both there and else-where: for in the *greeke* originall, there is no such matter as *Paradise*, but the words are these; *Enoch pleased God and was translated for an example of repentance to the generations*. And thus we see this opinion is every way erroneous, and hath no shadow of reason in it, nor for it.

Seeing therefore both these opinions are to be refuted, let us in few words set downe the true and Orthodoxall judgement of the Church, out of the Scriptures in the old and new Testament. And it is this; That this holy man, by Gods speciall favour to him, was assumed into heaven both bodie and soule; his soule being perfectly sanctified, and his bodie glorified in the instant of his translation: and there he remaineth in glorie, expecting the generall resurrection, and the full glorification of all Gods elect.

Out of this translation of *Henoch*, we may learne;

First, that there is a *life everlasting* prepared of God for his children, wherein they shall live for ever both in soule and bodie; for hereof hath God given us most evident testimonies, both here in *Enoch*, and afterward in *Elias*: *Elias* a Jew, *Enoch* none: *Enoch* in the first world, *Elias* in the second: *Enoch* before the flood, *Elias* after: *Enoch* uncircumcised, *Elias* circumcised: *Enoch* married, *Elias* unmarried: and both were assumed into heaven in soule and bodie, and are there to this day, and tarrie for us till the end of the world; assuring us that our soules live for ever: and that our *bodies*, though they die, shall rise againe to life. Here therefore we have a notable ground for that last (but not least) article of our faith, where we professe *to beleeve life everlasting*.

Secondly, in this example we learne, that *God is not tied to the order of Nature*. The order which God established and set downe concerning all men after *Adams* fall is this, *Dust thou art, & to dust thou shalt returne*. By vertue of this decree, all men are to die, as sure as they once lived; and when that time appointed by God is come, all the world cannot save one man, but accordingly die he must. But here not withstanding we see, God that tied man to this order, is not tied himselfe. *Enoch* and *Elias* are exempted, they die not, their bodies never turned to dust; such is the power of God over the order of Nature, in all aturall actions.

Thirdly, whereas the Papists hold, that all the

the Fathers who died before Christ, were in *Limbus*. (a place out of heaven) and came not in heaven till Christ fetcht them thence, and carried them with him at his ascension; Here we learne it is most false and forged. For here we see, *Henoch*, and afterwards *Elias* were in heaven both in bodie and soule, many hundred yeares before Christs Incarnation: whereby (as also by many other evidences that might be brought) it is apparent that *Limbus Patrum* is nothing but a device of that heretical Church of Rome.

Hitherto hath the holy Ghost *avouched* the translation of *Henoch*. Now he *proveth* substantially, that he was taken away.

Neither was he found, for God had taken him away.

And for his proofe, he first layeth downe *his ground*: then hee thereupon frameth his *argument*, consisting of diverse degrees of demonstration.

The *ground* is the plaine and evident testimonie of the old Testament in Genesis; where the words are these; *Henoch was not found, or not seene, for God tooke him away.* Against this ground, being the very words of the old Testament, no man can take exception. And here in a word, let us all marke the high and soveraigne authoritie of Gods Word, which even the *holy Ghost* himselfe vouchsafeth to alleage for the confirmation of his owne words. It had beene sufficient that the holy Ghost here affirmed *Enoch* to be taken away: but we see hee proves it out of the old Testament; so also did the Apostles, and Christ himselfe all their doctrine.

Let this teach all men to give due reverence to the holy Scripture: let teachers *alleage* them, let *hearers* receive them farre above all humane testimonies, seeing the holy Ghost himselfe vouchsafeth to confirme his owne words by the authoritie thereof.

Secondly, having laid this *ground*, the holy Ghost frames his *argument*, to prove that *Henoch* was taken away by faith: and it consisteth of many degrees of evidence.

For before the was taken away, he was reported of that he had pleased God.

But without faith it is impossible to please God.

The degrees of the argument are these;

1. *God himselfe tooke* Henoch *away.*
2. *Before he was taken away, he pleased God.*
3. *But without faith no man can please God.*

Therefore Henoch *by faith was taken away.*

The first degree, *That* Henoch *was taken away*, and was not found any more in this world hath beene sufficiently spoken of alreadie.

The second degree is, *that afore he was taken away, he pleased God:* which is not barely affirmed, but it is further added, that *he was reported of*, or hee *recei ved testimonie*, that he pleased God.

Now, this report or testimonie is taken out of the storie of *Genesis*, where it is affirmed of *Enoch*, that *he walked with Gods* which *walking with God* is an assured testimonie that *he pleased God*; for (as the Prophet *Amos* saith) *Can two walke together unlesse they be agreed?* therefore in as much as *Henoch walked with God*, it is proofe sufficient, that, *he pleased God*: and because he *pleased God*, therefore God *tooke him away*. So that here are two distinct points in the second degree; First, that *Henoch* pleased God: Secondly, that there is a report or a testimonie given of him, that he did please God.

In the first let us observe three speciall points of instruction:

First, in that *Henoch*, before he was taken away, pleased God: let us learne, that whosoever lookes to have his soule translated into heaven at his death, and both bodie and soule at the resurrection; must before-hand in this life learne *to please God:* they must seeke to please God, not when the time of translation is come, but *before*, as here it is said *Henoch* did.

If any man demand, *How shall I please God?* My answer is this: *Adam* pleased God by keeping the *Law*: but now that is past, that power is lost: we must now please *God* by direction from the *Gospel*; namely, by faith in Christ, and true repentance, together with a holy life; (which must necessarily accompanie true faith and repentance) thus God is pleased. And this must we not deferre till our death; but doe it in our lives: nor can we looke to be inheritours of the kingdome of glorie as now *Henoch* is, unles before-hand we be in the kingdome of grace, *by pleasing God as Henoch* did. It is inexcusable to see men not care for salvation till death, and then they begin to please God: but alas, *God* will not be *so pleased*. They begin to learne how to *please* God, when they have so long *displeased* him, as there is then feare they can *never please* him: but that man liveth and dieth with comfort, of whom it may be said as here of *Henoch*, *before he was taken away he pleased God.*

Againe, whereas he came not in *heaven* till he pleased *God*; this discovers the madnesse of sinfull men, who will looke for heaven and yet will leave no sin, but flatter themselves therein. But let all impenitent men here take knowledge that they come not in heaven till they please God: let them therefore *cease pleasing themselves*, and their corruptions, by living in sin, and learne to please *God* by an holy life.

And further: in this point marke how nothing brought *Henoch* to heaven, but his *pleasing* of God. He was *rich*, for he was one of the greatest on the earth: he was *royally descended*, for he was the seventh from *Adam* in the blessed line: he was *learned*, for he had the six first Patriarks to teach him, six such *Tutors* as never man had; and it is likely hee had a comely, strong, and active bodie. But see, all these brought him not to heaven: no, he pleased God, and was *therefore taken away.*

Let this teach us not to rest in wealth, beautie, strength, honour, humane learning, nor all these put together, without the feare of God: for some of them may please thy selfe, and some may please other men; but God must be pleased afore thou come in heaven, if thou wert as good as *Henoch*. Therefore unto all thy outward blessings adde this, To *please God by faith* and repentance. Then as thy pleasing of *men* may make thee happy in this world; so thy *pleasing of God* shall translate thee from earth to heaven.

Thus we see, *Henoch before he was translated, pleased God.*

Secondly, as hee *pleased God*, and else could not have beene *translated*; so it is added, that *he was so reported of, or there was such a testimonie of him.* That proofe or *testimonie* is here concealed; but it is recorded in the storie of Genesis, where it is said, *Henoch walked with God:* which as we heard before, was an assured testimonie that God was well pleased with him.

But what is this, *he walked with God:* how can a man bee said to walke with God? The meaning is, That *Henoch* lived a godly, righteous, and innocent life in this world: for to live in holinesse and righteousnesse is to *walke with God.* And further, his heart was possessed of two perswasions or resolutions, which were the inducements drawing him to this holy life.

First, that he was alwaies in *Gods presence*, and that God is alwaies readie to dispose of all things to his good.

Againe, that God did *see*, trie, and discerne all his *words* and deeds, yea, his cogitations and thoughts, and the whole course of his life. These were the holy *resolutions* of *Henoch*, and these made him lead an holy life.

This lesson is worth learning, and this example worthy to be followed of us all: our dutie is with *Henoch*, to *walke with God* in this life, if we purpose to live with God in heaven: and *we walke with God* by leading holy and unblameable lives, in *holinesse* towards God, and *righteousnesse* towards man. But if we thinke this hard to doe, we must labour to be resolved on these grounds: *First*, that God and his providence is ever present with us, to dispose of us alwaies to his glorie, and of all other things to our good.

Secondly, that as we are in Gods presence; so God seeth us, and all our thoughts, words, and works, bargaines, and dealings, and will judge them all.

When these two perswasions possesse our hearts, it cannot be but we shall live godly, and feare to offend God: for as a childe is dutifull and obedient in his Fathers presence; so when a man is perswaded he is in Gods presence, it cannot but make him dutifull. When a man is perswaded that God seeth him, hee will take heed what he doth; and that God heareth him, he will temper his tongue; and that God beholdeth all his dealings in the world, he will take heed how he borroweth, lendeth, buieth, or selleth, and what he doth in all his actions: and the very cause of all carelessnesse in these and all other duties in the world, is, because men are perswaded *God seeth them not.*

To urge us therefore to this excellent durie; we have, First, *Gods commandement: Walke before me, and be upright*, saith God to *Abraham*, and in him to all the children of his faith. Gen. 17. 1

Againe, we have the examples of Gods children, who are renowned for the obedience of this *Commandement*; *Henoch* here, after him *Abraham*, and after him *David*, who testifieth of himselfe, *I will walke before God in the land of the living.* Psal. 116. 9.

Thirdly, as it is both *commanded* by precept, and *practised* by example; so the proofe of it is most comfortable to all that practise it: for it will make them prosper in all they goe about. For, as he that is alwaies in the *Kings presence* and companie, cannot but be in his favour, and therefore cannot but succeed well in all his affaires; so he that walkes with God, cannot but prosper in whatsoever he sets his heart and hand unto. Blessed *Abraham* found this most true, when he assured his servant whom he sent to provide *Isaac* a wife, in a long and doubtfull, and dangerous journey; *The Lord before whom I walke, shall send his Angell with thee, and prosper thy journey:* and even so may every childe of God say with confidence, *The Lord, before whom I walke, will send his Angel with me, and prosper me in my proceedings.* Gen. 24. 40.

Fourthly, this *walking with God*, is a good meanes to make a man *beare the crosse with patience.* For if hee bee perswaded that God seeth how wrongfully he is persecuted or oppressed, and that Gods providence is alwaies present, so as no affliction can come unto him, but by his appointment: and againe that his providence disposeth of all things to his good, how can he but receive with patience that portion of afflictions which God shall lay upon him? For as he that walkes with the King, who dare offer him wrong? so he that walkes with God, what evill can touch him? This is *Iosephs* argument to his brethren, when they were discomforted, and feared he would punish them after their Fathers death: *Feare not*, (saith he) for *am not I under God?* as though he had said, Doe not I walke in Gods presence? and acknowledge my selfe under his power? and that God, when you thought evill against mee, disposed it to good: where the ground of *Iosephs* reason is, that he *walking with God, his afflictions turned to his good.*

Lastly, this is a meanes to bring a man to *make conscience of all sinne*, in thought, word, and deed, and in all his dealings, when he perswades himselfe to walk in the presence of God. When *Ioseph* was allured to sin by his mistresse, his answer was, *How shall I commit this great*

wickednesse, and so strange unto God. The bridle that restrained him, was the feare of that God in *whose presence he walked.* And because hee *walked with God*, he would not *walke with her* in her wicked way: and because he kept a holy companie *with God*, therefore hee would not keepe *her company*, nor be allured by her temptations.

So then seeing this way of *walking with God*, is every way so excellent and so profitable, let us learne it not in judgement and knowledge onely, to be able to talke of it (which is soone learned:) but in conscience and practice (as dutifull children doe before their Parents, so) let us in a heavenly awe and child-like reverence walke before God, labouring for a true perswasion of his presence and providence, to bee alwaies over us, and our whole lives. The want hereof is the cause of all sinne: And if we doe *then walke with God*, and so please him, as *Henoch* here did, then shall we be sure (though not after the same manner that *Henoch* was, yet) in soule first, and afterward in soule and bodie both, to be translated into eternall life. But if we will not walke this way with *Henoch* in this life, let us never looke to live in heaven with him: but assure our selves, that as the way of holinesse is the way to glorie, so the way of wickednesse is the way to eternall perdition. And thus much of the second degree.

But without faith it is impossible to please God.]

These words containe the third degree, or the third part of the reason. And this degree consists of a generall Maxime or Canon of *Divinity*: and the holy Ghost *first* layeth it down: and *then*, because it is one of the weightiest principles in religion, he proveth it substantially in the words following. In the Canon it selfe let us first examine the meaning, and then unfold the manifold use of it.

Without faith]

By *faith* is meant here the same *faith* as afore: namely, true *saving faith* in the *Messias*. And without this saving faith:

It is impossible to please God.

Impossible, how? not in regard of the absolute, infinite and indeterminable *power* of God, which hath no limits, but his owne *will*: but in regard of that order of the causes and meanes of salvation set downe by God in his Word: which is this;

1. Man by sinne hath displeased God.

2. God must be pleased againe, else a man cannot be saved.

3. He that will please God, must please him in Christ the Mediator, else he cannot: therefore he that will please God, and be saved, must needs beleeve in *Christ*. And thus by this order it is impossible. We denie not, but in regard of Gods absolute power, he could save a man without faith; as he can lighten the world without the Sunne. But as (if he keepe that order of *nature*, which his owne *wisdome* hath appointed) it is impossible to give light to the world without the Sunne: so if he keepe that order for salvation, which his owne *Justice* hath appointed) it is *impossible to please God without faith in Christ*. So then the meaning is laid downe: and now appeares the strength and force of the holy Ghosts argument;

He that will be saved, & come to heaven, must first please God: but without faith it is impossible to please God; Therefore without faith no man can be saved nor come in heaven: and by consequent, therefore Henoch *being to go unto heaven, needs he must have it taken away by faith.*

Now the use of this Canon, rightly understood, is manifold and of great profit.

First, here we learne that faith is simply and absolutely *necessarie* to salvation, and most necessarie of all other gifts and graces of God whatsoever. And though many be required, yet among t all holy graces this is the principall, and more necessarie in some respects, than any other. For howsoever *hope, and love, and zeale*, and many other graces of God are required, to make the state of a Christian complcat; and though they all have their severall commendations in the Word: yet of none of them all is it laid in the whole Scripture, as it is here of faith, that *without it, it is impossible to please God.* And no marvell, for it is the root and ground of all other graces, and gives them their life and being: for therefore doth a man *feare God*, therefore doth he *love* God, therefore is he *zealous* for Gods glorie, because he beleeveth that God loveth him in Christ the Redeemer.

Now then if *faith* be thus necessarie, then it followeth, that those that live in *ignorance*, and so have no found faith, but a foolish *presumption*, are in a miserable case: for how-ever they may flatter themselves with conceits of their *devotions*, and good *meanings*, and good *intents*; it is *faith*, with which they must please God, and nothing can without it. It stands them therefore in hand to lay off ignorance and presumption, and labour for a found and saving faith, and that will bring them to the favour of God.

And againe, as for such as have received *grace to beleeve*, seeing *faith* is of such necessitie, and that they having *faith* must needs have *knowledge*, they therefore must looke and examine by their knowledge, whether their faith be a found faith or no: for herein many that have knowledge deceive themselves, and think they have true faith when they have not. Now if any man would know, whether his faith be found and saving, or no: it is knowne by this: If it purifie the heart: for so saith S. *Peter, That God by faith did purifie the hearts of the profane and filthie Gentiles.* If then thy faith doe not *purifie thy heart*, and cleanse thy life, and cause thee to abound in good workes, it is no found nor saving faith, it is but a generall faith, it is but an historical knowledge, and cannot save the soule:

Act. 15. 9.

soule: he therefore that upon examination of his heart and life, findeth his *faith* to be such, let him not content himselfe, but turne his generall *faith* into a saving *faith*, which in this world will *purifie his heart*, and at the last day will *save his soule*. And this must every man the rather doe, because what knowledge, or what other gifts of God soever any man hath, without *faith* in Christ all are nothing: for it is faith that seasoneth them all, and makes both them and the person himselfe to please God.

Secondly, if it be *impossible without faith to please God*, then here we see the fond and foolish hypocrisie of the world, who will please God by other meanes; some thinke if they be glorious in the world, either for their wealth, or their wit, or their honour, or their authoritie, or their learning, they presently bring themselves into a soules Paradise; and because the world makes account of them, and they please themselves, therefore they thinke it certaine they *must needs please God*. But alas, though all the world admire them, and they be never so farre in love with themselves, *He that sits in heaven laugheth them to scorne*. For, not all the pompe and glorie, nor all the millions and mountaines of gold in the world can *please the Lord*, for one of the least of their many thousand sins, wherewith they have provoked him. Let these men aske *Nebuchadnezzar*, if his pompous *pride*: or *Achitophel*, if his active head and craftie *wits*: or *Absalom*, if his *golden locks*: or *Iesabel*, if her *painted face and courtly attire*: or *Nabal*, if his *flockes of sheepe*: or the Philosophers, if their naturall *learning*: if all of these, or any of these did ever *please God*: Nay alas, they have all found and felt, that *without faith it is impossible to please God.*

Thirdly, it is the opinion not of the *Turkes* alone in his Alcaron, but of many other as ill, that every man shall be saved by his owne religion, if he be devout therein; be he *Turke, Iew*, or *Christian, Papist*, or *Protestant*, but this is a ground and rule of *Atheisme*, and appeares here to be most false, for no salvation without pleasing of God, and without *faith it is impossible to please God*: therefore no religion can save a man, but that which teacheth a man rightly to beleeve *in Christ*, and consequently to *please God*. But every religion teacheth not to beleeve in Christ; some not at all, and some not aright; and therefore it is *impossible* for such a religion to save a man. Againe, be a man what he can be, unlesse he be within the covenant of grace, he cannot be saved: but he cannot bee within the covenant, but by *faith*, therefore no man can be saved by any meanes, but by true *faith*: nor in any religion, but that which teacheth true faith.

Here therefore not onely *Turkes* and *Iewes* are excluded; but this also sheweth many *Papists*, and many *carnall gospellers* in our Church, how short they come of that religion, which must save their soules. For this is the conceit of the most men, that if they doe some good workes, which carrie a faire shew to the world, as *liberalitie* to learning, or *charitie* to the poore: straight they thinke they have leave to live as they list, and God is bound to forgive their sinnes, and to give them heaven: and this they imagine, though they know not what it is to beleeve in Christ, or to *repent* of their sinnes. One of this religion came to the Prophet *Micha* in his dayes, and asked him this question, (uttering that plainely which all such men thinke in their hearts; *Wherewithall shall I come before the Lord, and bow my selfe before the high God? Shall I come before him with thousands of Rammes, and ten thousand rivers of oyle?* He makes the question, and would faine make answer himselfe: nay, he goeth further, and offers more, *Shall I give my first borne for my transgression, and the fruit of my bodie for the sin of my soule?* But the Prophet answers him, shewing him his follie, and how little God doth regard such workes, without a contrite heart; *He hath shewed thee, O man, what is good, and what the Lord requireth of thee: Surely to do justly, to love mercie, to humble thy self, and to walke with thy God.* Marke how that answer fits this example of *Henoch*: He *pleased* God, hee *walked with God*, and was taken away: So, answereth the Prophet, if thou wouldest *please thy God*, and come to heaven by his favour; never stand upon *thousands of Rammes, and rivers of oyle*, upon thy gay and glorious workes: but *humble thy self, and walke with thy God.* No walking with God (saith *Micha*) no pleasing of God: what is it but all one, as if he had said *without faith it is impossible to please God?* Here then is no disallowance of *good* workes, but of *workes without faith*, and true repentance: which though they be never so faire and flourishing, yet it is impossible, that without faith they should please God.

Mic 6, 7, 8.

Hereby it is also manifest, that all the *vertues* of the *Heathen*, and the works of such men as either know not Christ: or knowing him, acknowledge him not their onely Saviour: or acknowledging him, doe not truly *believe* in him with such a faith as *purifieth the heart*; are nothing else, but as the Fathers call them, *splendida peccata*, gilded and glistering drosse, and beautifull deformities. And how-ever this seemes harsh, yet it must needs be true, seeing *without faith it is impossible to please God.*

And here also the vanitie of some *Popish* Writers appeares, who presumptuously make some *Philosophers* Saints: when as they should first have shewed that they *believed* in Christ; and then we would beleeve and teach it as willingly as they: but else, if they had had all true learning, and all the morall vertues in the world; this must stand for a truth, *Without faith it is impossible to please God.*

Lastly, here wee learne, that the *Word of God* registred in the *holy Scriptures*, doth containe in it *sufficient direction* for all the actions

and

and duties of a mans life: for *without faith no man can please God*. And if no man, then no mans actions can please God which are not of *faith*: for whatsoever is not of faith, is sinne, Rom. 14. 23.

If therefore mens actions must proceed from faith, then consequently must they have their ground and warrant from the *word*: for *faith* and the *word* are relatives, and the one depends upon the other: no *faith*, no *word* to binde: no *word*, no *faith* to believe. But all actions that *please God*, must be done in *faith*; therfore all action that please God, have some ground and direction in the *Word of God*, without which Word of God there can be no faith. And this is true, not onely in *holy actions*, but even in the common actions of mens lives, and lawfull *callings*. This is a *principle*, which we must firmely believe and receive. And beside this *argument* here, it is also proved by the evident testimonies of the holy Ghost. S. *Paul* to *Timothy*; *All Scripture is given by inspiration of God, and is profitable to teach, to improve, to correction, to instruct in righteousnesse, that the man of God may be absolute, and made perfect unto all good workes*. How can the sufficiencie of Scripture be more sufficiently in words expressed? Againe, *Every creature and ordinance of God is good, &c. For it is sanctified by the Word of God and prayer*. Now if the Scripture make a Christian *perfect in all good workes*, how can it be, but it give him sufficient *direction for all his workes*? And if every action be *sanctified by the word*, how can that be but the word hath warrancy and direction for every action and duty, which may fall out in the course of a Christian life? And upon these grounds we have good reason to be resolved of this truth.

But now if any man aske how this can be, for the *Scriptures* were written long agoe, and the stories are of particular *men, nations, and times*, and the *Commandements* are knowne to be but ten; how then can the Scriptures yeeld sufficient directions for every mans particular actions? I answer, the Scripture gives directions for all actions two wayes: either by *Rules*; or by *Examples*: Rules are of two sorts *Generall*, or *particular*. *Particular* rules for particular callings are many: for *Kings*, they must *read Gods booke, and not have many wives, nor gather too much silver and gold*: They must be *wise and learned*; and *kisse the sonne of God Christ Iesus*, and many other: for *Ministers* they must be *apt to teach, watchfull, sober, not young schollers*, and many other: and so consequently the most of the callings that are in the common-wealth, have their particular directions in plaine rules.

Generall rules are first the *ten Commandements*, which are directions for all sorts of men in all times, what to be done, what not to bee done in all actions towards God and men; and besides, in the new Testament there are some few rules, which are generall directions for all men in all ages: As, *Whatsoever you would that men should doe to you, doe you the same unto them*. Againe, *whether you eat or drinke, or whatsoever you doe doe all to the glorie of God*. Againe, *Let all things be done to edifying, and without offence of thy brother*. Againe, *Let all your workes be done in love*. Lastly, *let no man seeke his owne* (alone,) *but every man another wealth*. Now there is no action in the world, nor any duty to be done of a Christian man, be he publike or private *person*, be it publike or private *action*, be it towards God or man; but if he have not a particular direction, yet it falls within the compasse of some of these rules: and by the tenour of some of these, he may frame his worke in such manner as shall be pleasing to God, and comfortable to himselfe.

Secondly, besides rules, there are *Examples*, which are speciall directions: and they are either of *God*, or good men. *Extraordinarie examples* of God, namely, such as he did in extraordinarie times, or upon extraordinarie occasions, they concerne us not; for these he did by the power and prerogative of the *Godhead*: as bidding of *Abraham sacrifice his sonne*, bidding the *Israelites spoile the Aegyptians*, and such like. But the ordinarie workes of Gods *wisdome* in his creatures, of his *justice* towards sinners, of his *mercie* towards his children, of his care and *providence* towards all, are excellent rules of direction for us. Hence wee have these rules; *Bee yee holy, for I am holy: Bee yee mercifull, as your Father is heavenly mercifull*. Luk. 6. 36.

So for the actions of *Christ*, who was *God and man*: the miraculous actions of his power, which argued his *Godhead*, as his *walking upon the water*, and such like, are no directions for us. Nor againe, his actions and works done as he was Mediatour, as his *fasting forty dayes, his passion and his merits*, these are no directions for us to doe the like: But, as the first give us *instruction*; so these procure us *justification*.

But the third sort of his actions done by him as a *man*, or as a Jew borne, they are both our instruction and imitation, and they are good directions for our actions: as, his *obedience, his zeale, his patience, his humilitie*, and all other *vertues*. Concerning all which he saith himselfe to us, *Learne of me, for I am humble and lowly*. And againe, when he had washed his Apostles feet, he bade them *learne of him to love one another*: For, saith he, *I have given you example that you should doe even as I have done to you*. These his examples are rules of direction to all men in the like case.

Now as for the *examples of men*, as the examples of wicked men are every way to be eschewed, so *good men* are to be followed; for *whatsoever is written, is written for our learning*. Rom. 15. 4. And so for them we are to know, that their examples or actions, contrarie to the word, are therefore to be avoided, because they be contrarie: as *Noahs drunkennesse, Lots incest, Davids adulterie*, and many other his

A 1 Cor. 10. 31.
1 Cor. 14. 26.
1 Cor. 16. 14.

B

Gen. 22.
Exod. 12. 3.

C

D Heb. 11. 6.
Iohn 13. 15.
1 Iohn 4. 9.

infirmities, and such like. Such as are directly agreeable unto the word of God, are to be embraced and received as direction. For our lives, not for their owne sake, but because they are agreeable to the Word. But as for such as are neither commanded nor forbidden; and being done, yea neither allowed nor disallowed: these being done by godly men, and such who for their faith were approved of God, against which no exception can be taken in the Word, they be as rules and directions to us in the like cases. Now there is no action that can fall out in the life of a Christian man, for which he is not out of the Scripture either a *rule or example* to follow, which is as good as a rule unto him. And thus we see how the Scripture affords directions for all our actions. In the demonstration whereof, we have stood the longer, because it is a principle of great moment. The use hereof is double. First, wee must therefore in all the actions of our lives and callings, take consultation with *the word of God*, and for our direction therein, wee must search for either generall or particular rules, or at least for examples of godly men in like cases. And without the warrant and direction of some of these, we are by no means to enter into any thing, or to doe any worke. If wee doe, then wee cannot cleere our selves from sinne in so doing: for wee sinne, because we *please not God* in doing that action: we please not God, because we have *no faith* for the doing of it: we have *no faith*, because we have *no warrant nor ground in the word* for it. Therefore what ever a man presumeth to doe without some warrant in the word for his direction, *he sinnes* in so doing.

Secondly, here *Ministers* must learne their duty: for if no action can possibly *please God* that is done *without faith*, nor can be done *in faith* without warrant from the *Word*, then must they bee Gods mouth unto the people, to be able to tell them what is lawfull, what is unlawfull by the word: that so their people may perform their actions in faith, and consequently please God.

Now having laid downe this Rule, because it is a principle of so great moment, the holy Ghost in the next words proceeds to the proofe of it.

For he that commeth to God, must believe that God is, and that he is a rewarder of them that seeke him. These words are a proofe of the former rule, and the reason standes thus;

He that commeth to God, must needs believe:
But He that pleaseth GOD, commeth to God.
Therefore He that pleaseth God, must needs believe: and so without faith it is impossible to please God.

He that commeth to God]

To come to God in the Scriptures, but especially in this example, is to labour to have fellowship with God in Christ: as is manifest in three places more. In the fourth Chapter, we are bidden *to goe boldly to the throne of grace*, and in the seventh, *Christ is able perfectly to save them to the uttermost that by him come to God*, and in the tenth, we are called *to draw neere with a true heart in assurance of faith*. Out of all which places it appeares, that to come to God is to have fellowship with God by Christ. And the reason why that phrase is often used in the Hebrewes, for that many of them having received the profession of Christ, after were forsooke him again, and fell from his religion, and by renouncing *Christ fell away from God*. Therefore he exhorted them to *take heede lest there bee in any of them an evill heart, and unfaithfull to depart from the living God*. Chap. 3. 12. Now, by the contrary, If to renounce Christ is to fall or goe away from God: then we may gather, that to come to God, is to cleave to Christ, and to God by Christ. So then the meaning is, He that will have any fellowship with God in Christ, He must believe.

What must he believe? Two things.

1 *That God is.* 2. *That he is a rewarder of them that seeke him.*

He must first *believe that God is*;

That is, not so much that *there is a God*, for that we are taught by the very light of nature: but that this God, whom in Christ he labours to know, and come neere, *is the true & only God*.

This is a notable point in Christian religion to beleeve, *that God is God indeed*: not a fiction, a shadow, or imaginarie God, but *God indeed*: for it is the scope of the *first Commandement*, that God gave in mankinde. If any man object, There is no man that knowes God, but confesseth *God to be God*: no man was so mad as ever to thinke otherwise:

I answer, to beleeve the true God to bee God indeed, is a matter of great difficulte. For though a man by nature thinke there is a God, yet doe we not by nature thinke the true God to be God. Nay, by nature every man is an Atheist, and denieth in his heart *the true Godes to be God*, and doth impugne the *first Commandement* above all other. And this may truly and fitely be affirmed of all men that ever came of *Adam* (Christ alone excepted) that by nature they are Atheists; and it may be proved thus.

By nature, though we know and beleeve *there is a God*, yet the corruption of our nature is such, as we frame and faine him to *our selves* to be such a one as we please: for wee deny in our hearts his *power*, his *providence* and his *justice*. But to take away these three from him, is to deny the true God *to be God indeed*.

First, men by nature deny Gods *power*: For men would be ashamed to do many things in the presence of any man, even the basest in the world: which when they are out of mens sights, and yet in Gods presence, they commit carelesly and boldly. I speake not of naturall actions, which are lawfull: & yet in many whereof there is none to great shame, as men naturally refuse to doe them before others: but I

meane *superfluities*, which not for any naturall vncomelinesse, but even for their sinfulnesse and vglinesse, becomes they are hainous sinnes, men would feare to doe it as a man were peeuish. Seeing then men feare not, nor shame not to doe them though they be in Gods presence; it followeth, that therefore they naturally imagine, *that God were not present*: for if they were perswaded, they would not commit them, though they esteemed God no better than a man.

Secondly, men by nature deny *Gods power*, thus: When a man offends a Magistrate by breaking any law which may deserve death, or some great punishment, he is sore afraid; and all his care is, how hee may escape his punishing hand. But let a man offend God never so much by breaking carelesly all his holy commandements, he neuer feares at all, nor trembles at the punishment belonging vnto them. How can this be? but that howsoever he grants *there is a God*, yet hee is not perswaded that God hath *power* to revenge the contempt of his lawes, and therefore hee never feares nor shrinks at the remembrance of him, nor feeth at all from his revenging hand, but ploddeth on in sinne without feare.

Thirdly, men by nature denieth Gods *justice*: for the Iudice of God is to winke at sinne in no man, but to condemne and punish it in her. Howeuer he findeth it, by inflicting the curses of the Law vpon it. But man denieth this *justice*: for though hee sinne against Gods law, and his conscience tell him of it; yet hee perswades himselfe, there is no curse nor punishment due for it, at least that he shall escape it: nay, though hee see never so many before him punished for the same sin, (yet our nature is so blinde and so corrupt) he thinkes for all that, it shall not light on him. And it is lamentable, yet most true, that the *God* of the ignorant men is a meere *Idol*, a God made all of mercy, and which hath no justice in him at all, and their sins they carelesly lay all on Christ, and say God is mercifull: and in this conceit they care not how ignorantly, how loosly, how prophanely they live; and their hearts never have a reverent and vvefull thought of the justice of God.

There are the pitifull imaginations that all men by nature have of God. All these may bee proved by evident Scripture: The first, in the Psalme, where *David* brings in the wicked, saying to themselves, *God hath forgotten, hee hides his face, he will never regard.* The second, by the blasphemy of *Rabshaketh*, who uttered with his tongue, that which all mens hearts vseth by nature, *when God can deliver vou out of my hand.* The third *Esay* proves apparently, where he tells us that the wicked say: *we have made a covenant with death, and with hell we are at agreement, when the scourge runneth over, and passe thereby, it shall not come at us.*

Thus both *Scripture* and plaine *demonstrations* prove this to bee true, That every man by nature denieth Gods *presence power* and *justice*; and therefore is by nature a plaine Atheist, not beleeving *that God is God indeed.* Now furthermore, there are foure sorts of people that put in practice this *Atheisme.*

First, such as are not ashamed to say openly, *Is there a God, or no?* and dare dispute the question, and at last avouch there *is none*; but that all matters concerning *God* and his *worship*, are nothing but devices of politike men, to keepe simple men in awe, and to make fooles faine; but these themselves are fooles of all fools, and the devill devised that impious conceit, to keep them in miserable blindnesse. There have beene such fooles in all ages, yet in old time *David* saith, *These fooles did but say in their hearts:* but now the fooles of these last and rotten ages are ripe in their folly, and they dare say with *their mouths, There is no God.* These are Monsters in nature, and *devils* incarnate, worse than the *devill* himselfe; for hee in judgement never was an *Atheist.* These are to bee marked and hated worse than Toads and Adders: and if such a one can be convicted by any lawfull evidence, if ever Heretike or Traytor deserved death, such a one deserves tenne deaths; as being a Traytor to God, to Mankinde, and to Nature her selfe. And though these wretches say, there is *no God*, yet make they a *God of themselves*, sacrificing all their affections to their pleasure, and their profit.

The second sort are such, as acknowledg and worship a *God*, but a *false god.* These have beene in all countreyes, and in most ages, as Histories doe shew: some worshipping the Sunne, some the Moone, some starres, some beasts, birds, fishes; some dead Idols of wood, or stone, or metall. And of this sort, and no better, are some in these Churches, where the true God is worshipped: the Apostle saith, *Covetousnesse is Idolatry*; for if a mans heart bee set wholly on riches, then the *wedge of gold is his god.* And to other, whose affections are all on pleasure, *their belly is their god.* Let these men hold in judgement as they can, their practice I am sure proclaimes Atheisme.

The third sort are such as acknowledge and worship the *true God*, but in a false *manner*: and of these there are 3 principall sorts; first, *Turkes*: Secondly, *Iewes*; who hold the true God, but deny the Trinity of persons, and the deity of Christ. Thirdly, the true *Papist* holds in word one God, and the Trinity of persons, as we doe: but looke at their doctrine, and (if their words have any naturall meaning) they deny it: for if the second person be true Christ, then hath hee two natures, Godhead and Manhood: but by their famed *Transubstantiation*, they quite take away the truth of the Manhood. And againe, Christ hath three offices; hee is the true *King*, *Priest*, and *Prophet* of his Church: and if hee be not so hee is not Christ: But the Papists doctrine in plaine words, and necessary consequence denieth them all, as hath beene often proved

proved unto their shame, and published to the world: and they never yet to this day could or durst answer it: for if they doe they shall soone either heare us againe, or else we will recant it. But till then it appeares, that their God is by their doctrine not the *true God*, but an Idol: for *hee that denieth the Sonne, denieth the Father also*, as saith S. *Iohn.*

The fourth sort of *Atheists* are such as acknowledge and worship the true God, and worship him in true manner, for the outward worship; but in their lives and deeds deny him. And these are not to bee sought for in *Turkie*, or *Iury*, or *Italy*: for all Churches are full of such Protestant-Atheists. *Italy* may have more Atheists in judgement than we: but these hypocrites and Atheists in life, are here also; those tares wee have amongst our corne. Of these speakes the Apostle, that *they professe to know God, but deny him in their workes.* Let this seeme no wonder, that such men be called Atheists; for the Apostle saith plainely, *He that careth not for his family, is worse than an Infidell*: whereby it appeares, a man may bee a professor of the Gospell, or a Christian in profession, and an Infidell or Atheist in his practice: and it is certaine, let any man professe what he will, if his life be naught, his religion is a false religion in him.

Now then, to shut up this point with the use thereof: If this be true, that there are so many sorts of Atheists, that almost the world is full, and that wee are all so by nature: then, *first* let us see how hard a matter it is *to beleeve in God* aright; and if no man *come to God*, but hee that *beleeveth God* aright, then we see it is no marvell, though so few come to God. Let us therefore goe to God by earnest praier, to give us his spirit to worke true faith in our hearts, and to make us of a true beleefe. And secondly, seeing men may bee Christians in profession, and Atheists in practice; let us all look narrowly to our selves, and joine with our profession, *Conscience and obedience*: for else the more we know God, the worse wee are. It may please God after to give us better mindes; but as yet wee are no better than deniers of God: and though we come neere God in profession and in his outward service, yet indeed wee are farre from him, because wee want that true *faith*, which must professe God, not in judgement alone, but in practice; and that will bring us *neere unto God, for he that commeth to God, must beleeve that God is.* And thus much for the first thing to be beleeved, by him that will come to God and please him.

The second is,

And that he is a rewarder of them that seeke him.]

It is a notable sentence, and one of the most comfortable in the book of God: and containes the second thing to be beleeved. The parts are naturally two:

1. How a man doth *seeke God.*

2. How God *rewards them* that seeke him.

For the first: a man truly *seeketh God*, by doing foure actions:

First, a man must forsake himselfe, goe out of himselfe, and as it were lose himselfe in his owne judgement, when hee intends to *seeke God.* If any aske how that may be? I answer, Thus: A man must labour to see his sinnes fully and distinctly, and in sight therof be cast down in himselfe, as a man is, when he seeth his debts then let him looke into himselfe, and see if hee can finde in himselfe any abilitie to pay those debts, or any meanes in the world to satisfie Gods justice, and purchase pardon. And if upon due examination hee finde none at all, no not the least, nor any thing in himselfe, but an accusing, and raging conscience; let him then fall out of all love with himselfe, nay hate and abhorre himselfe and his owne basenesse: and lastly, let him *despaire* of his owne salvation in or from himselfe: and thus doing, he forsakes himselfe, denieth himselfe, and even loseth himself. And thus necessarily must hee doe to himselfe, that will set his heart to seeke the Lord. For God will bee found of none that hope to finde helpe at any hand but his: they therefore that seeke God, but will seeke themselves too, doe justly lose both God and themselves.

Secondly, hee that will seeke God aright (when hee hath lost himselfe) must hunger in his heart and soule, not after wealth and honours, ease, or pleasures; but after the favour and mercy of God in Christ, for the forgivenesse of his sinnes: and one drop of Christs bloud to wash away the guilt and staine of his defiled and sinfull soule, must be dearer to him than all the pomp and glory of tenne worlds. Looke how a hungry soule hungers after meat, and a faintie soule thirsteth after drinke; so must his soule *hunger* after Gods mercy, and *thirst* for Christs bloud: and these are necessary: For as a man that undertakes a long journey, must bee provided of meat and drinke; so hee that undertakes the journey to goe *seeke the Lord*, must have this provision for the diet of his poore soule, *Gods mercies, and Christs merits*: and hee that seekes, without a soule-hunging after these, may seeke long and finde nothing.

Thirdly, if he will truly seeke God, he must not goe in every path: but take *the true and living way*, which Christ hath consecrated *by his bloud*: nor take any guide, but trust to Christs spirit alone to bee his guide: nor make many mediators or messengers to God, but make Christ alone to God the Father. Wee must therefore goe to him, and yeeld up our selves to bee taught and guided by him, and leave our suit to be preferred by him: wee must not looke to come to God, by running on pilgimages to this or that Saints picture, or bones: or to our Lady of *Loretto.* Many have sought God in these, but who ever found him?

Nay, alas thou maist lodge in her forged Tabernacle at *Loretto* all thy life, and lie in bed for all that, when thou art dead: and maist kille all the Saints pictures, and bones, and haire, and all their reliques in Spaine and Italy, and all cannot get thee one sight of Gods favourable countenance. Nor againe, must wee looke to come to God by our good workes, though we are to doe them: they are good *markes* in the way, and good *evidences* of a right way; but they cannot open heaven, and let thee in. And therefore when thou hast done all thou canst, thou must forsake them all in matter of justification and comming to God. Onely thou must goe to God by Christ, and cleave to him alone; he is the *doore*, the *way*, the *truth*, the *life*: and certainly never man found God, that sought him not in Christ alone. And when Popish devices and distinctions have done all they can, men will bee found liars, and Christ to speake truth, saying, *No man commeth to the Father but by me.*

Lastly, when all these are done, then must thou *believe* that God is become thy mercifull Father in *Christ*, and is reconciled unto thee in him: for there is no feare, but if thou *seeke God in Christ*, thou shalt finde him: and when thou hast done the three former things, thou maiest safely, and assuredly beleeve, that thou hast truly *sought God*. And after all these, if thou have not lome and *lively faith*, thou doest not *seeke God*. For as it is *impossible without faith to please God*; so is it *impossible without faith to finde God*. Thus if a man lose himselfe, long after Gods mercie, take Christ alone for his guide and mediator, and stedfastly beleeve his reconciliation with God by Christ, then hee seekes God aright: and to this seeking, belongs a reward and blessing. Now then *if this bee to seeke God*, here is some light given to a great question, *Whether the Church of Rome be a true Church*, and their doctrine truly Catholique, or erroneous and failing in fundamental points? For answer; Can that be a true Church, which doth not bring her children to seeke God? or that Catholike doctrine, which teacheth not her children to seeke God the right way? but sends them into 1000. by-waies? Surely if this be to seeke God, then search all the Popish doctors, and almost all their writers, and see whether a man be not taught to seeke God quite in another walke. Which way of theirs, whether it ordinarily bring the seekers to God or no, we leave to Gods mercifull judgement. But for our selves, as wee see wee have the true and living way, the sure and infallible way, *by Christ to God, by the Sonne to the Father*; let us rejoice in the comfort of so rich a mercey, and be thankefull to the Lord for revealing himselfe unto us, and opening unto us the true way to him, and to his glory. And thus much for the first point, how we must *seeke God*.

The second is, *how he is a rewarder of them that seeke him*: I answer, God *rewards them that seeke him.*

First, by offering himselfe graciously to bee found of them that *seeke him*: for hee never hides himselfe, nor turnes away from the soule that *seeketh him*; but rather turnes to him, and meets him that comes to him: he is that good Father, which saw the prodigall sonne afarre off, and met him, and received him, Luke 16. Yea, rather it is true, that *hee is found of them that sought him not*, than ever *sought* by any that *found* him not. And hereby God much magnifieth his grace and mercy to mankinde, in being so assuredly found when men seeke him. For in this world it is not so; *All men seeke the face of the Prince*, saith *Salomon*: true, but all men finde it not. No: Accesse to great men is not so easie: they and their favour are so inclosed, that men may long seeke afore they finde either them or it: but God here is not so inclosed, as hee will not be seene nor spoke to; hee is found of them that seeke him. And as hereby he honoureth himselfe, so he highly rewardeth his servants: for there is no greater contentment to a subject, than to perceive his service pleaseth his Prince, nor greater joy than to finde his gracious favour when they seeke it.

Let then this practice of the *great God* of heaven, first of all, teach the *great Ones* of this world to bee willing to be *found* when they are *sought* unto: thereby shall they honour themselves, and cheere up the hearts of their people, who seeke unto them. And againe, it may be a rich comfort to the *poore ones* of this earth: who when they see they must long looke, and wait, and pray, and pay, and seeke the face and favour of great men, and cannot finde; may then remember, yet they have a God, who will not shut the doore upon them, will not turne away, will not keepe secret, will not feare them away with a rough answer, or a fowre looke, but hath this honourable and princely grace, *He will be found of them that seeke him.*

Secondly, he *rewardeth them that seeke him* by bestowing his love and favour on them: not onely hee, but his favour shall bee found of all that seeke him. It is Gods favour that Gods children seeke, and his favour they shall be sure *to finde*. This is no small reward unto them: for in this world a man thinkes he hath enough, if hee have the Princes favour: and therefore it was the common phrase in old time, *Let mee finde grace or favour in the eyes of my Lord the King*. So speake Gods children unto the Lord. It is not wealth, nor honours wee seeke for at Gods hand; but *let us finde favour in the eyes of the Lord our God*: and so they doe, what ever they finde in this world.

Thirdly, *he rewardeth* them not with his *naked favour*, but with the most gracious testimonies thereof that can be: which are two; *Forgivenesse of their sinnes*, and *eternall life and glory with himselfe*. This is all a Prince can doe to his subject, who hath offended him; To forgive him the fault, and remit the punishment: and to advance him to honour. This doth the Lord to all that seeke him: hee forgiveth them the debt they owe him, whereby life, and soule, and all was forfeited to him, and giveth them also life everlasting. So plentifull a reward is given them from that God, *and whose wayes they are come to trust*.

Fourthly, hee rewardeth them with the beginnings of heaven and happinesse even in this world, *A good conscience and joy in the holy Ghost*: the comfort whereof is more, even in the bitterest affliction, than all the pleasures and contentments in the world.

Lastly, with the *appurtenances of heaven*, and of eternall life: namely, the good blessings of this life, a competent portion whereof God giveth his children in this world, as tokens of his favour, and as rewards of their service, and seeking him.

Now as this place doth aime at all these rewards; so principally and directly the holy Ghost meaneth *eternall life*: as though hee had said, *Hee that commeth to God*, must stedfastly *believe* that God is able, and most willing *forever* to give all that come to him with a better reward than this world can yeeld, even with eternall life and glory for his sonnes sake.

But then will some *object*; God rewardeth us, therefore we merit, therefore good workes deserve.

I answer, this place indeed is grossly abused by the Papists for that purpose: but wee are to know, the truth is farre otherwise; for God *rewardeth* men for two causes: First, for his *promise* sake, and that is for his owne sake, for it was his owne goodnesse that made him promise, and no former debt hee owed to man. Againe, hee rewardeth our good workes, not for our merits, (for they are nothing, but of death and curses) but for *Christs* and his *merits*: for their worthinesse are our good workes rewarded. So then here are two causes of Gods rewarding, and yet mans merits are neither of both: and so the argument is nought, That *God rewardeth*, therefore *we merit*: for God doth it for other causes. Thus these spiders gather *poison* out of this flower, but let us sucke the *honey*: for this notable sentence hath excellent use:

First, *that God is a rewarder of them that seeke him*: not of them that seeke him not. Who *seek not God*? Wicked and ungodly men seeke him not, but rather seeke to avoid him, and his service: this sentence therefore is heavie against them. For when they heare it, their conscience answereth, but we *seeke not God*; Therefore we can look for *no reward* from him. Doest thou seeke the world? then must the world be thy rewarder. Doest thou seeke to please thy lusts? then must thou reward thy selfe. And if thou wilt please the devill by living in sinne, then must he be thy paymaster: alas! pittifull and fearefull will these rewards be.

Againe, if God *reward none but them that seeke him*: here appeares the reason why so many *Papists* die in our religion, and (with us) cleave to *Christs merits alone*, when they come to die; because their conscience then tels them, that by their pilgrimages, reliques, will-worships, and many more of their courses (ordinarie in Popery) they did never seeke God, but themselves and their owne honour, gaine, and credit; and full well know they that there is no reward due for such service: and therefore by their practice they make it a true saying, that *it is good living a Papist but dying a Protestant.*

Secondly, if God bee a rewarder of them that seeke him, then wee see it is not in vaine which the Apostle saith; *It is not in vaine to serve God*, 1 Cor. 15. 58. *for God is a rewarder of them that seeke and serve him.* Therefore the Atheist and prophane men of this world (who say, *It is in vaine to serve God; and what profit is there that we have kept his Commandements?*) are here convinced to be lyars against the truth.

Then seeing it is so, let this admonish us all to seeke and serve God, in all truth and sincerity, knowing we serve him who *will regard it*. Nothing more encourageth a man to serve his *Lord and King*, than to see that his paines are regarded, and his service rewarded: nor more discourageth a man than the contrary. It is therefore *God* did ever forget any that served him, let us bestow service else-where, and thinke him unworthy to be *sought to*: but if contrariwise, he never forgot, nor deceived, nor disappointed any that served him; then is he most worthy to have the service both of our soules and bodies. *David* indeed once said; *In vaine have I cleansed my heart, and washed my hands in innocency.* But hee was then in a strong *temptation*, as himselfe there confesseth: but afterwards when he *went into the Sanctuary of God*, and searched the truth of the matter, hee confesseth hee was deceived. And therefore as in the first verse he had acknowledged, that *God was good to Israel*, so in the last hee concludeth, that *it is good for him to draw neere unto God*: and so though the temptation was very vehement, yet as faith appeared in the beginning, so it had victory in the end, and testified, that *God is good to all that seeke him.* Another time also (for he was a man of many sorrowes and temptations) being in some great distresse, his corruption so prevailed that he said, *All men are lyars*: Whatsoever *Samuel*, or *God*, or *Nathan*, and other Prophets have told me of Gods love, and mercie, and of his promises, and providence, and fatherly care; I see it is all false and nothing so. Now surely if *David*, or all the Kings in the world can prove this, then God is not worthy to bee sought after: but great men thinke they may say any thing, especially when they are moved, as *David* here was. But when *David* entred into himselfe, and considered the words he had so presumptuously uttered; upon

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better advice he confesseth; and writes it up for all posterities to Gods glory and his owne shame, that it was in passion, *I said in my feare all men are liars*: This hee said in his haste, or in his feare: but upon advice, in the next verse he confesseth *Gods benefits* were so many and so great to him, as he cannot tell *what to render to the Lord for them*. And in another place he crieth out in admiration; *O how great is thy goodnesse which thou hast laid up for them that feare thee, and put their trust in thee, even before the sonnes of men!*

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Wee see then, that merciful promise of Christ is ever made good, *Seeke and you shall finde*, Matth. 7.7. None ever sought God, but found: We may seek our own pleasures and live loosely, and bee deceived, and heare that fearefull question, *What profit have yee of these things?* Rom. 6.21. What reward but shame and sorrow? but if we seeke God aright, we never lose our labour. Let us therefore seeke God, let the hand of our hearts *knocke* at Gods mercy gate in Christ, and we shall not goe away without *a reward*. The prodigall child fled from his Father, spent all, and lost his favour: but he no sooner said, *I will returne and humble my selfe to my Father*: but he found him, and won his fathers favour againe. So let us but offer our selves to God, *(God understandeth our thoughts long before)* hee will meet us, and receive us, and give vs a reward.

B

Thirdly, as God *rewardeth them that seeke him*, so *all that seeke him*: None misse him, all find that seek. Great ones have not accesse, and the poore kept out; but all received as they come: no difference; but the more carefully any seeke, the more welcome are they. Here let *Princes and great men* learn their duties at *God*, by whose grace and permission they are what they are.

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First, let them thinke it unbeseeming their *greatnesse*, to let any *serve* them *without a reward*: and a shame to their honour, not to let well-deserving subjects finde their favour. Let them not *daint* their hearts by not regarding them, and their paines: but let them *encourage* them to serve them, by looking at them, by good countenances, and good speeches, and by rewarding every one according to his worth. All great men should esteeme this, as one of the pearles of their Crownes, to have it said of them, *Such a one is a rewarder of them that serve him.*

Againe, let them learne to dispense their favour, according to reason, and not affection onely. *God* is indifferent and equall *to all that seeke him*, so let Princes be: for that is true honour and justice to reward each one as hee deserves. And that hee may finde the best, who doth best, this will make every one strive, who should be first, and forwardest, in all serviceable duties.

Further, this must teach them *not to despise them* that are under them in this world; for howsoever the state of this world requires that difference of persons, else it cannot stand: it is nothing so with God, nor in the world to come. For there the subject, the servant, the poore man, may challenge his part in Gods favour as well as the best: nay, whosoever *seeketh* the most *carefully, shall finde the best reward.*

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Moreover, here is a comfort to the poore, and the meaner sort of men, who are appointed by God to bee underlings in this world: Seeke they favour here and finde it not? worke they here and doe their duties, and are not rewarded? Let them learne to seek God, who will assuredly both *regard* what they doe, and abundantly *reward it.*

Fourthly, seeing *God is a rewarder of them that seek him*: here is a comfortable encouragement against two great impediments, which hinder many a man from serving God.

First, *to seeke God* is but a matter of mockerie to prophane men; for let a man *set his face to Ierusalem*, there are presently *Samaritanes*, which for that cause will hate and mocke him: Let a man set his heart to seeke God, by hearing the word more carefully, praying to God instructing his family, or keeping the Sabbath more carefully than afore, and forthwith hee is the laughing stocke, and the by-word to prophane men: but loe, here is comfort; The God whom thou seekest will reward thee, and that so richly, that thou wilt thinke thy selfe well recompented, both for thy service, and their mockes. In this world men care not who thinke or speak evill of them, so the Prince like them: and shall it not encourage us to seeke God, though the world mock us? seeing so doing we please God, and so farre doth please him, as he will highly reward us? Those therfore, that fall from religion for those mockers, it appears *they seeke not to please God, but men.*

Secondly, for a man that is a *Magistrate* or a *Minister*, to doe his duty carefully, is the high way to undergoe a burthen of contempt and hatred: insomuch as many good men are afraid to be either *Magistrates or Ministers*: for first, *wicked men* must needs hate them, because the one is to rebuke, and the other to punish their faults. And againe, even *good men* are too respectlesse of them that are in these places, and for the most part neither yeeld them that reverence, nor reward, that is due unto them; but oftentimes a man for all his paines and care taken for Church or common-wealth, is recompensed with hatred, envy, grudges, evill words, and slanderous reports. In this case, the comfort is this, that though a man bee in the world neither regarded, nor rewarded, as his desert is, yet the Lord seeth what he doth, and is a plentifull rewarder of all *that seeke and serve him*: and therefore especially of them, who not onely themselves serve him in his chiefe places of service, but also doe winne many other to seeke and serve God.

Fifthly, *if God be a rewarder of them that seek him*,

him, then doubtlesse he is a *revenger of them that hate him*: for he that can mightily *reward his* followers, can also mightily be *revenged* of his enemies. These two are the two parts of *a Kings power*, to be able highly to advance his friends, and mightily to punish his enemies: therefore principally this belongs to the *King of Kings*. This seatence therefore is a thunderbolt of a most fearefull threatning against all impenitent sinners; assuring them, that if they persist to prophane Gods holy name by their careles sinning against him, they shall be sure to finde and feele him a powerfull revenger of them that hate him. Thus he promiseth himselfe, Deut. 32. 40, 41, 42. *I lift up my hand to heaven, and I say, I live for ever. If I whet my glittering sword, and my hand take hold on judgement, I will execute vengeance on my enemies, and reward them that hate mee.* Where also note how the same phrase is used: for here the Apostle saith, God is *a rewarder of them that seeke him*: So in Deuter. *A rewarder of them that hate him.* If any object how these two can stand together; for a man had as good hate him, as seeke him, if the *same reward* belong to both: I answer; A reward, but not the same belongs unto them. Theeves and murderers are justly *rewarded*, when they die for their facts: and the King rewards a good servant, when he advanceth him to honour. They that seeke God are rewarded with mercies and favours above their desert: they that hate God, are rewarded with vengeance and torments, according to their desert: and this shall all wicked men, and enemies of God, be as sure to finde, as ever any that *sought God*, obtained mercie.

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But worldly men will say, we hate not God, we are no *Iewes* nor *Turkes*, we are christened, and come to the Church, according to the law, as good subjects should doe. I answer; neither doe *Turkes* nor *Iewes* hate God, if this be all: for they denie not the Godhead, but acknowledge it, and are circumcised, and live more strictly in their devotions than most Christians. Here is therefore more required, or else wee shall make them also good friends with God: But a man may hate God, and be neither *Turke* nor *Iew*; he may *acknowledge* Christ and the Trinitie, and yet hate God. For, as Christ saith, *He that is not with me, is against me; and he that gathereth not with me, scatereth*: So is it here; He that seeketh not, serveth not, and loveth not God, *hateth* God: for there is no man can know God, but must needs either for his mercies love him, or else hate him for his justice against sinne and sinners. Againe, Christ bids us, *If you love me keepe my commandements.* If then to keepe Gods commandements be a signe of one that loves God, it is a signe that one loves not God, when he hath no care to keepe them. By which two places, it appeares, that whosoever makes not conscience of sinne, is Gods enemie, and that God so reputes him: therefore let this feare every man from living carelesly in his sinne, and drive him to true repentance: for else let him assure himselfe, God is not so *plentifull a rewarder* of them that seeke him, but he is as *powerfull a revenger* upon those that hate him.

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Lastly, *if God bee a rewarder of them that seeke him*, wee learne the great difference betwixt *Gods* service and the *Devils*. The Devils servants are fed with faire words, but get nothing, the Devill is able to give them nothing: but Gods servants (as we see here) are plentifully *rewarded*. God is a *rewarder* of them that seeke him: but the Devil is a *deceiver* of them that serve him. But will some say, There is none so mad to be the Devils servants. I answer: He that doth any mans worke, is either his servant or his slave: but every sinfull wicked man doth the Devils worke: for sinne is the Devils worke; therefore all impenitent sinners are the Devils servants. It is Christs argument to the Jews: *You are of your Father the Devill, for the workes of your Father you will doe: murthers and lies are his workes, you live in these sinnes, and doe these workes; therefore you are his servants.* Joh. 8. 41. 44.

Again, the holy Ghost teacheth us, that *whosoever committeth sinne* (and liveth therein without repentance,) *the same is the servant of sinne.* Now sinne is but the *baird* or broker to the *Devill*: they that are the servants of sinne, sinne preferres them to the Devill, and so they become his servants: therefore whosoever is the servant of *sinne*, is by that meanes the slave and servant of the *Devill* also. Which if it be true, it will fall out upon the reckoning, that the Devil hath more servants in the world than God hath: which is so much the more lamentable, inasmuch as he deludeth all his servants, and is not able *to reward them*, nor to give them any good thing. Rom. 6. 20,

But will some say, this is nothing so; for contrariwise, who have the honours, pleasures, and wealth of this life, who have hearts ease and the world at will, but such men? I answer: True, it is commonly so; but have they these from Sathan? No, not the least of them all, but all from God: for every man is Gods childe by creation, and some by grace: to every one of his children he ordaines and gives *a portion*: but to his children by grace *a double portion*; both here, and in heaven. The wicked men, they will not feare nor serve him; therefore they have no part nor portion in heaven, but here they have it: So saith *David*; there are some men, which are *men of this world, and have their portion in this life: these mens bellies God filleth with his hidden treasures, they and their children have enough, and leave the rest for their children after them.* Where it is manifest, that wicked men have their parts and portions of Gods blessings in this world, and that all their wealth and pleasures are granted them by and *from God*, as their portion; reserving the principall part of the portion of his children Psal. 17. 14.

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for a better life. Therefore all the *good things* of this life, which *Divers receyved*, and all wicked men doe receive in this life, are not any rewards of *Sathan*, but gifts of *God*: so unworthie a master is the Devill to serve. Indeed hee will promise his poore slaves any thing, but can performe nothing, but will lie unto them and deceive them. He told *Christ* confidently, when he let him see the glorie and greatnesse of this world, *All this is mine, and I give it to whom I will*: but he was a *liar from the beginning*, and so he is here. He lied to the first *Adam*, and no marvell, that he dare avouch so fond and loud a lie in the presence of the *second Adam*, Iesus Christ. He promised the *first Adam* to make him God, and here the *second Adam* to make him King and Lord of all the world, and the glory of it: but he performed both alike, he deceived the first, and so had the second also, if he had trusted him. Nor did ever any trust him, but he deceived him, (I meane even for the base things of this life;) witnesse else all his witches, (his most devoted and professed servants of all other) if ever he made any one of them wealthie: all ages are not able to shew one. Whereas, on the other side, there was never man that served God, but had a competent measure of comforts for this life (and some abundance) and yet all that is but the first fruits and beginnings of that *reward* which is laid up for them in another world. Which being true, is it not a strange and lamentable case, to see men (for all this) debase themselves to this base and slavish service of Satan, and to refuse this high and honourable service of *almighty God*? A common servant in this world hath more wit: he, if he can heare of a better service, a Master who gives better wages, and who better preferres his servants, will leave his old Master, and make meanes to get the other. And shall not we be as wise both for soule and bodie, as they for the bodie alone? Shall they leave a man for a man, and shall not we leave the Devill for God?

Let us therefore abandon the base service of Sathan, who neither can, nor will reward them that serve him; put away so ill a Master who hath not so much as meat and drinke to give us (for we have even that from God: but of his owne, he hath nothing to give us, save in this world sorrow, and shame, and an *ill conscience*; and in the world to come, the torments of *hell* with himselfe:) and let us all seeke the blessed service of God. If we know not how to attaine it, goe to *Christ* by hearty confession of thy sinnes, and earnest prayer, and he will preferre thee to God his Father: for never was any denied, that with a good and true heart, offered himselfe to Gods service. Then shall we feele and finde what a blessed thing it is to be Gods servant: of whom it was ever true, which the holy Ghost here saith, and is and ever shall be, that *He is an honourable rewarder of them that seeke him*.

And thus we have (in some part) the meaning and use of this notable sentence: wherein we have stood the longer, because it is one of the most excellent principles of all *Practicall Divinitie*.

Now put all together, and we shall see how it proves *Henoch to be taken away by faith*; which is the first ground, and the maine matter of all this example, and of these two verses.

God is a rewarder of all his children that seeke him by faith: therefore it is *faith by which Gods children please God*: and therefore holy *Henoch* who was *taken up by God* from earth to heaven, both *pleased God by faith*, and *by faith was taken away*.

And thus much for the commendation of *Henochs faith*, and consequently the examples of such, as lived in the first world *before the flood*.

Now followeth the example of *Noah*, who lived in both worlds, both before and after the flood.

NOAHS Faith.

VERSE 7.

By Faith, Noah being warned of God of the things which were as yet not seene, moved with reverence, prepared the Arke to the saving of his houshold: through the which Arke he condemned the world, and was made heire of the righteousnesse which is by faith.

IN this verse is contained the *third example*, and the last in order of those who lived afore the floud, in the first and old world; namely, of the renowned Patriarke *Noah*, the tenth from *Adam*. 3. Example of Noah.

Of whom and whose faith, great and glorious things are spoken in this verse; and that in a high and excellent stile, full of majestie, and divine eloquence.

Concerning *Noahs* faith, two points are laid downe; first, the *ground of his faith*: secondly, *the commendation* of it.

The *ground* of his *faith*, was a speciall revelation from God, in these words; *Noah being warned of God*. The things revealed, whereof God warned him, are laid downe two wayes: first generally, to be *things as yet not seene*; then particularly three in number:

1. Gods *Iudgement* upon the sinfull world, that he was purposed to destroy it by water.

2. Gods *mercie* on *Noah*, that he would save him, and his family.

3. That he would save him by an *Arke*, and therefore he must make one: and these be the things whereof *Noah* was warned of God.

His faith is *commended* by three worthy effects or operations in him. 1. It *moved him into reverence*, or a reverent regard of the warning sent him from God. II. It made him prepare the *Arke*: of which Arke there are set downe two ends: 1. It *saved his houshold*. 2. It *condemned the world*. III. It *made him heire of the righteousnesse, which is by faith*.

This, I take it, is the true resolution of these words: and they containe many excellent things concerning his faith.

By faith Noah being warned of God, of the things which were as yet not seene;]

By faith, that is, by a generall and historicall *faith*, and also by a true and saving *faith* in the *Messias* to come; *Noah* being warned of God of the just *Iudgement* he purposed to bring upon the world, by an universall flood; and of his *mercifull providence* to him and his family, that he would save them by an *Arke*, (all which things were then to come, and therefore unseene) he believed these forewarnings of God: and therefore, in reverence to this message from God, he prepared the Arke, and thereby saved his houshold, and condemned the wicked world. And so his *faith*, by all these appearing to bee a true and lively *faith*, did make him a just and *righteous* man in Gods sight. This is the summe and substance of *Noahs* example: let us speake of the severall parts in order.

The first point is the ground of his faith, *A warning or an answer from God*. For, he being a righteous man in that wicked age, wherein all the world welted in wickednesse, and walking before God in great holinesse, when no man cared for religion, he had this speciall favour from God, that when he purposed to destroy the world for their sinne, he first of all revealed to *righteous Noah* that purpose of his. So that these words have reference to the revelation which *Noah* had from God, in the 6. of Genesis. For this message came not from God by any Prophet (for we know none in those evill dayes, except *Noah* himselfe) but either by the Ministerie of an *Angel*, or else by immediate revelation from God himselfe: and this favour he received from God, not for any cause in the world, but because hee was an holy and righteous man.

From hence, we may learne divers excellent instructions:

A First, whereas God maketh choice of *Noah*, to reveale unto him his counsell, and his judgements to come, we learne, that this is a prerogative which God bestowed on such as feare him: he revealeth his counsels to them in a speciall manner, whether they bee purposes of Iudgements upon his enemies, or of mercies unto his Church. Thus dealt he with *Abraham*, Gen. 18. 19. *Shall I* (saith God) *hide from Abraham the thing that I will doe?* which thing was the destruction of *Sodome*, and her sisters. And so when the *Sodomites* lived in wanton carelessenesse, and put farre from them the evill day, then *Abraham* knew from God their destruction was at hand. And as in that, so it is generally true in all his great workes: that *the Lord God will do nothing, but he revealeth his secrets to his servants the Prophets*, Amos 3. 7. Now this is not a prerogative of Prophets alone, or of such as were extraordinarie men as *Abraham* was: but *the secrets of the Lord are among st such as feare him*, Psal. 25. 14. All that feare the holy name of God, are Gods friends, and of his Counsell: and therefore not *Abraham* only is called the *friend of God*, Iam. 2. 23. but of all true beleevers, saith Christ, Ioh. 15. 14, 15. *You are my friends, if you doe what I command you: hence-forth I call you not servants, but friends: for the servant knoweth not what his Master doth: but all things that I have heard of my Father, have I made knowne unto you.* As if he had said; I will communicate and impart my secrets unto you, as one friend doth unto another, as farre as shall bee fit for you to know. And the Apostle saith, 1 Cor. 2. 15. *A faithfull and a holy man discerneth into the deepe Counsels of God*: which are revealed unto them, as much as concerneth their salvations, and sometimes more; as here unto *Noah*, who was fore-warned of God, of *things then not seene*.

B This prerogative of Gods children is to bee understood with some cautions:

First, that this is more proper to Prophets, and holy ministers of God, than to ordinarie Christians.

Secondly, that it was more ordinarie in the *old Testament*, than now in the dayes of the *Gospell*. If any object, Then the state of the Church afore Christ, was better than it is now under Christ; I answer: not so for first, we are recompensed by having the Scriptures perfect, and compleat, which they had not: & by having the substance of their shadowes, and the performance of their promises: in which respects our state is farre more excellent than theirs. And secondly, for this particular, I answer, they indeed had more ordinarie revelation of matters *personall and private*, and not directly touching salvation: but of such things as are generall, and doe necessarily concerne salvation; we in the time of the new Testament, have more evident demonstration, and more full revelation, than they had afore Christ. For example: particular

cular mercies to some faithfull men, or particular judgements on Gods enemies, whether particular men or whole kingdomes, were after revealed to godly men, in those dayes (as here to *Noah*:) But salvation by the *Messias*, and the manner how the *Messias* should save his Church, is more fully and plainely revealed now, than in those dayes.

Out of which consideration ariseth the third caution; which is, that revelations of Gods will, to be expected now under the Gospell, are ordinarily nothing else, but these; the true meaning of Scripture, and a discerning of true Scripture from forged, of true Sacraments from supposed, of true doctrine from false, of true Pastors from false prophets. These and such like, as farre forth as they are necessarie to salvation, all true and faithfull beleevers (which out of an humbled heart, by devout prayer doe seeke it at Gods hand) are sure to have revealed unto them from God. But as for other purposes of God, of personall and particular matters, or what shall be his blessings, or what his judgements to these and these men, families, cities, or kingdomes: or when, or how he will change States, or translate Kingdomes; or by what extraordinarie meanes he will have his Gospell propagated, or a declining Church or State upholden; these we are not to expect, nor easily to beleeve any that shall say, such things are revealed unto them. And yet we tie not the Lord in such strait bonds, but that he may sometime extraordinarily reveale his purpose therein, to some of his selected servants: yet provided that that revelation be examined and allowed of the Church. But as for such things as concerne immediately the salvation of our soules, Gods Spirit doth most comfortably reveale them unto us, in our *prayers*, in his *word*, and in his *Sacraments*: of all which, it is most true, that *the secrets of God are amongst them that feare him.*

The use of this doctrine is double; for instruction, and for exhortation. For our instruction, here we learne how to answer the Church of Rome. They aske us, how doe we know true religion from erroneous; or true Scripture, or Sacraments from forged? We answer, first, by it selfe, by light and sense of the excellencie thereof; as we know gold from brasse, or silver from lead. But what if the brasse or tinne bee gilded over? I then answer secondly, wee can know gold from brasse, or silver from tinne by the sound and smell, and hardnesse to endure, and by the operation: so there is a spirituall sound of the Scriptures, in the eares of a Christian, a spirituall comfort and taste in true religion, a spirituall operation (in holy mens hearts) of the true Sacraments. But what if false Prophets come in sheeps cloathing, and by lying wonders, seeme to give the same sound, taste, smell, vertue, and operation unto their forgeries, or at least challenge it, and say, that theirs is true? I answer laitly, then we know true Religion, true Scripture, true Sacraments, true Prophets, true Doctrines from false, by a holy and supernaturall revelation from Gods spirit; which by evident and powerfull demonstration, assureth us what is true, and what is false, for the substance of salvation. And this spirit is given to all, that in true humilitie doe seeke it, in holy prairr, and in a holy & frequent use of Gods word and Sacraments; and to none else. And surely if the Papists were as well acquainted with the spirit of God, as they are with their own forged revelations, they would never denie it. By force of this testimonie a Christian man knoweth, as assuredly as that God is God, that the Pope, as now he is, and as he exerciseth his place and power, cannot be the true *Vicar of Christ*; and that Popetie, as it is now established by the Councell of Trent, and taught by the most learned of their side, cannot be the true religion, nor the safest way to heaven. And when question is, what is the meaning of this place, *There is one God, and one Mediatour betwixt God and man, the man Christ Iesus*, if all the world should say the contrarie, a Christian man will know and beleeve there are *no more mediatours to God but Christ*: or of that place, that *Christ was offered for our sins once for all*; that there is no sacrifice can purchase us pardon, but his; let Papists colour the matter by unsound distinctions as much as they can; and the same might be shewed in divers other points and places. And if any aske how this can be: I answer; *Noah* was *warned of God of things not seene*: so Gods children are warned and assured of God, of such things as concerne their salvation, though they be things beyond sense and reason: *Gods secrets are belong unto them.*

The use of exhortation is, that if God *warne* his children of his will, and reveale his secrets to them, this should move and excite us to become truly and indeed Gods servants: for we serve not a Lord that is strange and austere unto us; that will not give us a good looke, or a faire word may, he is so farre from that, that he calls us to his holy *Counsell*, and makes us know his secrets, and communicates his owne selfe unto us by his blessed Spirit; and by that Spirit revealeth unto us many excellent mysteries of salvation, which the carnall and prophane men of the world never dreame of.

In the second place, let us observe, that *Noah being thus warned of God* in this particular matter (as he had beene formerly warned and taught of salvation by a *Messias* to come) beleeveth not onely the generall promise of salvation, but also this particular promise of his preservation and deliverance. Out of which his practice, we may learne two things:

First, that *faith* is a supernaturall worke of God in those mens hearts that have it. That it is a *worke of God*, it appeareth in that it alwaies acknowledgeth and beleeveth Gods Word: that it is *supernaturall*, it appeareth in that it apprehendeth and beleeveth whatsoever Gods Word deliv reth, be it never so incredible to reason or sense. But how doth God worke this faith? By his word: for as God is the author and worker of faith, so God hath appointed a meanes whereby he workes it, and that is his *Words* which Word of God is the only ordinarie outward meanes to worke faith. And that Word of God is two wayes to be considered: either as *revealed* by God himselfe (as to *Noah* here,) or else being *written* by God, is either preached by his Ministers, or read by a man selfe in want of preaching: and these are all one, and are all meanes ordained of God to worke faith: and that not onely to beginne it where it is wanting, but to augment it where it is begun.

Which being so, it must teach us all, not onely with speciall care and reverence to *heare* the Word, by whomsoever it is preached; but also to heare it read: yea, *to reade* it our selves with all diligence. So doing, it will worke out, and make perfect in us that holy faith, which will make us blessed in our selves, and accepted of God as it did *Noah* in this place.

Secondly, here we learne what is the whole *Object* of faith; or what is all that that faith beleeveth; namely, nothing but Gods Word, and all and every Word of God. So that faith hath two objects, differing not in nature, but in degree; principall, and inferiour. The *principall* object of true faith, is the promise of salvation by Christ. The inferiour object thereof are all other particular promises, of safety, deliverance, providence, helpe, assistance, comfort, or what other benefit soever is made either to the whole Church, and so inclusively to any particular man; or which are personally made unto him. For saving faith beleeveth not onely the grand promise of salvation, but all other promises either of spirituall or corporall blessings, which are subordinate to the great promise, and doe depend of it, and are therefore apprehended by the same faith. So *Noah* here had already apprehended the maine promise of salvation by the *Messiah*, and had hid it *in his heart*: and afterward when this particular promise of his deliverance was made, by the same faith hee laid hold on it also. And it is good reason that faith should doe so: for if it apprehend the greater promise, then no marvell though it take hold of all other inferiour promises, which are but dependances upon the principall.

By this that hath beene said, it appeareth, that we are wrongfully charged by them, who say, we teach that saving faith beleeveth onely salvation by Christ, or apprehendeth onely the promise of salvation in Christ: for we say and teach, It apprehendeth also other particular promises, and even the promises of outward and temporall blessings; as appeareth in this example of *Noah*.

Lastly, in that *Noah* a faithfull man, is here warned of God of the dangers ensuing, that so he may avoid them; we may learne the loving care that God hath over them, who have a care to feare and serve him. Thus dealt he with his children in all ages, for their comfort and preservation, to encourage all men to serve God in truth and uprightnesse, as here *Noah* doth: for so doing they may assure themselves of Gods care and providence over them, even then, when his wrath smoketh against the sinners of the world: and that furthermore in all exigents and extremities, he will teach them, either from his word, or by the counsell of some others of his children, or else by his owne secret inspiration, what they are to doe, and what course to take, for their safetie and deliverance.

How often shall a Christian man finde in the course of his life, that God put into his minde, to answer thus and thus, or to fore-see this or that; by which his so doing, he escaped some great danger: so that (though not in the same manner as *Noah* was) all faithfull men doe daily finde, that they are warned by God of such things as doe concerne them.

But what were those things where of *Noah* was warned from God? The text saith, *Of the things that were as yet not seene.*

This hath not relation to the time, when the holy Ghost wrote these words, but when God gave the warning to *Noah*: for then *they were not seene*, but were to come: for they were not performed for many yeares after, as shall appeare in the particulars.

Particularly they were these three: First, the great and just wrath, which God had conceived against the *sinfull world*, for the universall corruption and generall sinfulnesse thereof. *Noah* was a *Preacher of righteousnesse* to that wicked age; and as S. *Peter* saith, (1 Epist. 3. 11.) the very *spirit of Christ preached in him*: but they contemned both him, and the spirit by which he spake, and made mocke of him, and all his holy admonitions, and solaced themselves in all their sinnefull pleasures, without feare or respect of God or man, pleasing themselves in their owne defiled wayes, and promising to themselves, safetie and security. But behold, this *Noah*, whom they esteemed a base and contemptible man, unworthy of their company; to him is revealed how shore their time is, and that they must be cut off in the midst of their jollitie. Gods children whom wicked men do thunke and speake of with great contempt, doe know full well the miserable state of such men, and the fearefull dangers hanging over them; when the wicked men themselves are farre from thinking of any such matter.

The second thing, which God *revealed to Noah*, was, that he would *save him* & his family from perishing by the waters, which he would bring upon the world. His *faith was not in vaine*: God rewarded it with a singular preservation. Thus dealt he alwaies with his children, delivering *Lot* out of Sodome, Gen. 19. *Rahab* out of Iericho;

Jericho: Joshua 6.22. The *Kenites* from the *Amalekites*, 1 Sam.15, and here *Noah* out of that generall destruction. And this God aforehand reveales unto him, for his greater comfort and securitie: that when signes and strange tokens did foretell and shew, that still the destruction was nearer and nearer; still *Noah* might comfort himselfe in the assurance of that mercifull promise which God had made him of his deliverance, and of his familie also for his sake.

The third thing revealed to him, was the mean es whereby he should be saved from the univer sall flood; namely, by an *Arke*, which for hi⁵ more assurance he is bid to make himselfe; that so at every stroke he gave, he might remember this mercifull promise of his God unto him. For as every stroke in the making of the Arke, was a loud sounding Sermon unto that sinfull generation, to call them to repentance: so was it also an assurance unto *Noah* of his deliverance. Of which Arke, and of *Noahs* obedience in making it, wee shall hereafter speake at large. And thus much concerning the ground of *Noahs* faith, which was a *warning* or revelation from God.

Now followeth a second point: namely, the *commendation* of his faith, or a description of the excellencie thereof by divers and singular effects.

Moved with reverence]

The first effect of his faith is, It *moved him with reverence*, or a reverent feare of that *God* that spake to him, and of his *justice* towards sinne and sinners, and of his *mercie toward* him.

In this effect we are to consider two points: 1. The *ground of this reverence*. 2. The *occasions or motives of it*.

The ground whence this *reverence* sprang, was his true and saving *faith*: for the holy Ghost first tells us of *Noahs* faith, and afterwards of this *reverent* feare he had of God, and his great workes.

Where we learne, that whosoever is endued with saving *faith*, is alsó touched with feare and reverence at the consideration of God, and his glorious works; whether they be works of his *power*, his *wisdome*, his *mercie*, or his *justice*, or of all together.

For the first; *David* could not see the works of Gods *power* in the creation, Psalm. 8. *But when he looked up and beheld the heavens, the workes of Gods hands, the Moone and the starres which he had ordained*; he forthwith fell into a *reverence* and admiration of Gods mercie to man, for whom and whosoule he made them all.

For the second; the same *David* could not enter into consideration of Gods *wisdome*, in the admirable frame of mans bodie, Psalm.139. 13, &c. but he presently falls into a *reverence* and admiration thereof in most excellent and pithie words: *Thine hands have framed me and fashioned me, give me understanding that I may learne thy commandements. I will praise*

A *thee, for I am fearefully and wonderfully made. Marvellous are thy workes, and that my soule knoweth right well: My bones are not hid from thee, though I was made in a secret place, yet thy eyes did see my substance, when I was without forme, and in thy booke were all my members written, which in continuance were fashioned, though there were none of them before. How deere therefore are thy counsells to me, O God!* Thus we see how this holy King, cannot content himselfe with any termes, to expresse his religious and reverent conceit of Gods majestie.

For the third; Gods *mercifull* workes to his Church and children, have alwayes beene considered of by good men with great *reverence*: And, *What shall I give unto the Lord*, saith *David*, *for all his benefits powred on me?* Ps.116.12.

B But especially, the *Judgements* of God have beene alwayes entertained of Gods children with much *reverence* and admiration. Blessed *David* saith; *My flesh trembleth for feare of thee, and I am afraid of thy judgements*, Ps.119.120. How would this noble King have trembled & beene afraid, if he had beene a private man? And how glorious is God, and his works of judgements, whereat even Kings themselves doe tremble? And the Prophet *Habacuk* saith, that when hee but heard of Gods judgements to come, *his belly trembled, his lips stooke, rottennes entred into his bones*, Habac.3.16. And thus *Noah* here, hearing of Gods just wrath against the sinfull world, and of his purpose to overthrow C all living flesh by water, was moved with great feare and reverence at this mighty worke of God: and from the view of this his great and just judgement, his faith made him arise to a more earnest consideration of the Majestie of God. By al which, it is more than apparant, that true faith (wheresoever it is) worketh a holy feare and reverent estimation of God, and of his works, and of God in and by his works: whereby on the contrarie side, it followeth, that therefore to thinke basely or ordinarily of *God*, to thinke scornefully of his workes, or to deny his power, and his hand, in the great workes, either of mercy or judgement done in the world, is an argument of a profane heart, and wanting D true faith.

The use of this doctrine discovers the profanenesse, and the great want of *faith*, that ordinarily is in the world. And that appeares by two evidences: the first, is to mens owne consciences; the other, is to the view and sight of all the world.

First, men may see in themselves a profane heart and void of *faith*, by this evidence. For, doth a man in his heart thinke basely of God, his power, his justice, or his mercies? Doth he either doubt of them? or granting them, doth hee thinke of them without feare and amazement? Then assuredly his heart is void of true faith, and farre from the life and power of religion. For assuredly, where God is *knowne and beleeved*, there that mans heart (though he be a King)

a King) cannot once thinke of God, without a reverence of his Majestie, and an admiration at *his greatnesse*, and his owne *basenesse*: therefore the want of this, argueth a want of true religion and true faith in mens hearts.

Secondly, this profanenesse discovers it selfe to the *world*, by want of reverence to Gods *workes*. Let the Lord send unseasonable *weather*, or *famines*, or *plagues*, or any strange signes in heaven or in earth; forthwith they are but fooles that cry out, *Behold the finger of God, the hand of God*. No, this is nature, and is produced by naturall causes. Ill weather comes from the *starres*; famines from ill weather, and mens covetousnesse; Plagues from famines, or from ill aires, or else by apparant infection from an other place. But cannot Nature and naturall B means have their place, unlesse they have Gods place? God overthroweth not them, why should they overthrow God? Yet thus it is in the world, and thus God is robbed of his glory: and hee is but a simple fellow, which is *moved with reverence* at sight of such things, or begins to magnifie Gods power and justice in them. This is too apparant to be denied: for have wee not now as great causes of feare as may bee? *Noah* heard of *water*; and wee heare that *fire* is to destroy the world, and yet where is he that is *moved with reverence*, as *Noah* was; and yet *Noah* could say, The flood shall not bee these 120. yeares: but who can say and prove that this world shall not be destroyed by fire within these 120. yeares? And till the flood came, they had doubtlesse many other plagues, which were forerunners of the generall destruction; all which as they came, *moved Noah unto reverence*: and so wee in this life, doe see the great workes of Gods judgements, upon men, upon families, upon townes, upon countreyes, and whole kingdomes, and we feele his heavy hand in many sharpe strokes; but who and where are they whose hearts feare God the more, and doe tremble in the consideration of his Judgements. Nay alas, amongst many it is but a matter of mockery so to doe. This is not the *fault* of our religion, but the want of it: for if men truly knew and beleeved in God, they could not thinke nor speake of God, nor looke at his workes, but with feare and reverence. For as our feare of God is, so is our faith: little feare of God, little faith: and no feare at all, no faith at all. Let therefore all men shew their religion by their feare of God, and let every Christian acknowledge God in his workes. England hath beene faulty hereis in one point specially. Wee have had *great plagues*, which have taken away many thousands in short time wherein God hath shewed himselfe mighty against our sinnes: but Gods hand would not be seene nor acknowledged, but onely nature and naturall causes. But let *England* take heed, that God send not a plague so generall and so grievous, that even the most prophane men, (even the sorcerers of Egypt if they were here) do

A acknowledge that it is the *finger of God*; and so give God that due reverence, which in his ordinary visitation he hath not. Thus wee see the ground whence this reverence in *Noah* sprang; namely, his faith.

Now let us see the *occasions* or considerations in *Noahs* heart, that made him feare. The *ground* whereupon he feared, was true faith: for else he had not beene capable of any feare or reverence of God: but the occasions which stirred up this feare in him, were some things else.

Now if wee looke to humane reasons, *Noah* had no cause at all to *feare* as hee did. For first, the Judgement was *farre off*, 120. yeares after: and common reason saith, it is folly to feare any thing so farre off; but it is time enough to feare when it is neere at hand. Againe, hee was *one single man*, and the world was full of wise and mighty men; they all heard of it, yet none of them feared; therefore their example might prevaile with him, to keepe him from feare, and to make him secure and careleſse with the rest: for examples are strong, especially when they are so generall.

Thirdly, the *strangenes* of the judgmẽt threatned, was such as might drive any man in reason from fearing it at all. For first, who would ever beleeve, that God would drowne all the *world* with water? Such a thing never had beene, and therefore how could it bee? And againe, If all should bee drowned, who would chinke that *Noah should escape*, and none but he? C

These three conſiderations, being weighed in the ballance of mans reason, would have kept *Noah* from fearing, or beleeving this word of God. But behold the *power of faith*: it goeth beyond all humane reach, fixeth it selfe fast on Gods word: and therefore hee not onely beleeveth it, but hath furthermore his heart possessed with a great *reverence* of Gods Majesty upon this message. And there were three *motives* stirring him up unto this *reverence*:

First, the consideration of Gods strange Judgement upon the sinfull world; to see that his wrath was so provoked, that he should bring so unwonted a plague; so *strange* both for the *nature* of it; a flood of water to drowne men: whereas generally all men can avoid the vio- D lence of that element: and for the *measure* of it, so great, as it should drowne all the world, and destroy all men.

Now that which this *Judgement* of God wrought in *Noah*, the same effect should Gods Judgements worke in us: namely, they should move us with reverence. For as Christ saith, *Our dayes are like Noahs: As it was in the dayes of Noah*; so shall the *dayes bee before the comming of Christ*. (Matthew 24. 37.) These dayes are as wicked, men are as covetous, as cruell, as malicious, as voluptuous, and yet as secure as they then were; as full of sinne, and yet as dead in sinne as they were then. Therfore *Noah* looked for a flood 120. years after: & who can tell whether our world shall last so long a

Noahs faith.

time or no? at least we may safely say (whatsoever the world doth) there is no man liveth, but within farre lesse time than 120. yeares, is assured to bee overthrowne to hell by a *flood* of Gods wrath at his death, unlesse in the meane time hee repent: and yet alas, where is hee that is moved with reverence at the consideration hereof? The wicked man may escape the *water* of a flood: but hee cannot escape the *fire of hell*, hee cannot escape death, hee cannot escape the last Judgement. These are to come, yet they are sure: why then doe not men feare as *Noah* did? he feared 120. yeares before it came. Wee can indeed tremble a little at a present Judgement: as when fire breakes out, when waters overflow, when the plague destroyeth, or when famine confumes: but to tremble at a *Judgement* threatned, though it bee a farre off, this is the worke of true *faith*. This was in *Noah*, and wrought in him a reverence: and so would in us, if it were in us. When men cry *fire, fire*, we stirre, we run, we tremble: but God crieth in his Word, the *fire of hell, the fire of his wrath*; and we care not, we stirre not, we leave not our sinnes, wee are not moved with reverence, as *Noah* was: therefore it is more than manifest, that holy faith is wanting in the world, which *Noah* had.

The second motive, stirring up this reverence in him, was the consideration of Gods wonderfull mercy to him and his family, in saving them. This mercy seemed so wonderfull to him, both for that hee knew it was undeserved (knowing himselfe a sinfull man, and therefore not able to merit Gods favour and being privy to himselfe of his owne manifold imperfections) and also *unexpected*, for he thought not to have beene spared alone in an universall destruction: therfore hee wondred with reverence at so great a mercy. Thus Gods mercies doe not onely win a mans heart to *love* God, but even to *feare* him with much reverence: this *David* proveth, Psal. 130.4. *There is mercy with thee, O Lord, that thou maist be feared*: as though he had said; Thy great mercies to thy children, O Lord, doe make them conceive a reverent estimation of thee. This made *David* cry out in a holy passion; *How excellent are thy mercies, O Lord!*

And as Gods children wonder at the excellencies of Gods *mercies* unto them, so also at their owne basenesse and unworthinesse. Thus doth holy *David*, 2 Sam. 7.18. (who as he was a man of much faith, so was he full of excellent meditations, and reverent speeches of God, (which are the true effects of faith) when God had set him in his Kingdome, he saith, *Who am I, O Lord, and what is my house, that thou hast brought me hither?* And 1 Chron. 29.14. *But who am I*, saith hee, *and what is my people, that we should offer thus unto the Lord?* and doubtlesse even so said *Noah* blessed soule often unto the Lord, and to it selfe, *who am I, O Lord, and what is my family*, that wee should bee chosen out of so many thousands, and be saved when all the world perisheth?

Let us apply this to our Church and State. If any Nation have cause to say thus, it is *England*. God hath delivered us out of the thraldome of *spirituall Ægypt*, and led us out: not by a *Moses*, but first by a childe, then by a woman, and given us his Gospell, more fully, and freely, and quietly, than any kingdome so great in the world; and still delivereth us from the cursed *plots of the Pope*, and tyrannous invasions of the *Spaniard*, who thought to have marked us in the foreheads with the brand of infamy, and to have done to us as they have done to other nations whom they have conquered: but God from heaven fought for us, and overthrew them in their owne devices: yea, the Lord *put his hooke in his nosthrils, & his bridle in his lips, and carried him back againe with shame and reproach*. We are unworthie of such a mercie, if our soules doe not often say unto God: *O Lord, what are we, and what is our people*, that thou shouldest be so wonderfull in thy mercies unto us?

And particularly this must teach every Christian to be a careful observer of the favours and *mercies* that God vouchsafeth to his soule and body, to him or his: and the consideration of them must make him daily be moved *with reverence*, and reverent thoughts of Gods Majestie; and still as the Lord is more and more mercifull unto him, to beare still the more *feare and reverence* unto him for the same.

The last motive of this *Reverence* in *Noah*, was the consideration of Gods *power and wisdome*, both in the Judgement upon the world, and in the *mercy* upon him: for first, in the *Judgement* it was wonderfull, that God would choose so weak an element as water, to destroy and vanquish the huge *Gyants* of those dayes: but therein appeared first Gods *power*, that by so weake meanes can cast downe his enemies: And againe, his *wisdome*; that as an universall wickednesse had polluted the whole world, so a flood of water should wash the whole world. Secondly, the *mercy* was also wonderfull, that God should chuse to save *Noah* by so strange a meanes as an *Arke*, which should swim on the waters. For *Noah* thought, if the Lord will save me, he will either take me up into heaven, (as he did *Henoch* a little before,) or else make mee build a house upon the top of the highest mountaine. But the Lord will save him by no such meanes, but by an *Arke*: wherein appeared first, Gods power that would save him by so weake a meanes, as might seeme rather to destroy him. For *Noah* must lye and swim in *the middest* of the waters, and yet be saved from the waters: and the *Arke* must save him; which in all reason, if the tempests had cast it against the hard rockes and mountaines, or upon the strong castles and houses of the mighty gyants, would have beene broken in peeces: and so it had, but that God himselfe was the Master and Pilot in that voyage.

And

And secondly, Gods *wisdome* shone cleerely in this meanes; because God would have him saved not in such sort, as the world might not see it (as it would have beene, if he had been taken up into Heaven, or into the aire:) but would have him saved in an *Arke*; that so all the wicked men, as they were a dying in the water, or expecting death upon the tops of the hils, might see him live and bee saved, to their more torment, and to their greater shame, who would not beleeve Gods word, as hee did. For as the wicked in hell are more tormented to see the godly in the joyes of heaven: so doubtlesse were the wicked of *that age*, to see *Noah* saved before their eyes. The view of this power and wisdome of God herein, made *Noah* give great reverence to Gods Majestie.

And no lesse ought it to worke in the hearts of all true hearted Englishmen, and faithfull Christians. For did not the Lord restore and establish the Gospell to our nation, *by a child*, and by a *woman*; and in her time when all other Princes were against her (contrary to the rules of policie?) and did not God in our late deliverance, overthrow our enemies, not so much by the power of man, as by his owne hand? Did not he fight from heaven? *Did not the starres and the winds in their courses fight against that Sisera of Spaine?* Let us therefore with blessed *Noah* stand amazed to see Gods mercies, and with reverence and feare magnifie his great and glorious name.

And thus we have the three motives that moved in *Noah* this Reverence of God: the consideration first of his great *Indgement* on the sinfull world: 2. Of his great *Mercy* in saving him: 3. Of his admirable *power and wisdome* shewed both in the judgement, and in the mercie.

Hitherto of the first effect. It followeth,

Prepared the Arke.]

The 2. *effect* of *Noahs faith*, whereby it is commended, is, that hee upon a commandement received from God (as we heard before) doth *make and build an Arke*, wherein to save himselfe and his family. Concerning this *Arke*, much might bee spoken out of the booke of Gen. But it is not to our purpose: which is no more in this Chapter, but to shew the *obedience and practice of faith*, and therein the excellencie of it. Now the point here to bee spoken of, is not the *matter*, nor the *measure*, nor the *proportion*, nor the *fashion*, nor the *uses* of the Arke; all which in the 6. Chapter of Genesis, are fully described: but the action and *obedience* of *Noah in preparing it*, as God bad him: whereof the holy Ghost (in Gen. 6.22.) saith, *Noah did according to all that God had commanded him, even so did he.*

Now in this action of *Noahs* faith, divers points of great moment are to bee considered:

First, why did God bid *Noah make an Arke* 120. yeares before the flood, when hee might have built it in three or foure yeares?

The answer is, God did it for divers causes: some respecting the *sinfull world*, as that they might have longer time and more warnings to repent; every *stroke* of the Arke, during these 120. yeares, being a loud *Sermon* of repentance unto them. Againe, that they might bee without excuse, if they amended not: and lastly, that their iniquities might bee full, and their sinnes ripe for vengeance. But of all these, wee will not speak, because they concerne not *Noah*, of whose faith wee are onely to speake: let us therefore touch onely those causes which concerne *Noah*. And in regard of him, the Lord did thus, that he might trie his faith and patience, and exercise other graces of holinesse in him. Thus God dealeth with his servants always: hee exerciseth them many and strange wayes in this world. He led the Israelites in the desarts of Arabia *fourty yeares*; whereas a man may travell from Ramesses in Egypt, to any part of Canaan, in *fourty dayes*: and this God did *to humble them, and try them, and to know what was in their heart*, Deut. 8.2.

God promised *Abraham* a sonne, *in whom all the nations of the earth should be blessed*, (Gen. 12.3.) But hee performed it not till 30. yeares after, (Genes. 21.2.) Hee gave *David* the kingdome of Israel, and annointed him by *Samuel*, 1 Sam. 16.13. But hee attained it not of many yeares after; and in the meane time, was persecuted and hunted by *Saul, as a flea in a mans bosome; or as a Partridge in the mountaines.* 1 Sam. 24.15. and 26.20. And thus God exercised him both in that and other his promises: as hee saith, Psal. 40.1. In waiting I waited on the Lord: and Psal. 119.82. Mine eyes faile for waiting for thy promise. O, when wilt thou comfort me? Thus God dealt with them, and thus in some measure hee deales with all his children, *to humble and to trie them, and to know what is in their hearts*; for that, in these cases, men doe always shew themselves, and their dispositions. When men enjoy all things at their will and wish; who cannot make a faire profession? but where men are long deferred, and kept from that is promised, and they expect, and are so long crossed in their expectations, then they appeare in their owne colours.

And as God dealt with them, so will he one way or other doe with us: if we be his servants, hee will at some time of our life or other, lay some such affliction upon us, as may try us, and our faith, and our patience, and our humility. For if wee be hypocrites, and have no true graces, but only a shew; this will discover it: and if wee have true and found faith, and patience; this will make them shine like orient pearles in their true and perfect beauty.

Secondly, as God bade *Noah build an Arke* so long time before any need of it; so hee did, without denying or gaine-saying. So saith the story (in Genesis,) *He did according to all that God commanded him.* And thus the holy Ghost

faith here, Hee being warned of God, by faith *prepared the Arke*. Where wee learne, That where true *faith* is, there followeth true *obedience* to every Commandement of God: insomuch as a godly beleeving man no sooner heareth any dutie to bee commanded of God, but hee thinkes his soule and conscience is tyed to obedience: and this is the nature of true faith. And it is as impossible to bee otherwise, as it is for fire having fewell not to burne. Acts 15.9. *Faith purifieth the heart*; namely, from careleſſe disobedience to Gods word: for if from any corruption at all, then from it especially, because it is most contrary to the pureneſſe of true faith.

This being so, sheweth us, not any fault in our religion (as the Papists slander us,) but the want of our religion, and the want of true faith in the world: for there is almost no obedience to Gods commandement. For first, Turkes and Jewes acknowledge not the Scriptures: and the Papists have set aside Gods commandements, to set up their owne. And few Protestants have the feeling of the power of true religion, and nothing indeed but a bare profession: but it must be a feeling of the power of it, which produceth true obedience. And alas, wee see men obey not Gods Commandements. God saith, *Sweare not by my name vainely: keepe my Sabbath*. Where is there a man of many that feareth to breake these; Alas, there are more mockers of such as would keepe them, than carefull and conscionable keepers of them. How truly said Christ, *When the sonne of man commeth, shall hee finde faith on the earth?* It is likely therefore, these be the dayes, wherein we may wait for the comming of Christ: for the generall want of obedience, sheweth the generall want of faith.

But this *obedience* of *Noah* is better to bee considered of: for it was very excellent and extraordinary; there being many hinderances that might have stopped him in the course of his obedience, and have perswaded him never to have gone about the *making of the Arke*.

As first, the great *quantity* of the Arke amounting to many thousand Cubits; a worke of huge labour, and great charge.

Againe, the *length* of his labour, to last 120. yeares. It is a tedious thing, and troublesome to mans nature, to be ever in doing, and never to have done.

Thirdly, the building of it was a matter of much *mockery* to the world: for it signified; 1. the destroying of the whole world; 2. the saving of himself. These things were taunted at by the worldly wise men of that sinfullage, and he was loudly laught at by many a man, to thinke all the world should perish; but much more, if all perished, to imagine, that he and his should be delivered.

Lastly, the building of the Arke was a harsh thing to *nature*, and naturall reason, in many respects; for,

First, that all the world should be destroyed, seemed not *possible* to bee, because it never had beene.

Secondly, it seemed not *likely* that Gods mercy should be so wholly swallowed up of his justice.

Thirdly, they must live in the Arke, as in a close prison, without comfort of light or fresh aire, and amongst beasts of al sorts, and that for a long time, he knew not how long. Now reason would tell him, he had better die with men than live with beasts; and better die a freeman and at liberty, than live a prisoner; and better die with company, than live alone: And that if God had purposed to save him, he could have used other meanes, and more easie, more direct, and more safe than this; that therefore his deliverance was to be doubted of. And lastly, reason would say: I may make my selfe a gazing and mocking stocke to the world for 120. yeares; and it may bee then Gods purpose will be altred, and no flood will come; or if it come, I goe into *the Arke*, and it chance to breake against the mountaines, so that I perish with the rest, than am I worst of al, who perish notwithstanding all my labour; therefore I had better let it alone, and take my venture with the rest of the world.

These doubtlesse, and many such naturall considerations came into his minde, and stood up as so many impediments of his *faith*. But behold the power of true *faith*, in the heart of a holy man: It overgoeth all doubts, it breaketh through all difficulties, to obey the will and word of God. Yea, it gives a man *wings*, with which to flye over all carnall objections. Thus wee see it here in *Noah*, and afterward shall as cleerely see it in *Abraham*, and other holy men.

The use of this doctrine discovereth the weakeneſſe of many mens faith: for if the doctrine of the *Gospel* go currant with our naturall affections, or seeme plausible to our natures, we doe formally obey it: But if it crosse our affections, or goe beyond our reason, or controll our naturall dispositions, then wee spurne against it, we call it into question, we are offended at it, and deny our obedience. Here wants the faith of *Noah*, which carried him beyond the compasse of nature, and reach of reason, and made him beleeve and doe that which neither nature could allow, nor reason like of, and which would be displeasing to his naturall affections. Let us therefore learne to practise true faith, by beleeving forth with what God shall say unto us, without asking advice, or hearing the objections of flesh and bloud. God threatned in times past the overthrow of the great *Monarchies* of the *Assyrians, Caldeans, Persians, Grecians, Romans*: reason did make doubts how it could be, but *faith* beleeved it, and it is done. God in latter times threatned the fall of *Abbies*, and dispersing of *Monkes*, for their wickednesse. It seemed impossible to reason:

reason: yet faith in some beleeved it, and it came to passe.

God now threatneth the ruine of *Babylon*, and the full revelation of *Antichrist*, and the overthrow of the new found Hierarchy of the *Iesuites*, which glitter so in worldly glory, and in outward strength: this seemes hard to bring to passe: but let *faith* beleeve it, for it is Gods word, and shall be fulfilled in his season. God hath said, that our *bodies* shall rise againe even these bodies which are burned to ashes, or eaten of beasts, or fishes, or turned to dust in the earth. This is a wonder to nature, an amazement to reason: but faith will beleeve it, and shall finde it true, for God hath said it.

God saith, Christ is in the Sacrament *truly* and *really present* to the soule of a Christian. Carnall sences deny this, and naturall reason knoweth not how; but aske with the *Capernaits, How can hee give us his flesh to eat?* But faith beleeveth it, and knoweth how; though to outward sence it cannot be expressed. And it was a holy & divine speech used by holy *Martyrs*, who being asked how Christ could bee eaten in the Sacrament, and not with the teeth, answered; *Master let me know how.* God saith, *Wicked* men though they flourish never so, are *miserable*; and good *men* are *blessed* above all other. Reason and worldly experience say this is false: but *true faith beleeves it*, and findes it true; for never did any childe of God desire to change his estate with the mightiest or wealthiest wicked man in the world. God saith, *He that will follow Christ, must deny himselfe*, and his owne desires, and follow Christ in bitternesse and affliction. Nature saith, *This is a hard lesson: who can beare it?* But faith beleeves it, yeelds to it, and endevours the practice of it, because God hath so commanded. Such is the power and excellencie of *true faith*.

Fourthly and lastly, out of this action and obedience of *Noah*, marke a speciall lesson. God had revealed to him, that hee would save him and his family, and assured him he should not perish. Yet for all this, he *makes an Arke*: whereupon it followeth, that *Noah*, though he knew God would save him, yet was perswaded hee must use the meanes, or else should not be saved. Hee might have said to himselfe, God hath said, and bound himselfe by covenant, he will save me; nowif I make not the Arke, yet his Word is his Word, and he will stand to it. His will cannot be altered: though I be false, he will bee true; though I doe not that I should doe, yet hee will doe what belongs to him: therefore I will spare my labour and cost of *making the Arke*; especially seeing it is a matter of so much mockery, and so ridiculous to reason. But *Noah* is of another minde: he willnot sever Gods word from his meanes, hee dependeth on Gods *word* for his safety, but not on his *bare word* without the *meanes*.

Whence we learne, that though a man bee *certaine* of his salvation, and that hee is to use the *meanes* of salvation, and that not onely, though hee bee certaine in the *certainty of faith*, but though hee could be assured from God himselfe by immediate revelation. For if God should say to a man by his name, thou shalt be saved: It is no more, than here was said to *Noah* for his deliverance. For to him said God, *I will destroy all flesh: but with thee I will make my covenant*, and thou shalt be delivered: yet for all that, *Noah* judgeth, that if hee use not the meanes, if he *make not an Arke*, hee is to looke for no deliverance: this was *Noahs* divinity.

Contrary both to the divinity and practice of some in this age: who say, *If I shall be saved, I may live as I list*: and though I live as I list, yet if in the end I can say, *Lord have mercy on me*, I am safe enough. But *Noah* would not trust *his body* on such conditions, though they be so preimmynous as to trust their *soules*. Let such men be assured, God in his decree hath tied the end and the meanes together. *Let not therefore man separate what God hath joyned together*: he that doth, let him looke for no more salvation, if hee use not the meanes, than *Noah* would have done for safety, if hee had made *no Arke*. And thus wee see the second effect of his faith. It followeth;

To the saving of his household.]

Now this second effect of preparing, is further inlarged by a particular enumeration of the *ends* or purposes, why the *Arke* was made; namely, both of Gods Commandement, and his obedience in making it.

1 By it *he saved his household.*

2 Hereby *he condemned the world.*

The first end which both God had in commanding, and *Noah* in *making the Arke*, was *the saving of his household*: that is, himselfe, and all that belonged to him; which were his wife, his three sonnes, and their wives, Gen. 7.7.

But first of all, it may seeme wonderful, how this *Arke* should *save him and his household* in this generall destruction. For it was a great and huge vessell resembling a ship: yet so farre unlike, as it is rather called an *Arke*. It must flote above the water, it must be *laden* with a heavie burthen; and yet without *sayle* or to stay her, without *mast* to poise her, without *stearne* to guide and move her, without *Master* to governe her. For *Noah* was partly an husbandman, and partly a Preacher: and though he had much learning, yet the use of sayling was not then found out: and therefore in all reason this Arke would bee carried on hils and rockes, by the violence of the Tempests, and so flie in peeces. Yet, for all this, *it saved him*, even when heaven and earth seemed to runne together, so vehement was the raine) even then it saved him and his. How came this to passe? Even because Gods providence and his hand was with it: *He was the Master* and the Steeres-man. For as God himselfe *shut the doore of the Arke upon him*, when he was in, and made it fast after him, that no water might enter (which was impossible

For

for *Noah* himselfe to have done.) Gen. 7. 16. So doubtlesse the same God that had vouchsafed to be his *Pastor*, was also his *proper ma preserver*, and the *Master* of the Arke during that voyage. And from hence came it to passe, that the Arke saved him, which otherwise in reason it could never have done.

Here we learne, first, the speciall and extraordinary presence and providence of God over his children in great distresses and extremities. His providence is over all his workes, for *he forgets nothing that he hath made*: but the speciall eye of his providence watcheth over his children, as a master of a family hath an eie over his meanest servants, yea, over his very cattell: but his eare night and day is for his children. And as God overlocketh all his children alwayes, so principally his providence sheweth it selfe, when they are in the deepest dangers, or in the greatest want of naturall helps. When *Daniel was cast into the Lions den*, God was there with him, and *shut their mouthes*. Dan. 6. 22. When the *three children were cast into the fiery furnace*. God was with them and tooke away the naturall force from the fire: Dan. 3. 27. When the *Israelites* were to passe thorow the sea or elſe die, (a hard shift) God was with them and made the sea give place to his children, *and stand like two walls on either side them*, Exod. 14. 22. When they were to wander thorow the wide wildernesse, thorow so many dangers and discomforts as Deserts doe afford, *Christ was with them*, and waited upon them with his continuall comfort and assistance, 1 Corin. 10. 4. And so when *Noah* was to go into the *Arke*, and (being in) must have the *doore shut*, and closed upon him; his case was pitifull. For doe it himselfe hee could not; it both being *so bigge* that Elephants and Camels must enter in at it; and though hee could have pulled it to, yet being within, hee could never have sufficiently *closed* it from the water: Nor would any other of the wicked world doe it for him: they did not owe him so much love or service, but rather mocke him, and laught at him: as *first*, for making the Arke, so now for entring in, when he knew not how to have it closed. How should he doe? himselfe *could not*, others would not: *God himselfe with his owne hand shut it for him*. And after, when hee was in, and was in danger to be throwne upon the rockes, and to bee split in peeces on the hills, and had no Anchor, no sterne, no Pilot, no Master; God himselfe was with him, and was *all in all unto him*. The eye of his love, and the hand of his power was over him, and to the Ark *saved him and his houshold*. Such is the providence of God over his, when they are in the deepest distresses, and most determine of all worldly comforts.

The use of this doctrine ministreth *comfort* unto Gods children: who as they are sure of *many crosses* to fall upon them; so are they sure also of a speciall care of God over them, even in their greatest extremities. And this may

A Gods children (who serve him in the true *obedience of faith*) ever assure themselves of, that the Lord doth never forget, nor forsake them in any of their troubles: but will bee ever ready with his mercifull hand, to *defend* them from dangers, to *provide* for them in necessities, and to *comfort* them in distresses, when they know not in the world how to doe. *Elisha* had an army of men sent against him, to take him: How should one man escape from a whole army? his man cried, *Alas, Master what shall we doe?* He answered his man, and bade him, *feare not, there were more for him than against him*; that is, more *Angels* (though they were unseene) for him, than there were men in the army against him. And so when *no man* would shut the doore for *Noah*, there were *Angels* enough ready sent from God to doe it for him: and when all wicked men wished he might perish with the *Arke he had made*, and assured themselves hee would perish, having no such helpes as *ships* require; then the holy Angels, or rather God himselfe, supplied all such wants unto him: and so when themselves perished, they saw *him and his houshold saved by that Arke*. And no lesse care hath God over his Church and children to this day. And though he worketh not visible miracles for them, yet they feele and finde that he is oftentimes mighty and wonderfull in *preserving* them, in *providing* for them, in *assisting* them, and in *comforting* them, when else without that providence of his, they know they had miscaried.

C Againe, whereas *God himselfe* vouchsafeth in *Noahs* danger to be the *Master and Pilot* of this Arke, that so it may *save him and his houshold*: wee learne the antiquitie and dignitie of the trade of Mariners, Saylors, and Masters of ships. *The antiquitie*: For wee see it is as old as *Noah*, as old as the second world, even 4000. yeares old. The *dignity* is great; for God himselfe was both the first *author*, and the first *practiser* of it. The *author and first deviser*: For *Noah* made not this *Arke* of his owne head, but (as wee heard before) hee was *warned of God* to doe it. And hee was the first *practiser*, for God himselfe performed all those services unto *Noah* in the Arke: else it had never saved him.

D This being so, It is the more griefe to see that worthy calling so abused, and debased as it is; the most of them that practise it being profane, ungodly, and dissolute men. Such men should remember, God made the first ship, and God was the first Master, and the first *Mariner*, the first *Pilot*, the first governour of a ship: and they should labour to be like him. This is one of those few callings, which may say, God himselfe was the first deviser and practiser of it. All callings cannot say so; why then should they so farre forget whom they succeed? Indeed upon the seas and in distresses, they will make some profession of religion: but let them come a-shore; what *swearing*, what *whoring*, what *drunkennesse* amongst them? But let them be afraid

afraid to be so prophane, which hold the place, which once God himselfe held: or elſe let them know they are unworthy of so good a calling.

And thus we see the reason, and the meanes how the Arke could *save him and his houshold*; namely, because God did governe it.

In the next place, observe the *end and use* of the Arke. It was to *save this holy man and his houshold*. Learne here that Gods servants in common calamities have safety: For God himselfe giveth them security, and provideth deliverance. Thus was it ever. When God proceedeth in judgement against *Heresie*, or the sinnes thereof: he *marketh the godly in their forheads*; namely, such as mourne and cry for the abhominations which are done against God, Ezech. 9. 4.

B When *Sodome* must be destroyed, *righteous Lot* and his family must be drawne out; nay, the *Angell can do nothing till he be safe*, Gen. 19. 16. 22. When the *destroying Angell* went over the land of Ægypt, and destroyed the first borne in every house of the Ægyptians, (the Israelities dwelling among them) he *past over* all the *Israelites*, whose doores were sprinkled with the bloud of the Paschall Lambe, Exod. 12. 13. And even so he whose heart and soule is sprinkled with the bloud of Jesus Christ the Lambe of God, no calamity can doe him hurt; nay, when others are smitten he shall be delivered.

The use of this doctrine is to *our Church and State*: We have by Gods mercie long enjoyed C Peace and the Gospell; and both under a gracious government: and with these many other blessings. Yet speake truth, and the sinnes of our time call for a *flood*, as in *Noahs* time: and sure a flood of tribulation must come one way or other. For this was always the state of Gods Church; now peace, now persecution. *Peace* abused causeth *trouble* and calamities. Therefore as we have so long had peace and ease, so assuredly looke for a flood: what it will be or when, knoweth no man; onely hee who will send it, the *righteous and Almightie God*. How then shall we doe, when the flood of tribulation is upon us; There is no way but one. *Believe* in Christ Jesus; settle thy heart in true faith: *repent* of thy sins: get Gods *favour* and D forgivenesse: and then when the flood comes, Gods providence shall afford thee (one way or other) an *Arke of safetie* and deliverance. Sprinkle thy soule now with *Christs bloud* by faith and true repentance: and the destroying Angell of Gods wrath, shall *passe over thee and thy houshold*.

Thirdly, observe the *largenesse* of Gods bounty. Not onely *Noah* shall be saved, but with him *his houshold also*. Why the Lord did so, there be divers reasons:

First, for the Propagation and *multiplication of the world* after the flood. If any object, *Noah and his wife* might have served for that end: I answer, they were old; for hee was

A 600. yeares old, when the flood came: and though he lived 300. yeares after the flood, (Gen. 9. 28.) yet reade wee not of any children that he had. If any further object, The first world was begun, and multiplyed by one alone, *Adam* and *Eve*, and no more why should there bee so many for the beginning of the second world? I answer: God doth in the beginning, to shew that *all mankinde is of one bloud*, (Acts 17. 26.) and that in regard of bodie or birth, there is no difference or inequality betwixt man and man: which although there bee even in the second beginning. For, though the world was multiplyed by three brethren, *Shem, Cham, and Japhet*: yet those three were not strangers, but all joines to one man *Noah*: so that as at first by *Adam* and *Eve*, so after from *Noah and his wife* came all men in the world. But in the beginning of the *second world*, there must needs bee more lines than one: because now the *blessed seed* was promised, whose B and kindred must needs bee kept from all other until his incarnation. And there was more cause now why the should be speedily replenished then at the ginning. For, first the earth had some glory beauty left it after the *first curse*; so that it still a most pleasant and delightfull habitation to *Adam* and *Eve*. But now by the *second curse* in the flood, all her beauty was gone, and all her glory was overmuch spoyled, and decayed: so that it had beene a miserable habitation for *Noah* and his wife, if they had beene without company. Secondly, the earth being much defaced, and the vertue of it almost quite perished by the flood, had now more need to bee recovered by the hands and helps of many mens labours. And to this purpose the Scripture saith, Gen. 9. 19. and 10. 32. that the earth was *divided amongst the three sonnes of Noah*. And they lived not all together, but *overspread the earth*. And lest the beasts, which then were many, should overgrow the world, therefore God would have the world speedily replenished; and to that end *Noah* and his *wife* had never a servant in the Arke, but onely such as should have children: *their three sons and their wives*. And thus the multiplication of mankind C is the first cause, why God saved *Noahs* children.

The second cause: It is likely that as himselfe was a *righteous man*, so they of his family were more orderly and religious, than others of that wicked Age; for good men make conscience of teaching their families as *Abraham*, Gen. 18. 18. And seeing *Noah* is commended for a just and good man, doubtlesse, hee did carefully instruct *his houshold*: and therefore it is to be supposed, that all, or the most of them were holy and righteous persons fearing God.

Thirdly, though all of them were not righteous yet they were all of the family of *righteous Noah*: and therefore for fellowship sake

saved; all being his *children*, or his childrens *wives*. For, the righteous man procureth blessings not to himselfe alone, but on all that belong unto him, dwell with him or are in his company. At *Abrahams* request, had there bin but *ten righteous men in Sodome*, all had beene spared *for their sakes* (Gen. 18. 32.) When *Ioseph* dwelt in *Egypt* all *Putiphars house*, and all in it (though he were a heathen man) were blessed for *Iosephs* take; (Gen. 39. 5.) When *Lot* was delivered out of *Sodomes* destruction, the *Angels* asked him, *Hast thou any sonnes in law?* that they might have beene saved for his sake, (Gen. 19. 12.) When *Paul* and 276. *soules* with him suffered ship-wracke, and were all in present danger of drowning, God saved *Paul*, and for his sake all the rest: *God gave him the lives of all that were with him in the ship*, Act. 27. 24. And so here *Noahs* children, and their wives, are spared for *Noahs* sake.

Let this encourage all men to serve God in truth and uprightnesse; seeing thereby they shall not make *themselves* alone blessed, but bring downe Gods blessing even on *their children*, children and posterities: yea, the very *places* where, and the *people* with whom they dwel, shall fare the better for them. And thus we see the causes and reasons, why not *Noah* alone, but even his household were also saved.

In the fourth place, let us observe how the holy Ghost saith, that *Noah* built the Arke; not for the saving of himselfe, but *of his household*; and it is so said for two causes:

First, to shew that *Noah*, though he were the *head* and governour, yet was *one of the household*; for in the word *household*, himselfe is comprehended. Masters and Fathers, though they be governours, yet must thinke themselves *members* of the household; so will they have more care thereof, when they esteeme themselves members of the bodie, and parts of the whole.

Secondly, to teach us what care *Noah* had for his family; even so great, as he *prepared the Arke to save them withall*. Here is an Example of a worthy Master of a household; and yet all this was but for a temporal deliverance. Now if he was so carefull for their *bodily* safetie, how much more was he to save them from *hell and damnation*, which he knew to be an eternall destruction of both soule and bodie. Therefore doubtles, as he was a diligent *Preacher of righteousnesse* to that sinfull world; so principally a diligent *Preacher*, and *Prayer*, and *Catechiser* of his owne family; that so he might make them Gods servants, and deliver them from the eternall fire of hell.

Noahs example is to be a patterne to all *Parents* and Fathers of families, to teach them care not onely for the *bodies*, and bodily welfare of their families, but especially for their *soules* and spirituall welfare. And if they be bound by all bonds of nature and religion, to provide for the *bodies* of their children; let reason judge, A how much more streightly they are tied to looke to their soules. But S. *Paul* saith, *He that provideth not temporall things necessarie for his family, is worse than an Infidell*, 1 Tim. 5. 8. Then what is he who provideth nothing for their soules? Surely, his case is extremely fearefull. Therefore when thou hast provided meat, apparell, a calling, and marriage, house and livings for thy child; thinke not thou hast done, and so maist turne them off. The *world* may take them thus: but *God* will not take them so at thy hands. No, the greater dutie remaines behind; thou must provide for their soules, that they may know God, and feare his name. Thou must with *Abraham*, (Gen. 18. 19.) *teach thy family, that they may walke in the wayes of God*: B *I know Abraham*, saith God, that he *will doe it*. And surely God will know all such as doe so. By doing thus, men shall make their houses *Churches* of God, as here *Noahs* was: and it would be farre better with our Church and State, if men did so: *Ministers* in the Church, and *Iustices* in the Country should have much lesse to doe, if *Masters* of families would doe their duties.

But to goe further; let us see more *particularly* what this *household* was, that was thus saved *by the Arke*.

First, it was a family of *foure men* and *foure women*: not men or women alone; but both, and consisting of as many *women as men*. Thus God would have one sex to love another, and one C to thinke themselves beholden to the other: the beginning of the first would was by *one man* and *one woman*: of the second, by *foure men* and *foure women*; but alwaies equall. And here also God would teach men not to contemne the other, though the weaker sex: for God saved as many of them from the universall flood, as he did men.

Secondly, how many were they in all? *but eight persons*. Of the whole world no more were saved. A miserable spectacle. See what sinne can doe. It can bring many *millions* to *eight persons* in a short time. See what it is to offend God. Let us not then glorie in our *multitudes*, but glorie in this, that we *know and serve God*: D for otherwise, if our sinnes *cry* out to him against us, he can easily make us few enough.

Thirdly, what were these *eight persons*? not one *servant* amongst them all; there were none but *Noah* and his wife, his three sonnes and their wives. It it marvellous, that here were none of *Noahs servants*. Som think he had none, and that the *simplicitie* of those dayes required no attendance, but that each one was servant to himselfe. And they seeme to gather it out of Gen. 7. 1. where God biddeth *Noah*, *Enter thou and all thine house into the Arke*: And when they entred, they are recounted in the seventh verse, to be none but *himselfe, his wife, and his children*: therefore say they, in *Noahs* house, there were no servats. But why might not *Noah* have servants, as well as *Abraham* and *Lot* had?

had? doubtlesse he had. But behold a wonderfull matter: *Noahs* owne servants would not beleeve his preaching, but chose rather to live loosely with the *world*, and perish with it, than to live *godly* with their *Master*, and be saved with him. This was and will be true in all ages, that in a wicked age, or in a wicked towne, a *Master* shall not be able to governe his owne servants: but the streame of common wickednesse, and ill examples of other men doth draw them from the obedience of their *Masters*. They can readily alleage for themselves, wee will not be used more hardly than other men are; we will not bee tied to our houres, and bound to so many exercises, wee will doe as others doe. Thus would *Noahs* servants doe, and perished with the world. So hard a thing is it for a good man to have good servants in such times or places where wickednesse reigneth.

And thus we have seene in some sort, How the *Arke saved Noah*, and his *household*, and what this household of his was.

Now besides this end *and use of the Arke*, we are further to know; that whereas this *saving of them* was but a *corporall deliverance* from a temporall death, this *Arke* hath also a *spirituall* use, which we may not omit: for as many of *Noahs* family as were true beleevers, it was a meanes to save them another way, even to save their soules: for it taught them many things.

First, it was an assurance of Gods *love* unto their soules: for if he were so carefull to save their *bodies* from the flood, they thereby assured themselves, he would be as good unto their *soules*, which they knew to be farre more precious and excellent.

Secondly, it shewed them how to be saved. For as they saw no safetie, nothing but present death out of the Arke: So it taught them, that out of *Gods Church*, and out of Gods favour, no salvation could be expected; and so it taught them to labour to be in Gods favour, and members of his true *Church*.

Thirdly, they saw they were saved from the flood, by *faith and obedience*. For first *Noah believed* Gods word, that the flood should come; then he *obeyed* Gods commandement, and *made the Arke* as he was commanded. And thus he and his, by beleeving and obeying, were saved through the Arke: and without these, the Arke could not have saved them. This taught them more particularly how to be saved; namely, by *beleeving God*, and *obeying God*, and else no salvation. For when they saw their bodies could not be saved without them; it assured them much lesse could their soules be saved without faith and obedience.

Lastly, this *deliverance by the Arke* was a pawn unto them from God, assuring them of *salvation*, if they beleeved in the *Messias*. For, seeing God so fully performed his promise unto them for their bodily deliverance upon their beleeving: they thereby might assure themselves, he would performe his promise of salvation unto A them, upon their *faith and true obedience*. Moreover it strengthened their faith. For, when ever after any promise of God was made unto them, or any Word of God came unto them, they then remembred Gods mercie and faithfulnesse unto them in their *deliverance by the Arke*: and therefore beleeved.

Unto these and many other spirituall uses, did the Arke serve unto *Noah, and to his household*, as many of them as were *beleevers*.

But what is this to us? Indeed, the *Arke* served them for a temporall deliverance, it saved their lives; therefore they also had reason to make spirituall use of it: But it saved not us, it served us to no use corporall; therefore how can we make any spirituall use of it?

I answer: though we had no corporall use of the Arke, yet there ariseth an excellent *spirituall* B use out of the consideration of it.

The *Arke of Noah and our baptisme*, are figures correspondent one to the other: that, that *Noahs Arke* was to them, *Baptisme* is to us. Thus teacheth S. *Peter* 1.3.20,21. *To the Arke of Noah, the figure which now saveth us, even Baptisme agreeth*. The same that S. *Paul* here ascribeth to the Arke, S. *Peter* ascribeth to *Baptisme*. The Arke saved them, Baptisme saveth us. Now the resemblance betwixt these two figures, hath two branches:

First, as it was necessary for them that *should be saved* in the flood, to be in the Arke; and out of the Arke no possibilitie to escape: So is it for them that will have their *soules* saved, to be C in Christ, and of his Church; they must be *mysticall* members of *Christ*, and visible members of his *Church*; and out of Christ *and his Church*, no possibilitie of salvation. That this is true for *Christ*) Saint *Peter* proveth apparantly, Acts 4.12. *Among men there is no name given under heaven, whereby to be saved, but the name of Iesus Christ; neither is there salvation in any other*.

And that this is true, for the *Church*, hee also proveth, Act. 2.47. *The Lord added to the Church daily such as should be saved*. See how such as are to be saved must joine themselves to the *Church*, when they see where it is: and all this is signified and taught in *Baptisme*. For the D *outward* use of *Baptisme* makes us members of the *visible* Church, and the inward and powerful use of *Baptisme* makes us members of *Christ himselfe*.

The use and consideration hereof, should make us all more carefull to be true members of *Christ*, and of his *Church*, by making not only a bare profession of religion; but by seeking to be incorporate into Christ by *faith* and true *repentance*: for this must save us when nothing can. As they that were out of the *Arke*, no gold nor silver could buy out their safety, no lands nor living, no houses nor buildings, no hils nor mountaines, nothing in the world, nor the whole world it selfe could save them; but being out of the *Arke*, they all perished;

shed: So if a man be out of *Christ*, and out of his *Church*, no gold nor silver, no honour nor glorie, no wit nor policie, no estimation nor authoritie, no friends nor favour, no wisdome nor learning, no hils of happinesse, nor mountaines of gold can save his soule; but he must perish in the *flood* of Gods eternall wrath. For as it proved folly to them that trusted to their high houses, or catcht hold on the hils, if they *were out of the Arke*: so will it prove much greater folly to them that shall trust to any meanes of salvation, if they be out of Christ. And contrariwise, as they that were in the *Arke* were sure to be saved, do the waters, winds, and weathers, stormes and tempests all they could; and so that still, the more the waters rose, the *Arke* rose also, & was ever higher than they; and the higher it was carried by the violence of the waters, the safer it was from the danger of hils and rockes: and so in the *middest* of danger they were out of danger; and were saved in the midst of the water: So he that is once truly in Christ, is sure of salvation, nothing can hinder it; *floods* of calamities may assault him and humble him, but they hurt not his salvation: he is in the *Arke*, he is in Christ: nay, the gates of *hell shall not overthrow him*: but thorow all the waves of the devils malice, and thorow all tempests of temptations, the blessed *Arke* of Christs love and merits shall carrie him up, and at last shall convey him to salvation; this is the blessed assurance of all them that are truly *baptized into* Christ. But as for such as out of their prophanenesse, either care not to be in Christ, or contemne *Baptisme*: let them assure themselves, they be out of the *Arke*, and they perish certainely. This is the first part of the resemblance.

The second is this: *Noah's* bodie going *into the Arke*, he seemed therein a dead man, going into a grave or tombe to be buried: for he was buried in the Arke, and the *Arke* in the waters, and he deprived of the fresh aire and gladsome light; yet by Gods appointment, it was the meanes to save *Noah*, which in all reason, seemed to be his grave; and if *Noah* will be saved he must goe into this grave. So they that will escape hell and damnation by Christ, the true *Arke* of holinesse, must be buried and mortified in their *flesh* and fleshly lusts; and there is no way to come to life everlasting but this. For thy soule cannot live, whilest thy *sins*, the old man, that is, thy corruptions doe live; but they must die, and be buried, and then thy *soule liveth*: and whilest they live, thy soule is dead, and far from the life of grace, which is in Christ Jesus. All this is affirmed at large, in Rom. 6. 3, 4. where we may see apparantly, that we must by baptisme *die with Christ, and be buried with him*, else we cannot be saved by him: our corruptions, our sins, which are the old man must die and be buried; that the new man, that is, the grace and holinesse of Christ, may live in us and our soules by it: and he that thus *dieth* not, never *lives*; and he that thus is not *buried*, never *riseth* to true life. Thus *mortification* of sinne is the way to heaven, and *death* the way to *life* eternall: and he that is not thus *mortified* in his *corruptions*, let him never looke to be quickened *to grace or glorie*.

If this be so, we may then see what a miserable world we now live in, wherin mortification of sinne is a thing unknowne: not a man of many that can tell what it is: nay grace is dead, and *holines* is mortified, and I feare *buried* also: but the old man reignes, *corruption* lives, and sinne flourisheth. Mortifying of *Christ* by our sinnes is common: but mortifying of *sinne* is seldome seene. For Christ is betraied, crucified, and killed in a sort by the sinnes of men. What a fearefull change is this? Christ should live in us, and wee endevour to crucifie him againe: sinne should be crucified, but it liveth in us. But if we will have Christ to save us, then must we *mortifie the* body of our sin: *For he that will live when he is dead, must die whilst he is alive*. And he that will be saved by his *baptisme*, must looke that baptisme work this effect in him, To make him *die*, and be *buried* with Christ, that afterwards he may *rise* and *reigne* with Christ. And then shall *Baptisme* save us, as the *Arke saved faithfull Noah, and his household*. And thus much for the first end and use of the Arke: the second followeth.

By the which he condemned the world.] Here is the second end, why *Noah* prepared the Arke; To the *condemnation of the world* that then was. For, *by it* (not by his faith, as some would reade it) hee *condemned* that wicked generation, both to a temporall destruction of their bodies, and to an eternall judgement in hell.

In the words, there are two points to be considered. 1. Who are condemned? *The world*. 2. Whereby? *By Noahs Arke*.

For the first, it may be asked, what is meant by the *world*? S. *Peter* answereth (2 Epist. 2. 5.) *The world of the ungodly*: that is, that generation of sinfull men, who lived in the dayes of *Noah*, whom also in the 1 Epist. 3. 20. he calleth *disobedient*: and their more particular sins are disclosed and recorded by *Moses*. Gen. 6. 4, 5. to be monstrous abuse of holy *marriage*, unnaturall *lusts, cruelties*, and *oppressions*: an utter neglect of Gods *service*, and *Sabbaths*: and an extreme *prophanenesse*, and dissolutenesse in everie kinde. And this corruption was not private or personall: but universall, through all estates, sexes and ages. This world of the ungodly, this whole race of wicked and disobedient men were condemned: but how was that world condemned by *Noah*? Thus: God vouchsafed them 120. yeares to repent in & appointed *Noah* to preach unto them, during that time, to call them to repentance. But they believed not God, nor *Noah*, but continued in their *disobedience*, and grew in their *ungodlines*: therefore when that time was expired, God performed his Word spoken by *Noah*, brought the flood upon them, destroyed them all, and condemned in hell as many of them as died in impenitencie and unbeleefe. And thus that wicked world was condemned, according as *Noah* in his Ministerie had foretold them.

Here we may learne;

First, what the world of this age is to looke for, unlesse there be repentance. For, to speake out of our selves in this Nation; Have not wee had the *Gospel* 30. yeares and more? and with peace, and much prosperitie? Have not we had a goodly time given us to repent? What is our duetie, but with reverence to see and acknowledge this goodnesse of God, to take hold of this mercifull opportunitie, this time of grace, and this day of salvation? If we doe not, and make no account of the Gospell, what can we looke for, but to be condemned, as that world was? Looke at the meanes and opportunities, which these daies afford; and they be as *golden dayes*, as ever were since *Christ*, or as ever can be expected, till his comming againe. But looke at the profanenesse and carnality, and securitie of this age (even over all *Christendome*) and this is the *Iron age*, these be the evill dayes; and so evill that nothing can be expected, but a *river* of brimstone, and a *flood* of fire to purge it.

The dayes of the *comming of the Son of Man* (which I take to be these dayes) *shall be like* (saith Christ, Matth. 24. 37.) *unto the dayes of Noah*. And surely, in security and prophanenesse, they are like; and therefore in all reason they must be like in punishment. We must therefore take warning by them, and shake off this securitie which possesseth all mens hearts, and wait for the Lord in *watching and prayer*, and thinke every day may be the *last day* of this world; at least the last day of our lives: and let us prepare for it, and live in the expectation of it. Otherwise if our sinfulnesse grow on a little further; nothing can we looke for, but to be condemned in an universall judgement, as that world was. Let us therefore betake our selves to a more serious serving of God: that the Lord when he commeth, may finde us so doing.

Secondly, in that the whole world that then was, was thus destroyed and *condemned*, and (as we heard afore) only *Noah and his household saved*; we learne, that it is not good, nor safe to follow the multitude. *Noah* was here a man alone, he held and beleeved against all the *world*, and yet his judgement and his beleefe was true, and all the worlds false: and (accordingly) *he saved when they were all condemned*.

It is marvell therefore the Church of *Rome* should so much stand upon *numbers and multitudes*, for the grasing of their religion: For it ever was, and ever will be a weake argument. If multitudes might ever have beene alleaged; then unto *Noah* especially, to whom it might have beene said, Who art thou that pretendest to be wiser than all men? and to know more than all the world? Thou that hast a faith by thy selfe, and hast no man to feare thee company; thinke not that all *Adams* posterity, all the children of holy *Henoch*, and *Methusalem* are all deceived, but thy selfe alone? Would not these and such like objections have discouraged any man? Yet behold the force of *faith*, *Noah* had Gods Word for it, and therefore beleeveth against all the world, and is commended to all ages for this faith. It is therefore but a vain flourish of the Papists, to presse us to much with their *multitudes*, and *universalitie*, and *consent*, and *antiquitie*, and *succession*, and *continuance*. For all this is worth nothing, as long as they first prove not, that that doctrine or opinion which these multitudes hold, hath his ground from Gods Word: till then, all the other is vanity. For it is better with *Noah*, to have Gods plaine Word of his side, than to beleeve otherwise with all the *world*; which was here deceived and *condemned*, when *Noah* alone beleeved Gods Word, and was *saved*.

And thus we see who were condemned; the world. To end this point, one *question* may not unprofitably be here moved:

Whether was all the world, that is, *all the men in that world condemned or no*? The words seeme to imply that all but *Noah* were: and yet it may seeme strange, that of so many millions none should repent but he and if they repented, why were they not saved? I answer: The world of that wicked age was condemned two wayes:

First, with a corporall destruction, and so they were all condemned without exception. No high houses, no hils, no devices of man could save them. For the *waters rose* 15. *cubits above the tops of the highest mountaines under heaven*, Gen. 7. 20. And so though till then, divers of them lived by flying to the *hils*: yet that being their last refuge, and being thus taken from them, *then all flesh perished that moved upon the earth, and every man and every thing that drew the breath of life*. For so saith the Storie, Gen. 7. 21, 22. And it is but vaine to imagine, that any of them could bee saved upon the *Arke*: for first, it was so made with a ridge in the top (as is most probably thought) that no man could stand upon it, much lesse make any stay, in that violent tossing by tempests. Again, if they could, yet could they not have lived to long for want of food; the waters being (almost) a yeare upon the earth. And thus it is most certaine, they all without exception were destroyed with bodily destruction.

But secondly, they were condemned to an eternall destruction in hell; and therefore S. *Peter*, 1. 3. 18. saith, *They spirits are now in prison, who were disobedient in the dayes of Noah*. Now all the question is, whether were they all condemned or no? I answer: For ought that we certainely know out of the Scripture, they were all condemned. Yet in the judgement of charitie, we are not so to thinke: and the rather, because there are many probable conjectures, that some of them repented. For howsoever many

Noahs faith.

many of them beleeved not *Noah*, judging that he spake of his owne head: yet it is more than likely, that when they saw it begin to raine extraordinarily; at least, when they saw themselves driven to the tops of the hils, and there looked hourely for death; that then divers of the posteritie of *Henoch* and *Methusalem*, and *Lamech*, were ashamed of their former unbeleefe, and then turned to God in faith and in repentance. And doubtlesse this is the only or the principall cause, why God brought the flood in *fortie dayes*, which he could have done in foure houres; that so men might have time to repent, Gen. 7.

But it will be said, if any repented, why then were they not saved? I answer; because they *repented not in time*, when they were called by *Noahs* preaching. Repentance is never too late, to save the soule from hell: but it may be too late to save the bodie from a temporall judgement. And this, I take it, is that that we may safely hold: for it seemes too hard to condemne all the posterity of *Methusalem*, *Henoch*, *Lamech*, and other holy patriarches (who as the Text saith, *begat sons and daughters*) and to thinke that none of them repented, when they saw the flood come indeed, as *Noah* had said. It cannot bee, but they heard their Fathers preach: and why might not that preaching worke upon their hearts, when the judgement came, though afore it did not? But why then did not God record in the Scripture, neither their repentance, nor salvation, but hath left it so doubtfull.

I answer: for the very same, for which hee would not record *Adams* nor *Salomons*: all for this cause, that he might teach all men to the worlds end, what a fearefull thing it is to disobey his commandement as *Adam* did: or to defer repentance when they are called by Gods word, as these *men* did. Therefore to feare us from the like, though afterwards they repented; it pleased God not to record it, but to leave it doubtfull.

This question being thus discussed, yeelds us two strong motives to repentance:

First, for if we repent not betimes, our state then is fearefull and doubtfull, though not *desperate*; as we see here the salvation even of *Methusalems children* is doubtfull: for they repented not when they were called, but deferred it, till the judgement came. So if we defer our repentance till our deaths, there is great question of our salvation: but let us repent, when we are called by Gods word, and then it is out of question, then there is no doubt of our salvation.

Secondly, if we *repent betime*, wee shall escape the temporall Judgement which God sends upon the world for sinne. If not, but deferre repentance till the Judgement come, wee may then by it save our soules, but our bodies shall perish in the universall Judgement. If the children of *Henoch* and *Methusalem*, which were neere a kinne unto *Noah*, had repented at *Noahs* preaching, they had beene saved with *Noah*: they did not. But when the flood came indeed, then doubtlesse they beleeved with *Noah*; and wished themselves in the arke with him: but it was too late, they saved their soules, but were drowned with the rest. So assuredly, when God threateneth any Judgement on our church or Nation, they that beleeve and repent betime, shall escape it. But they that will live in wantonnesse with the world, and not repent till God begin to strike: if then they doe when the flood is come (though salvation cannot bee denied to *repentance* whensoever) yet let them assure themselves, they shal beare their part with the world in the *punishment*, as they did partake with them in their sinnes. Let then these two considerations move us all to turne to God by timely repentance: then shall we be sure to escape both the *eternall* and *temporall* judgment, and not bee *condemned*, as here this *world of the ungodly* was. And thus wee see who were *condemned*;

The world.]

The second point is, wherby were they condemned? The Text saith only, *by which he condemned, &c.* Whereupon some would understand *faith*, and reade it thus; by which *faith he condemned the world*. Which though it be true (for the *faith* of holy men *condemnes* the unbeleeving and misbeleeving world,) yet is it not proper in this place, where the Arke is described by the uses of it: which are two, whereof this is one: And (besides the Greeke construction doth well beare it) the Judgement of almost all interpreters referres it to the Arke. And further in all reason; that that *saved him and his household, condemned the world* also: but the Arke is said to have saved them; therefore *by is he condemned the world*. Neither is this any derogation, but a commendation of faith: for by faith he made that *Arke*, which *Arke* condemned the world. Now by the *Arke*, *Noah* condemned the world two wayes;

1. By his *obedience* in building it.
2. By his *preaching* in building it.

For the first, God bad *Noah* build an *Arke*, so great, and to such an use, as in all reason no man would have done it. Yet *Noah* by the power of his faith beleeved Gods word, and obeyed, and therefore *builded the Arke*. This faith and obedience of *Noah* to this Commandement of God, condemned the unbeleeving and disobedient world, and made them without excuse. So saith Christ; The *Ninevites*, who beleeved at the preaching of *Jonas*, shall rise in judgement against the *Jewes*, and condemne them, because they repented not at *Christs* preaching. And the *Queene of Sheba*, who came so farre to heare *Salomon*, shall condemne them, who then would not heare Christ, Matth. 12. 42, 43.

Even so, *Noahs* obedience shall condemne the. For *Noah* being told of a *miraculous* thing, and beleeving it, and being commanded to unreasonable a thing, as the making of the *Arke*, and obeying, shall condemn that wicked world, who would not beleeve Gods ordinary promises; nor obey his ordinary and most holy commandements. And as the *Saints* are said to *condemne the world*, 1 Cor. 6. 2. by being witnesses against them, and approvers of Gods just sentence: so *Noahs* faith and faith condemned that world. And thus we see it is apparant, that the obedience, and godly examples of good men *do condemne the world*.

The use whereof, is to encourage us all to embrace Christian religion, and not be dawned by the fooles, or other evil behaviours of prophane men, which cannot abide the Gospel. For hee that walketh in the way of holinesse, and keepeth good conscience in the *midst of a wicked generation*, if his godlinesse do not *overcome their evill*, and convert them, it shall more condemnate their wickednesse, and *condemn them*. Our Church is full of mockers, and they discourage many from Christ and religion: but let them know, this will be the end of it, their obedience whom they contemne and laugh at, will be their condemnation. And thus *Noah* by his *obedience* in building the Arke, *condemned the world*.

Secondly, so did he also by his preaching, as he builded it. For the building of the Arke, was a part of his prophetical ministery.

The Prophets preached two waies; in word, and in action. For beside their *verball* preaching, and delivering of Gods word, they preached in their *lives and actions*; especially in such actions as were extraordinary. And such was *Noahs* building of the Arke: it was an *actuall preaching*: yea, every stroke upon the Arke, was a loud Sermon to the eyes and eares of that wicked world. For by making it, he signified some should bee saved, and the rest drowned: namely, all that would beleeve and repent, should bee saved in it: and all that would not, should (out of it) be drowned: and because they beleeved not this, therefore by it he *condemned them*. From this ground we may learne;

First, that a man may bee a true and sincere Minister, lawfully called by God & his church, and yet not turne many unto God, for by his Ministery bring many to repentance. For here *Noah*, a Prophet called immediately, yet in 120. yeares preaching both in word and action, he cannot turne one to faith *and repentance*. A most fearefull thing, if we well consider it, that both by preaching and making the Arke, hee should not turne one of the sonnes of *Lamech*, *Methuselah*, or *Henoch*, to beleeve him: but that they should all rather choose to be misled in the generall vanity of that wicked world, than to serve God with *Noah*. This was a most discomfortable thing unto him as could be, yet this hath been the case and lot of many holy Prophets. *Esay* must *goe and preach unto them*, and yet his doctrine must *harden their hearts*, and bring *vtter ruine*. Esay 6. 10. And *Ezechiel* must *goe and speake*, and yet it is told afore hand, *they will not hearke him nor repent*. Ezek. 3. 4-7. And when Saint *Paul* himselfe preached unto the Jewes at Rome *some beleeved not*, Act. 28. 24. There is nothing will more discourage a man, and cast downe his heart, than to see that his labours are not onely in vaine, but doe take a contrary effect; that whereas they were bestowed to have saved them, they are meanes of their deeper condemnation. Therefore as when their labours bring men to God, they may greatly rejoyce, and account those people, as Saint *Paul* did the Thessalonians, *his crowne, his joy, his glory*: So when they doe no good (as *Noah* here) but that men are worse and worse; this must humble and abase them in themselves, and let them know that power and vertue is not in them, but God. So Ia. 5. *Paul* to the ungodly and impenitent among the Corinthians; *I feare*, saith he, *when I come, my God abase me amongst you, and I shall mourne many of them which have sinned and not repented*. And surely, this or nothing will abase a Minister, and minister matter of great humiliation yea not so, but as still there is matter of true comfort and contentment, unto all godly and faithfull Teachers. For whether they labour bee the *savour of life unto life*, or of *death unto death*, unto thy hearers; it is to God *a sweet savour in Christ*.

Againe, wee may here learne, that these who are condemned before God, have their condemnation by the preaching of the word: *The secrets of all the world*, saith the Apostle, *shall be judged by Iesus Christ, according to the Gospell*, and here the preaching of *Noah*, and his *actuall preaching* by preparing the Arke *condemneth the world*. Such is the power and might of the Ministerie of GODS Word, upon all that resist it.

Which being so, should teach all men when they come to heare Gods Word, to submit themselves to the power of it, to obey it, & become penitent: for otherwise so many Sermons as a man heareth, so many *indictments* are presented to God against him. And if at the last day there were no devils to accuse, their bils of indictements would both accuse and *condemn him*. And this Judgement is begun in this life, as their consciences doe often tell them, and is accomplished at the last day: for there is no dallying with Gods word: it is not a toy, it kils, it is the fire, which if it cannot soften, it hardens. Let then all impenitent men, make conscience to obey Gods word: for if now they abuse it it will be even with them, both here and in another world. For as the very same Arke, which saved *Noah* and his household, *condemned* the world: so the same word of God, which beleeved and obeyed by godly men, is their salvation; disobeyed, and resisted by ungodly men, shall be their condemnation.

And thus much for the two ends, why *Noah* prepared the *Arke*, and cost so much labour, that

Noahs faith.

second effect of *Noahs* faith. It followeth,

And was made heire of the righteousnesse which is by faith.

Here is the third and last effect, whereby the excellency of *Noahs* faith is commended. It made him an heire, and that not of the world: (for so he was besids) but of that that the world could not yeeld; of *righteousnesse*, and that of the best of all, even of that righteousnesse, which is by faith. These words have relation to that testimony, which God gave of *Noah* in Genesis, 6. 9. *Noah was a just and upright man, and walked with God.* Now that which is spoken there more generally, is here particularly opened and unfolded; he was *just* or *righteous*: how? he was righteous by the *righteousnesse of faith*: so that these words are a Commentary unto the other.

But because that that is here affirmed of *Noah*, is a most glorious thing: his *faith made him an heire*, (that is, made him that was heire of all the earth, a better heire) therefore these words are to be well weighed. For their full opening, three points are to be considered:

1. What is the *righteousnesse* here spoken of.
2. Why it is called *the righteousnesse of faith*, or by faith.
3. How *Noah* was made heire *of it by his faith*.

For the first: That *righteousnesse* by which *Noah* and all holy men, are to stand righteous before God, is not a *righteousnesse* of any nature, but such a one as is appointed of *God* for that purpose. That wee may know it the more distinctly, wee must examine the severall kindes thereof.

Righteousnesse is of two sorts: *Created*, *Uncreated*.

Uncreated is that which is in *God*, and hath no beginning nor ending: no means, nor measure. Of this speaketh the Prophet, Psalm. 119. 137. *Righteous are thou, O Lord.* This cannot make any man righteous; for two reasons:

First, for the Godhead and it are all one: It is in God essentially. A man is one thing, and his *righteousnesse* is another: but God and his *righteousnesse* are all one: and therefore it is as impossible for any man to have this *righteousnesse*, as it is to be God.

Secondly, it is *infinite*, and mans soule a *finite* creature, and therfore not capable of any thing that is infinite; and consequently, not of the unmeasurable righteousnesse which is in the Godhead. Therefore this wee must leave unto God, as proper to the Deity.

Created righteousnesse is that which God frameth in the reasonable Creature, *Men and Angels*. Of *Angels* we are not to speake, though theirs and mans differed not much in nature at their creations.

Created righteousnesse of man is of two sorts, *Legall*, or *Evangelicall*.

Legall righteousnesse is that which the morall Law prescribeth.

Evangelicall, that which the *Gospel* hath revealed.

Of Legall righteousnesse I finde there are three sorts spoken of;

1. One that is a *perfect*
2. One that is a *civil* } *righteousnesse*.
3. One that is an *inward*

Perfect righteousnesse Legall is the perfect fulfilling of the Law in a mans owne selfe. And by this shall no man living bee justified before God: for no man, since the fall of *Adam*, is able perfectly to fulfill the Law. If any can, then shall hee be righteous by it but none did, nor ever can; therefore no man shall stand righteous by perfect Legall righteousnesse in himselfe. Some will object: But a *regenerate* man may: for he is restored by grace; therefore though by *Adams* fall a man is disabled, yet by *regeneration* he is inabled to fulfill the Law perfectly.

I answer: It were so, if they were *perfectly* sanctified in their regeneration: but they are sanctified but in part, and it is not perfect untill death. *Object.* 1 Thess. 5. 23. Wee are *sanctified throughout, spirit, soule, and body.* If all those, what then remaines unsanctified? therefore our sanctification is *perfect*. I answer: It is perfect in *parts*, but not in measure nor degree. As a child is a *perfect man* in all the *parts* of a man, but not in the quantity of any part: So a *childe* of God is perfectly sanctified in all parts, but not in the measure of any part, untill flesh, and mortality, and corruption have an end.

Secondly, some may object: The virgin *Mary* sinned not. I answer: so teacheth the Church of *Rome*, that she never sinned, that her life was free from sin actuall, and her conception from sinne originall. But so taught neither the Scripture, nor Gods Church: but contrariwise, it is more than manifest, shee was a sinner. For first, she confesseth *her soule rejoiced in God her Saviour*: but if shee were no sinner, shee stood in need of no Saviour. Againe, shee died: but if shee had not sinned, shee should in justice not have died. For *death entred by sinne*: and where no sinne is, there death is not due. Thus no man can bee righteous by the *perfect* righteousnesse of the Law, in himselfe.

Secondly, there is a civil righteousnesse, and that is, when a man in his *outward actions* is conformable to the Law, especially to the commandements of the second Table: For example; he is free from the outward actions of murther, adultery, or theevery, and such like: or he can refrain his anger, and overcome his passions that they shall not breake out to open violence: to the view of the world: and for the first table, he comes to the Church, and professeth religion. All this is a *civil righteousnesse*, and by this can no man be justified, nor made *righteous*. For first, it is not a perfit, but a most imperfit righteousnesse, and therefore cannot justifie. It is so *imperfect*, that it is as good as none at all in Gods sight: for it is but an outward, and constrained, and dissembled obedience, and wants the inward and true obedience of the heart and soule.

Secondly, it cannot make a man *righteous*: for wicked men have it which are unrighteous, and cannot be saved. *Haman* hated *Mordecay* in his heart: yea, his heart boyled in malice against him: yet the story saith; *That nevertheless he refrained himself till he came home*; Hest. 5. 10. And therefore Christ saith, that *except our righteousnesse exceed the righteousnesse of the Scribes and Pharisees, wee cannot enter into the kingdome of heaven*, Mat. 5. 20. Now what was theirs but an outward *civil* righteousnesse, whereby they kept the Law, onely in outward actions? as appeareth, in that Christ afterward in the same chapter, expounding the Law, doth reduce it to the *inward*, which is to his *full* and proper sense: So then, yet wee have not found that *Righteousnesse*, which may make a man *righteous*.

Thirdly, there is a righteousnesse, called the *inward righteousnesse*, of a Christian man, which is this: A man having repented, and his sinnes being forgiven, hee is by the holy Ghost *sanctified inwardly*, in his soule, and all the parts and powers of it. This sanctification is called inward righteousnesse. Now the Church of *Rome* saith, A man may be *justified* by this. But it is not so, as appeares by these reasons; First, this righteousnesse is in this life imperfect; and that is proved by the Apostle, where hee saith *We doe here know but in part*; 1 Corinth. 13. 12. Therefore our *understanding* is but in part regenerate: and as it, so consequently all other parts or powers of our soule, are but in part regenerate: and in them all, we are partly *spirit*, and partly *flesh*, Galat. 5. 17. Therefore if our sanctification be imperfect, it cannot justifie us. Againe, this righteousnesse is mingled with sinne and unrighteousnesse: and from this mixture, comes the combat betwixt the flesh and the Spirit (spoken of, Gal. 5. 17.) *For these two are contrary one to the other.*

If it bee mingled with sinne, then it cannot make us *righteous*: no, nor the workes of grace that come from it, though God in mercy reward them. And though as S. *Iames* saith, *They justification of faith, & makes us just before men*. Jam. 2. 21. yet can they not justifie us *before Gods justice*; nor at the barre of the last Judgement will they passe for paiment. Saint *Paul* saith, 1 Corinth. 4. 4. *I know nothing by my selfe, yet am I not thereby justified*; that is, I have so walked in my calling, since I was an *Apostle* and Minister of the Gospell, as I am not privy nor guilty to my selfe of any negligence therein. If he dare not stand to that, to be justified by it, who dare take hold, when he refuseth? Againe, no man can doe any perfect good workes, unlesse he be *perfectly* just: For how can perfection come out of imperfection? But no man can be perfitly just in this sinfull body: as is proved in the first reason; therefore his workes here in this life cannot be such, as may make him righteous.

But it may be objected: Though our works have some defects in them, yet Gods *mercy* accepts them for *righteous* and just; and therefore they may justifie us. I answer: As Gods *mercy* accepts them, so must his *Justice* be satisfied also; but they being imperfect, cannot satisfie his *Justice*: for Gods infinite Just ce requires perfect satisfaction. But as for our best workes, as they are done by us, weigh them in the ballance of Gods justice, and they are so light, as they deserve damnation: yet in Gods *mercy* in *Christ*, their defects are covered, and they are reputed good workes, and are rewarded: but wee incroach upon Gods *mercy*, and abuse his *Justice*, if therefore we imagine they should deserve Gods mercy, or be able to justifie us in his sight. Thus then seeing Legall righteousnesse faileth us, let us come to Evangelicall.

Evangelicall righteousnesse is that that is revealed in the *Gospel*, and should never have been revealed, if that of the *Law* could have saved us. But when it (not by defect in it, but default in *ourselves*) could not, then God in mercy afordeth us another in the *Gospell*.

Evangelicall righteousnesse is that, that is in *Christ* Jesus; his it is, that must make a man righteous before God: But this *Christ* was an extraordinary person, consisting of two natures, *God-head* and *Man-hood*. And accordingly, hee hath a double *Righteousnesse* in his holy person:

First, as he is *God*, hee hath in his nature the *righteousnesse of God*, and that is uncreated, and infinite; and therefore *incommunicable*: and so none is, nor can be *righteous* by it.

Secondly, there is in Christ a *righteousnesse* of his *humanity*: and this, though it bee finite and created, yet is it beyond measure in comparison of the righteousnesse of man or Angel: So saith S. Joh. 3. 34. *God giveth not him the Spirit by measure.*

This *righteousnesse* of *Christ*, as man or Mediator, consisteth in two things:

1. In the *purity* of his *nature*.
2. In the *perfection* of his *obedience*.

The first branch of our Mediators righteousnesse, is the holinesse of his *humanity*; which was perfectly sanctified in his conception, by the powerfull operation of the *God-head*: and this was done at the first instant of his conception in the virgins wombe. From this purity of nature proceeded his *obedience*, which was as *perfect*, as his nature was *pure*: and so pure a nature made a plaine way to *perfect obedience*. And therefore as his conception was free from sinne originall, so was his whole life from the least sinne actuall.

Now the mediators obedience was double; *Active*, and *Passive*.

And both these hee performed in his owne person.

His *Passive obedience* was his passion, or suffering.

Noahs faith.

fering of whatsoever the Justice of God had inflicted on man for sinne, whether for soule or body.

The *active obedience* of the Mediators person, was his perfect fulfilling of the morall *law*, in all duties to God or man, in thought, word, or deed; and all this for us in our stead and on our behalfe. And here is *true righteousnesse*, for where the nature of any person is perfectly pure, and the *obedience* perfect, the *righteousnesse* of that person is perfect. And I say all this was done by him for us: hee suffered all that wee should have suffered, and suffered not: hee *did* that which we should have done, and did not. And this is that *Righteousnesse*, by which a sinner is made *righteous* before God. For seeing *by all* cannot, it is this that must. And now wee have found that righteousnesse, by which *Noah* and all holy men were made and counted righteous; namely, that that is resident in the holy person of *Iesus Christ* the Mediator.

And yet this is above and beyond all reason, that one should be *justified* by anothers *righteousnesse*: and the doctrine, though it be of God, and grounded never so strongly on Gods word, yet hath it enemies, and is mightily oppugned by the Church of *Rome*. Therefore let us first *prove* it: and then *answer* the objections to the contrary. We prove it thus;

First, from plaine Scripture, 2 Corinth. 5. 24. *Hee that knew no sinne, was made sinne for us; that wee might bee made the righteousnesse of God in him.* What can be said plainer? he was made *sin* for us, and wee *righteousnesse* by him. Therefore as Christ was no sinner in his owne person, but *our sinnes* were laid upon him, and so he was made a sinner by *our sinnes*; so though wee bee not *righteous* in our owne persons, yet having *Christs righteousnesse* imputed to us, wee are made righteous by his righteousnesse.

Againe, the *righteousnesse* that must save us must be the righteousnesse of man and God: as in the forenamed places is said, that we *might bee made the righteousnesse of God in Christ*. But no mans owne righteousnesse can make him the *righteousnesse* of God, nor can Gods righteousnesse be the *righteousnesse* of man: therefore it remaineth, that onely Christ, being both God and man, hath in him that righteousnesse, which may make a man the righteousnesse of God.

Thirdly, the Scripture saith, *Christ is the end of the Law to all that beleeve*, Rom. 10. 3. The end of the Law: that is, not the taker away, or *abrogater* of the Law, but the *fulfiller* of it: as the abrogater of the *Ceremoniall*, so the fulfiller of the *morall law*. If he fulfilled the Law, for whom was it? not for himselfe. For as the *Messias was not slain for himselfe*, Dan. 9. 26. So hee obeyed not the Law for *himselfe*. For whom then? For all that beleeve. Therefore Christ doing it for them, they fulfill the Law in Christ: and so Christ *by doing*, and they by *beleeving* in him that doth it, do fulfil the Law. Now if it be not amisse to say, *We do in Christ fulfill the Law*: no more it is to say, *we are made righteous by Christs righteousnesse*: though it be his, and not ours, but only by faith.

Let us then see (in the second place) what the Church of Rome object against it. They first object thus:

As a man cannot bee *wise* by another mans wisdome, nor *rich* by another mans riches, nor *strong* by another mans strength: so can he not bee *righteous* by another mans righteousnesse.

I answer: The comparison is not alike. For one man hath no propriety in another mans *wisdome*, strength, or riches: but wee have a right and propriety in *Christs righteousnesse*. Againe, the wisdome of one man cannot bee the wisdome of another; because they are two persons, fully and equally distinct: but it is not so betwixt *Christ* and a *sinner*: for every beleever is spiritually, and yet truly and really conjoined to Christ, and they make one mysticall body; Christ being the head, and every true beleever being a member of that body: and therefore, that which is his righteousnesse may be also truly ours. *His*, because it is in him; and *ours*, because we are knit to him. For by reason of this mysticall union betwixt him and us, all blessings of salvation in him, as in the *head*, are diffused into us, as his *members* or branches; and yet are as properly stil in him, as is the *beame* in the *head* of a man. And thus, though in tenet and reason this cannot bee, yet by faith and Gods spirit, the righteousnesse of Christ is made ours.

Secondly, they object. If this be so, then *God justifieth wicked men*; but God will not doe so: it is against the nature of his holinesse and Justice. And againe, he that *justifieth the wicked, is abhominable to God*, Prov. 17. 15. therefore God will not doe so himselfe.

Wee answer: The *ground* is good, but the *collection* is untrue. *God will not justifie a wicked man*, that is true: but that therefore a man cannot be justified by *Christs righteousnesse* is false. For God doth not justifie him that lieth resting in his former sinnes, and weltring in his old corruptions; but him that beleeveth in Christ, and repenteth of his sinnes. And that man in his faith is *justified*, and in his repentance sanctified, and so hee is made a new man: yea, as S. *Paul* saith, *he that is in Christ, is a new creature*: 2 Corinth. 5. 17. For as it is in the first *conversion*, God turneth not favorably no man to justifie his will; but first makes him *willing* by his owne worke alone, and then converteth and loveth him with his owne free will, working together with Gods grace: So is it in the *Worke of Justification*: God *justifieth* no wicked man, but makes him first just and righteous in and by Christ, and then accounts him so. But then (will some say) the sinner hath no righteousnesse but that of *Christs*; and that is in *heaven*, and not

not in himselfe: therefore hee hath none in his owne person: how then can hee be any thing, but a wicked man still? I answer: that is not true, that is first affirmed. The beleeving sinner hath more righteousnesse than that that is in *Christ*. That which *justifieth* him, is in Christs person; but the sinner, when he is justified, is also *sanctified*, by the mighty worke of Gods grace: and so he is made a holy man, and doth good and holy workes, because he is in Christ, though his sanctification be imperfect. To this end, Faith S. *Peter*. Acts 15. 9. *Faith purifieth a mans heart*: for it is impossible a man should beleeve, and so be *justified*, but hee must also be *sanctified* in his heart and life. Thus a sinner is *justified* by Christs righteousnesse, *inherent* in Christ himselfe: and *sanctified* by Christs righteousnesse, *diffused* from Christ into the sinner. And therefore his *Justification* is perfect: because that that *justifieth* him, is still in *Christ*: but his *sanctification* imperfect, because that that sanctifieth us, is in our selves: the one *imputed* to us, the other *infused* and inherent.

Againe, I answer, that if wee take it in the tente of Scripture, it is true, that God *justifieth a wicked man*. For S. *Paul* saith, Rom. 4. 5. *To him that worketh not, but beleeveth in him that justifieth the ungodly, his faith is counted to him for righteousnesse*. See, God justifieth the ungodly: but how? even as we heard before; not him that is ungodly *after*, but *afore* he be justified: him that by nature, and in himselfe is ungodly, God justifieth by working in him faith and repentance: by which, of an ungodly man hee is made a man justified and sanctified.

Their last objection is; If a sinner be *righteous* by Christs righteousnesse, then Christ is a *sinner* by his sinne: for there is the same reason of both. But Christ is no sinner, but the holy of holyest; and S. *Paul* saith, *Hee knew no sinne*, 2 Cor. 5. 21. and himselfe for himselfe challengeth his enemies, *which of you can reprove mee of sinne?* If then our sinnes cannot make him a sinner, no more can his righteousnesse make us righteous.

I answer: Here wee grant all, if they speake the words of the Scripture, in the *sense* of the Scripture: for Christ was a true and reputed sinner, in the sight of Gods justice, as hee that becomes *surety* for another is a *debter* in his roome, or as he that undertakes for a man, bodie for bodie, must answer for him, his owne body for his: so in all reason and justice, Christ though he *had no sinnes of* his owne, yet being our *surety*, and undertaking for us, and standing in our stead, our sinnes are justly accounted his. And as for these places, and many more like, they are all understood of *personall* sinnes: from all which, and the least contagion thereof, hee was perfectly free. And therefore the same place that saith, *Hee knew no sinnes*, (that is, in and for his owne person, knew not what sinne was,) saith also, that for *us* and in *our stead*, hee was made even *sinne it selfe, that wee might bee made the righteousnesse of God in him*. Thus Christ, in *himselfe* more righteous than all men and Angels, in *our stead* is a reputed sinner: and by the same reason we (most unrighteous in our selves) are clothed with Christs righteousnesse, and thereby are reputed righteous. And as Christ, (though no sinner in himselfe) by being a *sinner in our stead*, and having our sinnes imputed unto him, became subject to the wrath of God, and bare it even to death it selfe; so we, though not *righteous* of our selves, yet having *Christs righteousnesse* imputed unto us, are made therby partakers of Gods love: and for the worthinesse of that *righteousnesse* of his, so made ours, shall be *glorified* in heaven. And thus now at last wee have found that true, and that onely righteousnesse, which can make a man as it did *Noah*, righteous in Gods sight. Now it remaines to make use of it.

First, here we learne how foulely our nature is defiled with sinne, and *stained* with corruption: the *staine* whereof cannot be washed away with all the *water* in the world: no, nor with the bloud of all creatures: no, nor covered with the righteousnesse of all men and Angels, but onely with the *righteousnesse* of God. And that Sonne of God also, if he will apply that righteousnesse unto us, and make it effectuall, must become man, and *live*, and *die*, and *rise again* for us. A marvellous thing is it, and worthy of our often consideration; that all the Angels and men in the world, cannot make *one sinner righteous*; but that Gods sonne must needs doe it: And that our sinnes are so hideous, as that nothing can hide the filthinesse thereof, from the eyes of Gods justice, but onely the glorious *mercy seat* of Christs righteousnesse. This may therfore teach us, how to esteeme of our selves, and our owne natures.

Furthermore: See here the great goodnesse of God to man. God put perfect *legall* righteousnesse in *Adams* heart in his creation; he received it for himselfe and us, and lost it for himselfe and us. God in mercy purposing to restore man, thus by himselfe lost and cast away gives him another, and a better righteousnesse than before. But because he saw man was so ill *a keeper* of his owne jewels; hee trusts not him with it, but sets that righteousnesse in the person of Jesus Christ, and commits it to him to keepe. Who as hee truly knowes the full *value* and excellency thereof, and as he dearely loves us; so hee will most safely *keepe* it for us, and cloath us with it in his Fathers presence at the last day. A point of unspeakable comfort to Gods children, to consider that their salvation is not in their owne *keeping*, where it might againe bee *lost*; but in a safe hand, where they shall bee sure to finde and have it, when they have most need of it: and to remember that their *righteousnesse* being in *Christ*, they cannot lose it. For though they sinne, and so lose often the comfort of a good conscience for a time: yet they then lose not *their righteousnesse*,

Noahs faith.

which is then in Christ; and to consider, that when in this world they sustain losses or injuries, or lose all they have upon earth; that yet *their righteousnesse* (the riches of their soule) is then in heaven full safe in Christs keeping, and shall never bee lost. This should make us learne to know Christ more and more, and to give him the love and affections of our very hearts, that so we may be able to say with blessed *Paul*, 2 Tim. 1. 12. *I know whom I have believed, and I am perswaded that he is able to keep that which I have committed unto him against that day.*

Lastly, if there be such a *communion* betwixt Christ and a believer, that our sinnes are made his, and his righteousnesse made ours; this may teach us *patience*, and minister us comfort in all *outward afflictions*, or *inward* temptations; because it is certaine all our sufferings are *his*, and hee is touched with all the wrongs done to us. When hee was in heaven, he cals to *Saul*, Acts 9. 4. *Saul, Saul, why persecutest thou me?* and at the last day, Matth. 25. 45. Whatsoever either good or evil was done to any of his children, hee saith, *was done to himselfe*: and accordingly it shall be rewarded as done to him.

And thus we have taught that true *righteousnesse*, which justifies a sinner, and made *Noah* righteous: and we see the use of that worthy doctrine. And in this first point wee have the longer insisted, because it is one of the fundamentall points of Christian religion.

Hitherto of the first point, namely, what that righteousnesse is, which is here spoken of.

The second point to bee considered in these words is, that this righteousnesse is that righteousnesse, *which is by faith*.

It is so called, because *faith* is the proper instrument created in the soule of man by the holy Ghost, to apprehend that righteousnesse, which is in the person of Christ; nor can it bee any wayes else either apprehended or applyed: and therefore it is worthily called *that righteousnesse which is by faith*: that is, which by faith is made a mans owne, or whereunto a man hath title *by his faith*. Here therefore two points offer themselves to our observation:

1. That true *faith apprehends* properly this true righteousnesse.

2. That *only faith* can doe it.

For the first, it is proved by apparant evidences of Scripture: S. *Paul* tels the Galatians (3. 14.) *They received the promise of the Spirit by faith*. And S. *John* saith, *that as many as received Christ, to them he gave power to be called the sonnes of God*. And left any man should thinke that to receive Christ, is not to believe in Christ: he addeth, *even to as many as believe in his name*. John 1. 12. and therefore faith is fitly compared to a *hand* that takes hold on a garment, and applyeth it to the body, being naked: or to a beggers hand that takes or receives a Kings almes: so faith in a mans soule takes hold on Christs righteousnesse, (which is the mercifull and liberall almes of the King of heaven) and applyeth it to the poore and naked soule of the believer.

If any man aske, how can *faith* apply Christ to the believer? I answer: as a man, being in his corrupt nature, hath nothing to doe with Christ; so contrariwise, when the holy Ghost hath wrought *faith* in his heart by a supernaturall operation: then wee are to know, that as faith is the proper instrument to *apprehend* Christ; so is Christ and his righteousnesse the proper object for faith to worke upon. For though it apprehend and apply all other promises which God makes to our soules or bodies; yet most *properly* and *principally*, and in the first place, it apprehends the promise of salvation, and the righteousnesse of Christ. Now for the *particular* manner, how faith doth thus; we are to know, that though it be spirituall and invisible, and not so easily expressed to sense, yet is it done as *properly* by faith, as a *garment* is by the hand taken and applyed to the body, or a plaister to a sore.

If any aske further; But when may a man know, whether his faith have apprehended and applyed Christs righteousnesse to his soule, or no?

I answer: when hee beleeveth *particularly*, that Christs righteousnesse *is his* righteousnesse, and hath reconciled him to God, and *absolved him* in Gods presence, then doth faith worke his true and proper worke: for this cannot bee done but by faith; and where faith is, this must needs be done.

The second point is, that *faith alone*, and no other vertue, nor spirituall power in mans soule is able to doe this. And this may bee proved by comparing it with all the principal vertues of the soule; for amongst all there are none that may come into comparison with faith, but *hope* and *love*: both which, especially love, have their severall and speciall excellencies: yet have neither of them, nor both of them this vertue to *apprehend and apply Christs righteousnesse*. This property of love, nor to exercise it selfe, and with it selfe to carry many passions or affections of the heart, and to place them upon the thing that is *loved*: yet cannot love bee said properly to apprehend Christ: for he must needs be apprehended, before he can be *loved*. And the proper action of *hope* is to wait and expect for a blessing to come: so hope *waits* for salvation, but properly *apprehends* it not. For salvation must first bee believed, and then *hoped* or expected; so saith *Jeremies*, Lament. 3. 26. *It is good both to trust and to wait for the salvation of the Lord*: to *trust*, that is, to believe assuredly it will come (there is the action of *faith*) and to *wait* till it doe come (that is the action of *hope*.) Thus wee see the severall natures, and actions of these two worthy vertues. But the proper action of faith is, to *apprehend and lay hold on Christ*, and his righteousnesse, and to apply them to a mans owne soule: and

and that being done, then come *Love* and *Hope*, and do their duties: And so, though *love* last longer than *faith* doth, yet *faith* is afore *love*, and makes the way for it.

To conclude this second point: *Faith* is a hand to take hold on Christ and his benefits: *Love* is a hand to give out tokens of faith both to God and man: For (1 Cor. 13. 5.) *Love seeketh not her owne, but others good*: namely, the good of them that are loved. *Hope* is an eye looking out, and *waiting* for the good things promised. So that, as *faith is* the *hand* of the soule; so *love* is the hand, and *hope* is the *eye* of faith; Love the *hand* whereby it worketh, and Hope the *eye* whereby it waiteth and looketh for the performance of such things, as *faith* hath apprehended and beleeved. If the Church of Rome thinke this any wrong to this holy vertue of love, to be the hand of faith; let them know it is not ours, it is the doctrine of the Apostle, where he saith, *Faith worketh by love*. If faith worke by it then surely love is the *hand* of faith. Thus faith *worketh* by love, *waiteth* by hope, but *beleeveth* by it selfe.

And for this cause, the righteousnesse, that makes us righteous before God, is rather called the righteousnes of faith, than of any other Christian vertue, or grace of the spirit. And for the same cause is it, that often in Saint *Pauls* Epistles, it is called by the same name, as, Philip. 3. 9.

The third and last point concerning *Noahs* faith is, that *Noah was made heire* of this righteousnesse.

A speciall commendation of his *faith*: It made him *heire* of true and saving righteousnesse: that is, it gave him a true title unto it, and made him *heire-apparant* of that glorie, which it affureth every one that apprehends it by this true faith: and so he was made as certainly, and as truly partaker of it, as the young *Prince* is affured of his Crowne and Kingdome at his time; or the *heire* of his Fathers lands.

Here two most worthie doctrines doe offer themselves to our view:

1. The excellencie of *faith*.

2. The excellencie of a *Christian mans estate*.

The excellencie of *faith* appeares thus: It makes an holy man assured and *certaine* of his salvation by Christ Jesus. The Church of Rome saith it is presumption in any man to thinke so, unlesse he have an extraordinary *revelation*: but wee learne from the Scripture, if a man have true faith, that is able to assure him of salvation. For faith makes him an *heire of true righteousnesse*, and of salvation thereby. Now we know, the *heire* is most sure and certaine of his *inheritance*; what ever he gets or loseth, he is sure of that. But this righteousnes and salvation by it, is his *inheritance*; therefore thee may bee, and is by faith assured of it. The *Papists* therefore doe wrong unto this doctrine, and derogate from the dignitie of true *faith*: But this is their custome, they will extoll any thing, rather than that which the holy *Scripture* so much extolleth; namely, true *faith*. For, if they knew what it is truly to know *Christ*, and to beleeve *in him by that faith*, which worketh by love, they would then know, that faith makes a man *heire of happinesse*, and therefore most assured of it.

Secondly, here we may see the *excellencie of a Christian mans estate*: hee is not naked, nor destitute of comfort; but *is heire of a glorious inheritance*, by means of his faith: and a Christian mans inheritance, is Christs *righteousnesse*. Out of which, we learne;

First, that no man by any good works done by or in himselfe, can merit true and satisfying *righteousnesse*. The Pharisiticall *Papists* teach it; but their conceit is here overthrowne, by the doctrine of the holy Ghost. For living righteousnesse is his inheritance: which we know, is alwaies gotten by the Father, and *descends* from the Father to the Sonne, as a free token of his love. And it were scornefull and absurd, to see a Sonne offer to buy his inheritance of his father; it being against the nature of an inheritance to come any other wayes, but by *free gift* from the Father to the Son: therefore our righteousnesse that must save us, being as we see here our inheritance: let us resolve of it, we cannot buy nor merit it.

Againe, here is sure and solide *comfort* against all the griefes, and crosses and losses of this world: Gods children must needs have their *portion of afflictions* in this life. But here is their comfort, they may lose their goods, livings, possessions, their good names, their healths, their lives; but their *inheritance* standeth sure and firme, and cannot bee lost. Let them therefore here learne, not to grieve out of measure: for a holy man may say thus to himselfe, and that most truly: My father may *forsake* me nee for my faults, and *chastise* mee for my sinnes; but I am sure he will not *disinherite* me: for I am *heire, by faith, of Christs righteousnesse*; and I may lose many things, but I shall not lose that.

Thirdly, and lastly, here must Gods children learne their duties. They are *heires* to a godly and glorious *inheritance*; and Christs righteousnesse is *their inheritance*, therefore they must learne to set and settle all their affections on this inheritance. For, there is nothing in the world more worthy to be affected, than a *sure inheritance*.

Wee must therefore first labour above all worldly things for this inheritance; namely, to be made partakers of this *righteousnesse*. This is that pearle, which we having found, *must sell all we have to buy it*. And when we have gotten it, we must care to keepe it, and therefore must lay it up in our very hearts and soules; and keeping it, we must rejoyce and delight in it above the world, and all the pleasures of it.

This is the glorious *portion* which our God

and Father leaveth us as his children: what should all the care of our hearts be, but to preserve it? *Naboth* had a Vineyard, that came to him from his father by *rich inheritance*: *Ahab* the King would give him money, or a *better vineyard* for it; but *Naboth* would not: Nay (saith he) *God forbid I should sell my Fathers inheritance*, 1 King. 21. 3. &c. If he made such account of an earthly *inheritance*, what should we of the heavenly? if he of a poore *vineyard*, what should we of the glorie of heaven? If he denied the *King*, to sell it for a better, should not we denie the Devill, to leave our part in *Christ* and his *righteousnesse*, for the world, or any thing that he can promise us? In all such temptations our answer should be; *God forbid I should sell away my inheritance*, which my God and Father give mee. Thus did blessed *Paul*, who esteemed *the world*, and all in it *dung and drosse, that he might winne Christ*, and be made partaker of this *righteousnesse*. So must wee (if we will bee worthy of this *inheritance*) prize and value it above this world, and thinke basely of all the pompe and pleasures of this world, in comparison of it: and rather be content to lose the world, than to leave it.

And lastly, when we have it, and are thus carefull to preserve it; where should our content, joy and delight be, but in this *our inheritance*? So doth the heire: nothing so rejoyceth him, as to thinke of his *inheritance*. Here therefore the madnesse of carnall men is discovered, who rejoyce exceedingly in the honours, profits, and pleasures of this life (as swine in their bellies) and never goe further: But alas, this is not their *inheritance*, if they looke to have their soules saved. Therefore herein they shew themselves void of all grace, and of all hope of a better world. For if they had, they would rejoyce in it, and not in the vaine and transitorie delights of this world, *which perish in the using*, and are *lost* with more torment and vexation, than they were *kept* with delight. We must learne then *to use this world, as though we used it not*, 1 Cor. 7. 31. And if the Lord vouchsafe us any portion of pleasures in this world, wee must take it thankfully, as above our *inheritance* (and must therefore use it lawfully and soberly;) but have our hearts, and the joy of them upon our *inheritance*, which is in heaven, whereof we are made *heires* by faith; and wherein we are made *heires* with this blessed *Noah*, who was *made heire of that righteousnesse, which is of faith*.

And thus have we heard the most glorious commendation of *Noahs* faith: and of *Noah* by his faith, and of all the examples before the flood.

Now follow the second sort of *Examples*, namely, such as lived in the second world, after he flood.

They are all of two sorts: either such as lived afore the giving of the *Law*, or after.

Afore the giving of the Law, here are many: A whereof, as of all the other kinds, some are *men*, some *women*.

Abrahams faith.

The first of those blessed men after the flood, whose *faith* is here renowned, is *Abraham* that great Father: of whom, and whose faith, because he was a Father of so many faithfull, more is spoken than of any one.

ABRAHAMS Faith.

VERSE 8.

By faith Abraham, when hee was called, obeyed God, to goe out into a place, which hee should afterward receive for inheritance: and hee went out, not knowing whither hee should goe.

B

C Concerning holy *Abraham*, here are more examples than one recorded, and his faith is renowned many wayes: more verses are spent of him, than of some five others. And the reason is, because his faith was more excellent than any others that followed him. In which regard, he is called the *Father of the faithfull*, oftentimes in the new Testament, especially in the Epistles to the *Romans* and *Galatians*.

The *first* example of his faith (and the *fourth* in order of the whole) is of his leaving his owne native countrey, and how at Gods commandement he went he knew not whither; onely he knew God called him, and therefore he would goe: wherein appeared a most worthy faith.

Now concerning this his faith and obedience, the Text layeth downe two points:

D 1. The *cause* or ground thereof; which was Gods calling: he was *called of God*.

2. The fruit or *effect* of his faith; he *hearkned and obeyed*. And this his obedience is amplified by divers particulars:

1. The *matter* of it; he *went out* of his countrey.

2. The end; to take possession of a countrey, which hee should not enjoy of a long time.

3. The *manner*; *hee went out, not knowing whither hee should goe*.

The first point is the cause or ground of *Abrahams* faith in this action, and is laid downe in the first words:

By

By faith Abraham, when he was called.] A

This storie is taken out of Gen. 12. The cause of *Abrahams* faith, is *Gods calling*. Gods *calling* is an action of God, whereby he appointeth a man to some certaine condition, or state of life, in this world, or after this life. And in this regard, God is compared to a *Generall* in the field, which assigneth every *Souldier* his standing and dutie: so doth God appoint every man his place and dutie in the Church.

Concerning these *callings*, let us see the *meanes* how he calleth, and the severall *states* whereto he calleth men. For the meanes or manner; God calleth men two wayes: immediately, or by meanes.

Sometime *immediately* by himselfe and his owne voice: as, the extraordinarie *Prophets* in the old Testament, and the *Apostles* in the new. So saith S. *Paul* of himselfe, he was *called to be an Apostle, not of men, nor by men, but by Iesus Christ, and God the Father*, Gal. 1. 1.

Sometime mediatly by men directed by himselfe, and furnished, or inabled for that dutie: and so were called the ordinarie Prophets, and Priests of the old; and the Evangelists, Pastors, and Doctors of the new Testament. The first was extraordinary; this is ordinary: the first is for an unbeleeving, or misbeleeving people; the second is for an ordinarie and established Church. Now, of these two wayes, God called *Abraham immediatly* by himselfe from heaven. Gen. 12. 1

Secondly, for the estates of life whereunto God calleth men, they are three: *Generall, Particular, Personall*.

Gods *generall* calling is, whereby he calleth all men to repentance by the Gospell, and so to life eternall. Of this speaks the Apostle, Rom. 8. 30. *Whom God predestinated, them also he called*: and Rom. 11. 29. *The calling of God is without repentance*. Hereby he cals men in this life to the state of grace, and to the state of glory in heaven; and this is to all.

His *particular calling* is, when he calleth and assigneth men to some particular estate and dutie, in Family, Church, or Commonwealth: as when a man is called to be a Magistrate, Minister, master of a family, lawyer, physitian, &c.

Thirdly, God calleth some men to some private *personall* duty, which he deligneth not to others, but to be done by them alone. Such a *calling* had he assigned him, that would needs be *perfect*; *Goe sell all that thou hast, &c.* Matth. 19. 21

Now the calling of *Abraham* in this place, is to be referred to this third kinde. For it was a *private* and personall *calling, to leave his country*, his kinred, his lands, his possessions, and to goe seeke another: and to be the *Father of the faithfull*, and to receive the covenant: and this duty belongs to none, but who shall personally, and by name be *called* unto it.

Yet all these three callings may concurre in one, as here in him. For he was called to be a Christian (for the *generall*) and a governour of a great family (for the *particular calling*:) but that, that is in this place and chiefly, is their extraordinarie and *personall* calling, to leave his countrey. And in it wee are to consider three circumstances: 1. Who was called: 2. When: 3. How he was called.

For the first: *Abraham* was called, the sonne of *Terah*: but neither his father *Terah*, nor his brother *Nahor* were called, but *Abraham* only.

But it may worthily be demanded, why God should not call his *father and his kynred*: there can be no other answer but this: that the Apostle giveth, Rom. 9. 17. *God hath mercie on whom he will, and whom he hardeth he doth whom he will*. He calleth *Isaac*, and refuseth *Ismael*: loveth *Iacob*, and *hateth Esau*: taketh *Abel*, and leaveth *Cain*: even *because he will*, and for no cause that wee know. But why then cals he *Abraham*, and not his kinred? Is not this partialitie? I answer: he is tied to none, he might refuse all: therefore the marvell is, that he cals any. But why some and not other, why *Abraham* and not his kindred, no reason can be given: for Gods judgements are wonderfull. But as that is *impossible with man, is possible with God*: so that is *injustice* or *partiality* with man, is *justice* with God. And it is extreme folly, and intolerable presumption for us to weigh Gods actions in the balance of our shallow reason. Matth. 19.

For the second: But when was *Abraham* called? for the time, there are two circumstances worth the observation: First, *Abraham* was called to this dignitie, when he lived in idolatrie with his fathers. So saith Iosh. 24. 2. *Your fathers dwelt beyond the flood in old time, even Terah the Father of Abraham and of Nahor, and served other gods*. If *Abraham* was still a worshipper of God, when he was an idolater, then it was apparant, he had not purchased Gods favour by his workes. Where wee learne, that the whole worke of a mans salvation, is to be ascribed to Gods meere mercy: who (as the Prophet saith) *was found of them that sought him not*, Esa. 65. 1. *Abraham* never dreamed of the true God, nor of any new covenant of grace and salvation, when *God called him*. And so, when *Paul* was going armed with bloudie furie, and his furie armed with commissions and authority against the Saints, then God from heaven called him; and of a persecuter, made him the principall instrument of his glorie, Act. 9. 2, &c. Therefore (to apply this to our selves) if God have vouchsafed us the same grace, and taken us *to be his people*, and made a covenant of salvation with us, which in former times have beene *strangers of the Gentiles*; we must learne here to see whence this favour is, and therefore to ascribe nothing to our selves, but give all the glory to God. Gen. 12. 1 C

And *particularly*, for every one of us: if God have been so mercifull to any of us, as when we were *popish* or *superstitious* with our parents, or kindred, to open our eyes and bring us home to his holy truth: or when we were tred in wickednesse and sensualitie with the *prophane world*,

to touch our hearts: and to call us to grace and sanctification: let us often remember and freely acknowledge this his undeserved mercie, and say with the holy Prophet, *Vnto thee belongeth mercy, but vnto vs open shame.*

Secondly, for the *time* when *Abraham* was called: It was when he was 75. *yeares of age*, or there-abouts, as is manifest in the Storie, Gen. 12.4. therefore we see that God for a long time let him lie in his blindnesse, and idolatry ere he called him. It is more than likely, that *Abraham* in that meane time lived civilly, and followed learning and other civil courses: and in that time, it is likely he attained to that measure of knowledge in Astronomie, and other learning, for which, he is renowned in old Writers: But this was the first time that he was called to know and serve the true God in his true service.

Here we learne, that though a man persevere in his sinnes, for a long time, and passe his best yeares in vanity without repentance, and thereby be in a grievous and fearefull estate; yet true beleevers, and men penitent, must not therefore judge them *cast-awayes*. For Gods mercie cals a man in his old age, and toucheth the heart when it pleaseth him. Christ in the Parable *calls some at the* 11. *houre*, Matth. 20.6. and so God calleth men to grace in their old age. We must therefore spare these sharpe and unsavourie censures, which some unadvisedly cast upon such men; for charity *thinketh not evill*, 1 Corinth. 13.5. where it may thinke or suppose any possibilitie of good: but contrariwise pray for them, and hope of their conversions, because we know, that at *what time soever a sinner repents of his sinne, God will forgive him.*

And yet for all this, men must not presume to live carelessly in their sins, for that is desperately to tempt God: but must follow the holy Counsell of *Salomon*, Eccles. 12.1. *To remember their Creator in the dayes of their youth*: and to turne unto God, when they have meanes, lest God take away the *means*, and with the means his *favour* from them. *Abraham* was not *called*, till he was old; but when he was *called*, he hearkened and obeyed: So must thou when God cals thee by afflictions, or by his word, then answer and obey as *Abraham* did; or else *Abrahams calling in his old age*, will be little comfort to thee. Thus much for the time.

Thirdly, for the *manner of his calling*, it is laid downe in the Storie of *Genesis*, to be in an earnest kinde of Counsell, *Goe out*, saith God, *from thy kinred, and from thy Fathers house, unto the land that I will shew thee*: Where it is to be observed, he saith not barely *Goe*, or come forth; but hee ampifieth, and urgeth it with many words and circumstances.

If any aske why God did so, when he might have given the commandement in one word? I answer, the reason is, that *Abraham* might have cause more seriously to consider of Gods *calling*, and to imprint it more deeply in his heart; lest at the first brunt hee should have *obeyed*, and afterward have shrunke backe. For it is doubtlesse, that this calling was harsh to reason, and therefore it were dangerous hee would have started backe after some triall of these difficulties he must passe thorow, if hee had had but a bare call, and commandement *to goe*. But when God saith to him, *Goe out of thy native Country, let it not stay thee, that thou* wast borne there; nor hinder thee, that thy *kinred* dwels there: but leave all and come with me: *forsake all, and trust me*, follow me into the land that *I will shew thee*: I take thee from one, but I will give thee another. When God, I say, useth all these, and it may be, many more like words to *Abraham*, it is apparant he would have him furnished with strength and resolution, to goe thorow with his calling, after hee had once made entrance into it.

Out of which practice of God, we learne this *Instruction*; that God would have no man enter upon any calling or dutie, with a fearefull and faint heart, nor with a doubtfull minde; but with a strong and settled *resolution* to goe thorow-stitch with it, and not to relent and repent in the midst. And for this end, God would have all men afore they enter, seriously to consider the *place or duty* they are to undertake; for the Lord had rather a man should refuse at the first, than having entred to looke backe againe; and it is great folly for men, hastily and suddenly, or humorously to cast themselves upon any *calling*, and then upon triall and experience of the dangers and difficulties thereof, to bee wearie, and wish they had never done it. Men in this world are generally *wiser* in matters of the world: if a man be to build a house, he will not forth-with set upon building such a house as his humour desireth, but will first of all sit downe and count the *cost*, and then his owne abilitie, to see if the one will countervaile the other, else he never begins it. So saith Christ, (the wisdome of God) *of the wisdome of this world*: and the like also he saith for warre, that no *Prince* wil fight with his enemy on unequall termes, but will know himselfe able to sustaine the encounter, Luk. 14.28,31.

So the calling of a Christian, is to professe the Gospell of Christ. As the Magistrates is to *defend* it, the Ministers to *teach* it, so all mens to *professe* it: now it is as impossible to *build* without *cost*, or to *fight* without power of men, as to *professe* Christ in any calling, either generall or particular, without *crosses*. Wee must therefore consider first, what our calling and profession will *cost us*: it is sure to cost us a dangering of our credits and estimation in the world; it may bee our goods, our liberties; it may bee our lives themselves. Againe, what enemies wee have to encounter in this spirituall warrefare, the devill, death, hell, sin, corruption, and the crafty malice of wicked men: all these we are sure to meet withall.

Were

Abrahams faith.

Heb. 11. 8.

Abrahams faith.

were it not then folly for a man to undertake this profession, and not to consider thus much aforehand? the want of this is cause, why some put their hands to the plough, and after shrinke away, and make themselves ridiculous to their enemies corporall and spirituall.

And for particular callings, the case even standeth so also. Some men thinke the calling of a *Magistrate*, a place of *honour*: and therefore ambitiously plot and desire to raise themselves into authoritie; never remembring the *burthen*, and trouble they are sure to finde. Which when they feele to bee too heavie for their lazie shoulders to beare with ease, they sowly fall to plaine carelessnesse, and neglect all doing good in their places, and wish they had never bought honour so deere.

So others thinke the Ministerie nothing, but a place of *ease, exemption, and preferment*. And in these conceits, rush presumptuously and rashly into that holy state, never thinking aforehand of that great *charge of soules* they are to take, nor of that heavy *account* they are to make for them; nor of the hatred, and contempt, and extreme disgraces they are sure to finde, if they doe their duties with conscience. And therefore (when upon experience they finde it so to be) they either fall to carnall courses with the world, and *neglect their duties*, (that by these two meanes they may please the world) or else they continue in their duties, with much grieefe and vexation, wishing they had chosen rather any calling, than the *Ministerie*: and by either of both, doe expose themselves to shame and much rebuke. Whereas contrariwise, hee that aforehand casts his *account* what it will cost him to be a *Minister*, what he must undertake, what he must lose, what he is sure to finde, is so settled and resolved aforehand, as hee goeth thorow all dangers and contempts, with comfort, courage, and contentment. Let us therefore all learne by this practice of God, when we thinke to enter upon any such dutie, to reason with our selves, as God did with *Abraham*, what wee are *to forsake*, and what wee are to *meet withall*. So shall wee not afterward repent us, but goe on with much assurance, as *Abraham* did.

This point I have the more inlarged, because it is of speciall use in Christian life.

Thus much of the *cause* of *Abrahams* faith, *Gods calling*, and all the circumstances therein.

The second point, is the excellencie and commendation thereof, commended by the *fruits and effects*: It made him *yeeld* to this calling of God. And this obedience of his faith, is spoken of two wayes:

1. It is laid downe *generally*; *He obeyed God.*
2. It is further commended by divers *particulars*, which we shall see in their places.

Obeyed God.]

Here is the obedience of *Abrahams* faith, laid down in one generall word: *He obeyed*; that is, when God called him to leave his Countrey, kindred, and friends, he yeelded against reason, because God bade him. When God told him he would carry him into another land, *he believed* it, and left a certaine for an uncertaine, a profession for an expectation, here was the power and excellencie of his faith appearing in this obedience. From hence we learne two instructions:

First, seeing *Abraham is the Father of the faithfull*, Rom. 4.11. and our glorie is to be *children of faithfull Abraham*;

Therefore we must all learne, as *good children to follow our Father*, in framing our lives according to Gods calling: when *God calleth* us to any state of life, then to obey; and when *not God*, but the world or our owne corrupt humours call us, then not to obey. For, to obey the first is the *obedience of faith*; but to obey the second is *the obedience of our corruption*. Therefore against this practice of holy *Abraham*, two sorts of men doe offend, and thereby shew themselves *children unlike their Father Abraham*.

First, such men as being *called by God* to some functions or duties, *will not obey*: for examples, wee have too many. To some, God saith, *Leave thy private care*, which is for none but thy selfe: *be a Magistrate*, and undertake the *publike care* of the common-wealth: but they, as though they were born for themselves, will not imploy themselves in publike service.

To some God saith, *Leave thy ease*, and thy care of worldly credit, and undertake the teaching of my people, and care not for the contempt of that calling, so thou maist *save soules*: but their carnall credit is more deare unto them than *Abraham kinred is to him*; they will not forsake them.

These and all that doe so, may make what shew they will: but they are not *children of Abraham*, seeing they want his *faith*: and they want his *faith*, because they faile in his *obedience*: they must therefore learne to yeeld when God calleth, and not to stand upon such base allegations of worldly matters: when *Abraham left Country and kinred to obey God.*

Secondly, such men as respect not Gods calling, but looke what the swinge of their natures or the course of the wicked *world* carrie them unto, they presently yeeld and obey, not regarding whether it bee Gods calling or no. Three sorts of men are most faulty in this kind:

First, such as are content to grow in wealth, either by oppression, as usurie or extortion; or by craft and dissembling, or by any other such indirect course, whereby their brother is hurt; looking onely at gaine, but not regarding whence it comes.

Secondly, such as live by *dicing, carding*, or by *playes and Enterludes*, thinking any trade lawfull that brings in wealth, or that gets money; never caring whether God *allow the calling* or no.

Thirdly, such as live *in no calling*, but spend their time in eating, drinking, sleeping, and sporting, because

because they have livings of their owne, and lands left by their parents.

A

All these and all such like, doe obey indeed: but whereunto? not unto Gods calling: for else, hee never exhibited to these courses, but hath often recalled them from it; therefore this is the obedience not of *faith*, but of *corruption*, and of the world, which is a plaine disobedience unto God. For, as the wisdome of the flesh, or the world is foolishnesse with God, Rom. 8. so obedience to the flesh or the world, is disobedience and rebellion against God.

All such men must know that they are not *the children of Abraham*, because they are not children of *his faith*. Nor can they bee heires of his faith, because they practise not his *obedience* for Gods *calling*, and no other rule for our lives must Christians men admit. When *hee calleth*, they must obey: and when *he calls not*, or allowes not a course of gaining, or a trade of life, (though all the world allowed it) we must not follow it: this will honour them and their profession before God. *Abrahams* faith *justifieth him* before God, but his obedience *justifieth his faith: Obedience*, saith *Samuel*, 1 Sam. 25. 22, 23. *is better then sacrifice: but disobedience is as the sinne of witchcraft.* Therefore let all Christians approve their faith by their obedience, hanging on Gods mouth, and attending on Gods calling, for directions of their whole life: and resolve with *David*, Psal. 119. 105. *Thy Word is a lanthorne to my feet, and a light to my paths.* When *Kings* may not live, but by the light of Gods calling and Gods Word; it is shamefull presumption, for ordinary men to frame their lives by lights of their owne making.

B

In the second place out of *Abrahams* obedience, let us marke, By what meanes *obeyed he? by faith*. Learne here the true nature of true faith: it brings forth true obedience where ever it is: and therefore Christian obedience is called *the obedience of faith*, Rom. 1. 5. And these two cannot be separated, no more than light from the *sunne*, or heat from *fire*. For as the *sunne* naturally and necessarily gives *light*, and the *fire heat*; no lesse doth true *faith* yeeld true *obedience* to Gods Commandements. Which being so, it reacheth us, for the use,

C

D

First, how our *Church and doctrine* are slandered by the *Papists* who please themselves in saying, We looke to be saved by sole faith, and without workes. For we teach, that though a man be *justified* without respect to his workes, yet no man was ever *justified*; whose *faith* did not bring forth *good and holy workes*: and we teach, that none is heire of *Abrahams faith*, which is not allowed his *obedience*. Therefore God will reward their lying tongue.

Secondly, this teacheth us, that *Abrahams faith* is rare in these dayes. Many make profession of *Abrahams* religion, but it seemes they are as far deceived as the Jewes were, Joh. 8. 9. *They would have Abrahams children, because they were of his flesh*: and men now will bee so, because they are of his *profession*; but both are farre wide, for we must be children of *faithfull Abraham*. But if we will be like him in *faith*, we must be like him in obedience also: when God calls us to any duty, we must forsake our owne *natures*, and denie our owne *affections*, and crosse our owne *corruptions*, to follow Gods *calling*, and to doe our duties. So shall we bee true children of *Abraham*, when we are like our Father in his best vertues. Thus we see his obedience layed downe generally.

Particularly, In his *Obedience* there are laid downe three points:

1. The *matter* } Call which are laid
2. The *end* } downe directly in the
3. The *manner* } Text.

For the matter of his obedience, it followeth in these words: *To goe out into a place, &c.*

The particular matter wherein *Abrahams* obedience consisted, was this; At Gods commandement he went out of his owne country into another: for one which he should inherit, he left that which he did inherit.

Here many points of good instruction may be learned:

First, see here the power and strength of *true faith*; It was a wonderfull hard thing for *Abraham* to doe.

For first, he was well stricken in yeares, 75. *yeares old*. Young men delight to be stirring: but men growne into yeares, doe love to settle themselves as birds in their nests: and it is grievous unto them to thinke of removing, or taking long journies.

Secondly, he must leave his *owne Country*, where he was bred, borne, and brought up: which all men generally doe love by nature.

Thirdly, he must leave *his goods, and lands, and livings*, which no doubt were great: for having lived so long in his native Countrey, and being borne as he was, his estate doubtlesse was very great.

Fourthly, he must leave *his acquaintance*, with which he had lived all his life-time, *his own kindred*, and must goe live amongst strangers. These foure considerations were so many hindrances to this obedience, and strong temptations, to make him have looked backward: but such is the power of his faith, he is *commanded of God*, therefore he *obeyeth and goeth out*.

The use is, to teach us what a faith we have. For, if we measure all Gods Commandements by our naturall affections, our faith is but a shadow and hypocrisie: but if we conferre not with flesh & bloud, but rest, and rely on Gods word, and give absolute obedience to his commandements, then our faith is such as *Abrahams* was.

In the next place: Some may marvell, why the Lord should command him so hard a matter, and lay so great a commandement upon him, as to leave his *Country, and kindred*, which seemed unreasonable; and his *journey*, which was unnaturall.

I answer: the reason is, not that God delighteth in *unreasonable* or unnaturall courses, or in laying heavy burthens upon his children. But he did it for good and holy ends: as,

A

First; to prove *Abraham*, and to see what was in him. As a friend is not tried in ordinary, but in *great matters*; so it is knowne, who is Gods friend in matters of difficultie. Hereby, therefore God made the faith and obedience of his servant, to shine more gloriously.

Againe, to breake the corruption of his heart: for our wicked *natures* love peace, and ease, and welfare, and hearts desire: but God will crosse those courses, and send us troubles many wayes, that so hee may pull downe the heighth of our corruptions, and humble us to his owne hand.

B

The use is to teach us to make true use of our afflictions, and of those many hard crosses that must fall upon us in our course of serving God; namely, to know that they are sent from God, not as a hard-hearted or cruel *Judge*; but as a wise and merciful *Father*, who wisheth our good, and who wil so blesse unto us the hardest and heaviest crosses, that befall us in our lives (if we receive them in patience and faith) that we shall say with *David*, Psal. 119. 71. *It is good for us that we have beene in trouble: for thereby wee have learned to know God, and our selves better.*

Thirdly, whereas *Abraham at Gods commandement goeth out of his own country* into another we learne, that it is not unlawfull for a Christian man, to *goe out* of his owne country, and *travell* into another, and there to abide for some, or for a long time: provided, his causes be good and just, as namely, these which follow;

C

First, if he have a particular commandement *of God*: as here *Abraham* had.

Secondly, if he have a lawfull calling of the *Church or State*, whereof he is a member: as if hee bee sent to a generall Councell: or bee sent as *Ambassador*, either to stay for a time, or to stay there as Leiger.

Thirdly, if it be for the safety of his life in a good cause. So *Moses*, Exod. 2. 14, 15. *fled into the Land of Midian, and there stayed when Pharaoh sought his life*: And Christ himselfe fled with his father & mother *into Ægypt*; from the fury of *Herod*, Matth. 1. The like may bee said for them, that to preserve their *liberty*, fly from the cruelty of their creditors, who will not take honest and reasonable satisfaction, of a *surety* for another man; or of a childe for the Fathers debts: But in no case for them, who *travell* in purpose to defeat their Creditors, or thereby to deliver themselves from payment of their due debts, being able to pay. Of both these wee have example in *David*, and his followers. *David* himselfe was faine to flie for his life from *Sauls* unjust cruelty, and therefore went and dweit amongst *the Philistims*, 1 Sam. 27. 1, 2. and 1 Sam. 22. 2. there came to *David* such as *were in trouble, & in debt, & these were with him*

D

in his travel, and perfections. Now doubtlesse had they beene ungodly men (who had not cared how they came into debt, nor how they paid it) *David* would never have beene their *Prince*; as the Text saith he was.

Fourthly, if it be for the maintenance *of pure religion*, and keeping a good *conscience*. This hath Christs warranty, Matthew 10. 23. *when they persecute you in one citty, flie into another.* For this cause many of our fore-fathers, in the former age, were faine to flie into *Germany, Switzerland, and to Geneva*. And for these causes divers of other Nations doe repaire to this Nation, and are here entertained.

Fifthly, if it be for the getting, or increasing of any good *learning*, and lawfull *knowledge*; especially divine knowledge for matter of religion. Thus the Queene of *Saba* went out of the inmost parts of *Africa*, to *Jerusalem* in *Asia*, to see and heare *Salomon*: 2 King. 10. and for that cause, she is highly commended by Christ himselfe, Matth. 12. 42. Thus may young men travell for learning or the tongues, especially such as intend thereby to fit themselves for publ: lic service, so it be with safety of religion, and securitie of conscience.

Sixthly, if it bee for the practice of a mans lawfull *calling*, as for trafficke; and thus *Merchants* may, and doe lawfully travell in all nations, and have their *factors* there resident, provided they lose not their soules, to gaine for their bodies: their travelling is allowed by Christ in the Parable, where hee saith, *The Kingdome of heaven is like a Merchant man that seeketh goodly pearles*, Matth. 13. 45.

Seventhly, if it be to receive and take possession of any goods or lands, lawfully descended or fallen unto a man in another Nation, as sometime it doth: This seemes to bee allowed by Christ in the Parable, where hee saith, *A certaine Nobleman went into a far country, to receive for himselfe a kingdome, and so to come again*. Luke 19. 12.

In a word; if it be upon any good and sufficient cause, allowable in good reason, & not contrary to any part of Gods word. But as for such as leave their Countries, and travell into other:

Either upon *levities*, to see strange sights and fashions: Or being *malefactors*, flye from their due punishment: Or being in *debt*, goe away to deceive their Creditors: Or being *vaine-glorious*, to make themselves knowne: Or being at enmity, to fight *combats*, or to kill their enemy;

All these and all such like, can have no comfort in their *travels*: for they send themselves, God sent them not; they are out of Gods *protection*, because they goe without his warrant. And as many of them as goe away to escape the hand of the *Magistrate*, let them bee assured they shall not escape the hand *of God*.

In the fourth place, here is a comfort for all such as are *banished* from their owne native Countries, for God and his Gospels sake. For,

here *Abraham* the *Prince of Patriarchs*, was a banished man, and lived in a *strange Countrey*, the greater part of all his life. Let such men therefore take patiently what God hath given them: for it is not their misery or mishap alone, but hath been common to Gods children in all ages. Againe, Christ himselfe pronounceth them blessed, *who suffer persecution for righteousnesse sake*: for though they bee exiles from their owne kingdome, or toiled up and downe the *kingdomes of the earth*, yet *theirs is the kingdome of heaven*, Matth. 5. 10.

Lastly, though this commandement was *personally* directed to *Abraham*, and concernes not us as it did him: yet it hath his force and use even to us. For, though wee are not to *goe out of our Countrey*, and leave our livings and habitations: yet we must doe that that is proportionable hereunto. That which is commanded to *Salomons wife*, is to all Christians; *Hearken, O daughter, and consider, melne thine eare, forget thine owne kindred, and thy fathers house: so shall the King take pleasure in thy beauty.* This wife of *Salomon* is the *soule* of every Christian, the *spouse of Christ*, the true *Salomon*, who by nature is daughter to *heathen Pharaoh*, that is, to sinne, corruption, and wrath: but being married to Christ, must *forget her owne kindred and fathers house*, that is, their owne nature and naturall affections, and carnall desires: and then shall Christ our King, and spirituall husband, *take pleasure in us, and rejoice to doe us good.* And this is the chiefe travelling of all, and most acceptable to God, when a man *goeth out of himselfe*, and denieth his owne desires to *obey God*, and to serve *Iesus Christ*.

Thus wee see the matter of his obedience. Now followeth the end.

Which he should after receive for inheritance.

The second particular in his obedience is the *end*, why hee went out of his owne Countrey, to inherit another, that is, the *land of Canaan*, called elsewhere the *Land of Promise*, because God promised it unto him, and to his seed. Now *Abraham* at Gods Commandement, went out of his owne native Countrey into this place, *to inherit it*, and to take possession of it.

But it may be objected, Hee inherited it not: yea, furthermore *Stephen* saith, Acts 7. 4. *God brought him in, but gave him no inheritance in it, no not the breadth of a foot.*

I answer, though *Abraham* did not inherit it *personally* himselfe, yet he may be said to inherit it two wayes:

1. *Sacramentally*, or Mystically:
2. In his *posterity*.

First, *Sacramentally* thus; the land of *Canaan* is to be understood, not onely as a Country of *Asia*, fruitfull and fertill, and plentifull of all good things, wherein the onely *visible Church* was contained till Christs comming. But further, as a Type of the heavenly *Canaan*, where the *triumphant Church* reignes in glory with God. And thus *Abraham* did in his owne *person inherit it*: for he was translated from this world, after his death, into the glory of heaven. And in that respect, the glory of heaven is rather called the bosome of *Abraham*, Luke 16. than of any other the Patriarchs, both for the excellency of *his faith*, as also for that the promise of inheriting the land of *Canaan*, was first of all (*personally*) made to him: which because he enjoyed not, hee was recompenced with the fruition of the *true Canaan*.

From hence, wee learne a notable doctrine; That God in performing of his promises, giveth not oftentimes the very particular thing promised, but *something equivalent*, or proportionable to it, or else better. Thus in the fifth commandement, obedient children are promised by God *long life*, as a reward for *honouring their Parents*. Now when he takes them away in their best age, as he did *Iosiah*, 2 Kin. 22. 20. he giveth them *eternall life*; which is not onely proportionable, but farre exceeding the thing promised: So here, he promiseth *Abraham* the *land of Canaan*; but when it comes to the performance, he gives him a better, even the true *Canaan*, the Kingdome of heaven.

The use hereof, is to teach us wisdome for the true discerning of Gods mercifull performance of his promises: for he performeth them not alwayes one way unto his children: sometime hee giveth the particular thing promised, as unto the children of *Israel*, their deliverance out of Ægypt: unto *Hezekiah*, the restoring of his *health*, and such like. Sometime hee giveth not it, but something which shall be as good, or better unto his children: as when they are in some great *danger*, and crave *deliverance*, or in some necessity, and have promise of *supply*. God oftentimes delivereth them not, but gives them *patience*, and feeling of his favour in such sort, as is many degrees more comfortable unto them. And herein God heareth their prayers, and performeth his promise to them, to their full contentation.

Secondly, *Abraham inherited Canaan in his posterity*. For though God promised it to himselfe, when hee was 75. *yeares old*, Genes. 12. 4. *and to him and to his seed*, Gen. 15. 7. yet neither hee, nor his immediate *seed* enjoyed it, but his *posterity* the Israelites 430. yeares after the promise, as S. *Paul* proveth, Galat. 3. 17. And so *Abraham* inherited it in his posterity, which is a part of him; and they inherited it many hundreth yeares, even untill the comming of *Christ*.

As afore wee learned, that God in the performance of his promises, giveth not alwayes the *thing promised*: so here let us learne that he doth not alwayes performe them to the *same parties*, and yet most truly performeth them. If therefore God doth not to our selves, nor in our times accomplish his promises, or prophecies, we must not be impatient, but waite in patience. For as the Prophet saith, *The vision is yet for*

an appointed time, but at the last it shall breake and not lie: though it tary, waite for it; it shall surely come, and shall not stay, Hab. 2. 3. To this end *David* also most divinely saith, Psal. 97. 11. *Light is sowen for the righteous, and joy for the upright in heart.* See, light and joy belongs unto them: but how? *It is sowen*, that is, it is in hope and *expectation*, and not alwaies in *fruition*. Therefore as the husbandman casts his seed into the earth, and is content to stay almost a full yeare without it, or any profit of it, and yet is patient all that while, because he is sure *it will come*, and bring increase with it: So must we wait patiently on the Lord, and know that whatsoever he hath promised, wee or ours after us, shall be sure to enjoy it. And though *wee doe not*, what great matter is it, *if our children doe?* For, we know, that oftentimes the Father *soweth*, and dieth ere the harvest, and so the sonne *reapeth*. So for Gods great and gracious promises, which are sowen unto the Fathers; if themselves doe not, their children are sure to reape the comfortable harvest of performance. And thus we see how *Abraham inherited the land of Canaan*, which is called the *land of Promise*, because it was so long, and so often promised to so many great *Patriarkes*.

In the second place, it is to bee observed, when God promised this unto *Abraham*: even then when the land of *Canaan* was possessed by many mighty Kings: So that it may be here further doubted, how *Abraham* could take any comfort in this promise, seeing it was at that day held by almost 40. Kings greater and lesse, as wee may see in Iosh. Chap. 10. 11, 12. and further, *The people were many, and strong: the Cities were well walled, and full of huge Gyants*, Numb. 13. 28, 29. Yet for all this, he not onely *beleeves and obeyeth*; but as God promised, so hee *went to it*, and *took possession*, and dyed in this faith, that God would performe his promise, and that his posterity should inherit it all, as afterward indeed they did, even from *Moses* to *Christ*. If it be asked how this could bee: the answer is, That *Abraham* knew that *God* was *King of Kings*, and had the world, and Kingdomes of the world *in his hand* and disposition: and therefore assured himselfe, that hee could bring to passe what he had promised, and make good his word, notwithstanding all such impediments to the contrary. And as he beleeved, it came to passe; his posterity came to it, entred as *conquerors*, upon this gift of God: and by the power of God, so amazed all these Kings and their people, as some submitted, as the *Gibeonites*; and they that did not, were all slaine, and their Countreys conquered, as we may reade at large in the book of *Iosua*: all the stories wherof are briefly comprehended by *David* in few words, where he saith, *Wee have heard with our eares, our fathers have told us, how thou O Lord, drove out the heathen with thy hand, and planted them in: how thou destroyed the people, and made them grow*, Psal. 44. 1, 2.

Out of which, we learne two instructions:

First, that the *change of States*, and alteration of Kingdomes or commonwealths, are in Gods hand: and that he can turne them one way, or other, as it pleaseth him. To this purpose, saith *David*, in the fore-named Psalme, *They inherited not the land by their owne sword, neither did their owne arme save them: but thy right hand, and thy arme, and the light of thy countenance, because thou didst favour them.*

This must teach us to pray earnestly, in our daily prayers, for the good estate of this Kingdome, wherein wee live; and of that worthy Prince and Queene, under whose government we have beene so long, and so liberally blessed. For the welfare and prosperity, the certainty and security of it and her, is not in our policy, might, munition, ships: nor in the strength of our navie, nor in the power of our armour, nor in the chivalry of our people, nor in the wisdome of our Councell (though for all these we are a people *honoured* of our friends, and *feared* of our enemies:) but in the mighty hand of our God, who (as *David* saith) *beareth rule over the kingdomes of the earth, and giveth them to whomsoever he will*, Dan. 4. 22.

Seeing therefore the King of heaven is the *giver* and *establisher*, the *remover* and *changer* of Kingdomes of the earth; let us assure our selves, that the prayers of *Elisha*, are the *Horses and Chariots of Israel*: 2 Kings 13. 14.

And surely, if *Elisha* for his prayer was acknowledged by the King himselfe, to be his father; then doubtlesse, the godly *Ministers*, and such other in our Church, as *pray daily for the peace of our Ierusalem*, are worthy to be accounted good *children* of our Church, and worthy members of our state.

Secondly, here wee learne what is the *ruine of kingdomes*, and overthrow of estates: namely, *sinne* and ungodlinesse. This is most apparant in the present example. For, why did God take this land from the *Canaanites*, and give it to *Abraham* and his seed? the Stories of the old Testament answer, *Nothing but sinne*. In Deuteronomie, *Moses* chargeth the Israelites, that they *doe not after the abhominations of the heathen Canaanites*: For, saith hee, *Because of their abhominable sinnes, God did cast them out before you*, Deut. 18. 9, 12. And why did not God instantly give it to *Abraham* (to *inherit*) after the promise? even because *the wickednesse of these Amorites was not then full*, Gen. 15. 16. that is, their sinnes were not then ripe. For wee must know, that though God be the absolute and *Soveraigne Lord* of all Kingdomes, and may dispose them as he will: yet he rather exerciseth his *Iustice* than his *Power*; and never overturneth any State, but upon cause of their apparant sinfulnesse. Nor can the Amorites or Cananites plead herein any hard measure: for the *same God* deale afterward in the *same Iustice* with his owne people, giving the kingdome of *Iudah* to the *Chaldeans*, and Israel to

Abrahams faith.

the *Assirians*: and the cause is laid downe most memorably in the Story; *When the Israelites sinned against the Lord their God, and walked after the fashions of the heathen, whom the Lord had cast out before them, and did secretly things that were wicked, and made images, and served Idols: and though God warned them by his Prophets, yet would they not obey, but hardened their neckes. And so finally, left all the commandements of God: then the Lord was exceeding wroth with Israel, and cast them also out of his sight*, 2 King. 17. from the seventh verse to the 19. Thus sin is able to overturne kingdomes, be they *Canaanites, Israelites*, or whosoever.

Let this teach us all to looke to our *lives*, and make conscience of all *sin*; especially great and capitall, and *crying sinnes*: for the sinnes of a people are *wormes and Cankers*, eating out the life and strength of a common-wealth. And let our *State and government* learne here to looke to the reformation of our people, especially *for great sinnes*. For open *prophanenesse*, or *uncleannesse*, or *oppressions*, or *injustice*, or *extortions*, or *cruelties*, and exactions; all these, or any of these sinnes, raigning in a State, are able to overturne the best established Kingdome on the earth, and will at last (doe power and policy what they can) *make the land spew out her inhabitants*: and in that meane time (let the wily wits of men, judge as they list) it will prove true, that the sinfull and prophane man is the *worst*, and the godly and conscionable man the *best friend* to a State, and *best subjects* in a Kingdome.

Thus much for the second point in *Abrahams* obedience; namely, the end of it.

The third and last point is the manner of his obedience: which followeth in these words:

And hee went out, not knowing whether hee went.]

The manner of this his leaving his Countrey in mans reason would seeme *strange*; nay, the world will condemne it for plaine *foolishnesse*, for a man to leave a *certainty*, for an *uncertainty*. But it may here bee doubted, how the *Apostle* can here say, that he knew not whether hee went; sering these words are not in the story of the old Testament: doth not that practice allow *tradition* beside Scripture?

I answer first; We refuse no traditions, which are agreeable to the Scripture, and analogy of faith: but such as are agreeable to one of these, wee receive them, though not as *Scripture*.

Secondly, if the Apostles in the new Testament doe adde any thing in any story, which is not in the old, (as S. *Paul* doth the names of the Sorcerers of Ægypt, *Iannes and Iambres*, 2 Tim. 3. 8.) that circumstance by them so added, is to bee holden as *Scripture, and no tradition*; because they having the same spirit of God, which the writers of the old Testament had, have inserted it into the bodie of Scripture: even as the three sentences of the *heathen Poets*, alleaged by Saint *Paul* (Act. 17. 28. 1 Corinthians 15. 33. Titus 1 12.) have now a *divine truth* in them, which they had not before.

But yet will some say, The *Apostles* had these things from the old Testament *by tradition*; seeing they were not written.

I answer: Wee may safely grant it, and yet our cause loseth nothing, though it may bee they had them *by inspiration*, and not by *tradition*, that being as likely, or much more than the other.

Thirdly, but for *this particular*, I answer, that the Apostle had the words, or at least the matter out of the Story in *Genesis*. For thus goe the words; *God said to Abraham. Goe out of thy Countrey, &c. into the land that I will shew thee*: He named none to him, but told him he would shew him *one*. So then *Abraham* went out at Gods appointment; and God knew, but *hee knew not whither hee went*: hee knew well the land hee left, but hee knew not the land hee should have.

But it may bee againe objected, that this is not true: for it appeares, Gen. 12. 5. That *Abraham* with *Sarah* his wife, and all their substance, *departed to goe into the land of Canaan, and to the land of Canaan they came*: therefore hee knew whither hee went; namely, to that land.

I answer: It is true, *he went out* with purpose and assurance, to *inherit a Land promised* him by God, but not named to him. And whereas it is there said, *Hee went out to goe into the land of Canaan*, that is spoken in respect of the *performance* when hee was come thither, not of the first *promise made* him at his departure: or of the time when *Moses* wrote it, not of the time when God spake it to *Abraham*. And that *hee knew not* what land God did meane, untill hee came thither, is plaine in the 7. verse, where it is said, *That when Abraham had passed thorow all the Countrey, and was come to Canaan, then God appeared to him, and said, This Land will I give unto thy seed*: But till then God never named it unto him; and therefore we reade afore, that *he believed and obeyed* upon the generall promise: but now when God did *particularly* specifie and shew what land, hee then shewed his thankfulnesse to God, *and did there build an Altar unto the God that had appeared unto him*.

Thus it is cleare, that *Abraham went out, not knowing whither hee went*. Which being so, it appeares that *Abraham* did that which the world would call, plaine *foolishnesse*. To leave known friends for unknown, *certaine* living for *uncertaine*, is a simple course in mans reason: at least (the world will say) he might first have demanded of God, *what land* that was which hee should have, before hee left that which *hee had*: but *Abraham* makes no such *questions*, moves no such *doubts*: but obeyes with a cheerfull

beyeeth, and goeth out of his certaine dwelling (at Gods calling,) *though he knew not whereto lodge at night*.

This practice of faithfull *Abraham*, hath profitable use;

First, here we learne, that though Gods *commandements* seeme foolish, and unreasonable, yet wee must obey them. Christ saith, *If a man will ever come to the kingdome of heaven, he must be borne againe*, Joh. 3. 3. S. *Paul* saith, *If any man among you seeme to be wise, let him be a foole that he may be wise*, 1 Cor. 3. 18. Christ saith, *If any man will bee my Disciple, hee must deny himselfe and follow me*. Luke 9. 23.

But how can these Commandements be beleeved or done? how can reason *beleeve* them? how can nature *doe* them? So disputed the woman of Samaria with Christ, John 4. 11. when Christ told her, he would give her of the *waters of life*; she replied, *Sir, thou hast nothing to draw with, and the well is deepe: whence then hast thou that water of life?* Thus wee object and reason against God with carnal objections, and weigh Gods commandements in the ballance of reason: Thus God and his Commandements are much abused by us. And this is the cause wee heare and read Gods word, and profit not by it, because wee ponder it in our reason, and allow not follow it no further, than it agreeth with our naturall affections. As a man that will needs stand under a *penthouse*, hath no *water* falling on him, though it should raine never so precious water from heaven: so when the water of life, out of the Word of God, should drop upon our soules, to comfort our consciences, and to wash away our sinnes; we have our devices out of wit, and *distinctions* out of reason, as penthouses to keepe it from us, that it slides away, and never hath any worke in us. But contrariwise, wee must remember *Abraham the Father of our faith*: and when wee heare Gods Word, wee must with him captivate our reason, and subdue our affections to it; measure them by Gods word, and not it by them; and what wee cannot yeeld to in the obedience of reason, wee must obey with the *obedience of faith*: and so shall Gods Word have a gracious and powerfull worke in us.

Secondly, here we must learne, that though wee see *no profit* come by obeying Gods Commandements, yet we must obey them. For what profit could *Abraham* see in leaving a *certaine* living, for an *uncertaintie*? yet hee obeyed and went, upon the bare word of God, building upon it, that *God being his guide*, hee could not go astray. So must we follow God sincerely, and doe his commandements, though no profit seeme can come thereby. But some will say, Shall godly men bee led like blind-fold fooles? shall they refuse all meanes of helpe, by wit and policy? This is the way to make them ridiculous, and *asses* for the wicked world to ride upon.

Ianswer: let godly men use all their *wit*. and looke with all their eyes, in their actions *with men of this world*. But in the obedience of Gods commandements, let them doe as *Abraham* did, *follow Gods calling though it seeme to be to no end*.

In obedience to God, we must doe as *blinde men* doe, who follow their *guides*, though it be thorow woods and rockes, hils, or dales, or dangerous places, regarding nothing, fearing nothing; onely following and trusting to their *guides*, who have eyes for them, though they have none for themselves. So must wee follow Gods calling, and yeeld absolute obedience to his commandements, fearing nothing but trusting to the faithfulnesse of his power, and assuredly beleeving, that he being our *blessed guide*, wee shall not bee misled: thus to doe is true faith.

But alas, how contrary is the practice of the world! Men deale with God, as wee doe with *loose chapmen*, whom we will not trust without a good pawne. So wee will not obey Gods *Commandements*, longer than his religion serves our turne: nor will wee trust and follow God without the pawns and profits of pleasure. Nay wee doe worse: most men esteeme of God no better, nor use him any better than they doe *theeves* in their houses. If a man come into our house, that is given to stealing, wee trust him as long as he is in our sight; but if hee be out of our sight, wee thinke ever hee is stealing: So if men see the meanes of Gods providence, they will take his word, and trust it; but else God must excuse them, they may not trust him further than they see him. And if the *Commandements* of God, sound to their content, and tend to their profit, they will *obey them*: but if not, they will cast them behind their backe; at least, they will make a pause at the matter, and take their owne time. And if Gods wayes seeme pleasant and profitable, they will *walk in them*: or else they will leave them, and walke in their *owne*.

And hence is it, that men in distresses, runne to Wizards, and Wise men: others deale fraudulently, and deceitfully: others worke on the *Sabbath day*: and thus by indirect and unlawfull dealing, they labour to enrich themselves, and to bring their purposes to passe. And why all this? but because Gods commandements doe not sound to their purpose, nor tend to their profit, and therefore they will not obey them.

If these men had been in *Abrahams* case, they would never have gon out, *not knowing whether to goe*: but they would have argued the matter with God, and have thought it good wisdome to pause well, afore they leave a *certainty* for an *uncertainty*. But contrariwise, *Abraham* thought it foolishnesse to reason with God, and therefore performed *absolute obedience*: and for this cause, he and his faith are renowned to this day namely, 3000. yeates after him, and shall bee till the worlds end.

This was the obedience of faith: and this to doe, is to be true subjects to Gods Kingdome. If the *King* call a man from his owne living, to come to himselfe and to the Court; who will not leave what he hath of his owne, and *trust his word*? So who will not leave his own wisdome, and relie on the promise and word of God: and obey his commandements, though there seeme at the first, no profit can come thereby. Thus shall we be sure, both to have sufficient for this world, and shall also be true children of faithfull *Abraham*.

Hitherto of the first example of *Abrahams faith*.

VERSE 9.

By Faith hee abode in the land of promise, as in a strange countrey, as one that dwelt in tents with Isaac and Jacob, heires with him of the same promise.

HEre is the second example of *Abrahams Faith*, and the fifth in order, and is concerning *Abrahams* abiding, or dwelling in that land wherinto God had called him: and this he also did by *faith*. As hee *went out* of his owne countrey, and came into *Canaan*, by the power and leading of his *faith*, so by the same *faith* he *abode* and dwelt *in the same land*.

The parts are two:

1. The *Action* of *Abrahams faith*, in the 9. ver.
2. The *Reason* of that this so doing, in the 10.

The *Action* in the 9. verse is spoken of two wayes:

1. It is *laid downe* to *be his abiding in the land of promise*.
2. It is *amplified* by two circumstances:
   1. The *manner how* he dwelt there, in two points:
      1. As a stranger, or *in a strange countrey*.
      2. *As one that dwelt in tents*, and not in houses.
   2. The persons with whom: *with Isaac, and Jacob, Heires with him of the same promise*.

The first point in order, is his dwelling in the land of Canaan (called here the land of Promise.)

By faith he abode in the land of Promise.

Canaan is now called the *land of Promise*, because it was promised in the verse afore-going, as we then heard: so that the meaning is, *he abode in that land*, which was promised him, when he came out of his own countrey. Which countrey *Abraham* knew not by name, when he left his own, nor till he came thither: but then God told him, *This is the land I will give thee and thy seed*, Gen. 12.7. In this land thus promised, *Abraham* dwelt and remained the rest of his life, which was an hundreth yeares.

In this action of *Abraham*, are three particular points:

1. He *dwelt* in Canaan.
2. That Canaan was the *land of Promise*.
3. He dwelt there *by faith*.

For the first: Concerning *Abrahams* dwelling in Canaan, divers questions may bee moved;

First, how it is true, that he abode or dwelt there? Seeing it is apparant in the Story, hee *dwelt in Egypt*, Gen. 12.10. *and in Gerar*, Gen. 20.1.

Answer: The meaning is not, that he stied there every day of his life; but that he lived and died there, and made it the place of his residence and ordinary habitation, whereunto hee alwayes resorted againe, if any occasion drew him abroad.

And further, he went not into *Egypt*, but upon such speciall cause, as could not otherwise be helped, as upon a famine or such like, Genes. 12.10. *then there came a famine in the land, therefore Abraham went downe into Egypt to sojourne there*. Where it appeares: first, that the cause was extraordinary: secondly, that he went not to make any dwelling, but to sojourne there for a time, and then to repaire home againe.

Where we learne, that as a man is not to depart out of that land, where God hath appointed him to dwell, but upon good and sufficient causes: so when those causes cease, which drew him out, hee is not to stay longer from home; but to repaire againe to the place of his ordinary dwelling. God would have a man dwell at home: and it is levitie, and a token of an unconstant minde, and a running head, for a man to desire to be alwayes abroad.

Birds flie abroad, but so as they may come to their nests at night: so men should endevour, as much as may be, to take few occasions of being from their dwellings: and when they needs must, to let it bee for as short a time as may bee. For as it is a signe of a light woman, Prov. 7.11. *Her feet cannot abide in her house*: so is it of an unstaied man, upon every occasion to be carried from home.

Wee must therefore follow holy *Abraham*, who is here commended for abiding or dwelling in the Countrey, which God had given him.

Againe,

Againe, this practice of *Abrahams faith*, condemnes the *wandring beggers* to bee an unfaithfull and ungracious generation. Our Land (by the abuse of our peace and plenty) is full of such. Aske them where they *dwell*: their answer is, They have *small dwelling*; but looke into the matter, and they have the largest dwelling of all: for they dwell every where, and all abroad; they count it bondage to be tied to one Town, or dwell in one parish, and thinke it freedome and libertie to *dwell everie where*. These are Caterpillers of a Common-wealth, and the greatest robbers of the poore that are. Common Theeves steale from rich men: but these steale from the poore; they get that from men, which the true poore should have. No good comes to Church nor Common-wealth by these men, but much hurt to both. For, a finger cut off from his place, is of no use: so, a man living out of his calling, and out of his place, is of no use in the bodie politike.

Happy will it be with our *Church and State*, when we have such lawes, and such execution of them, as that this disorder may be reformed, and every man confined to his owne dwelling, and none suffered to live in our Kingdome, who is not of some Parish: for let us be allured, so many wandring beggers, so many blemishes in our government.

Thirdly, *Abrahams dwelling in this Land* (being a fruit of his *faith*) teacheth us, it is no good token, but an ill signe for a man to be uncertaine in his dwelling. It is the fashion of many men, if they travell, they never lodge at one place twice: and for their dwelling, it is not certaine; but now in the *North*, now in the *South*: now in this parish, now in that: now in this jurisdiction, now in another: Sometime in the Citie, sometime in the Countrie. Who be these? But either such as be in debt, and purpose to deale ill with their Creditors; or that are malefactors, and hereby labour to avoid the censure of Authoritie: or elte they be Papists, which by this meanes labour to lurke unseene, and to escape the law; as many of them doe, either by shipping out of one Parish, Diocesse, Countrie, or Province into another, and so avoiding the authoritie of all: or elte, by lurking in great Cities, and so lying as *Sojourners*, and not as *Parishioners*, unseene or unmarked in so great multitudes. Let our authoritie take the more carefull notice of such men, the more craftily they labour to creepe from under it: and let such men know, they discover themselves the more by this practise, to be *unfaithfull* either to God, or Men, or both; seeing that God here commends *Abraham* for dwelling or staying in that place, which God had appointed him. And so much for this question.

Againe, it may here be demanded: How *Abraham* might lawfully *dwell in Canaan*, seeing it was then Idolatrous. It may seeme, that therefore it is not unlawfull for men to dwell in Popish or Idolatrous Countries.

Answer: *Abraham* did not so upon any private motion, nor for any worldly cause, but upon speciall warrant and calling from God: otherwise his so doing, had not beene justifiable: therefore that practice of his cannot be a warrant for any to doe the like, without the like cause and calling.

But how could *Abraham* be preserved from the contagion of Idolaters, living amongst them? Answer;

First, God that called him thither, did there preserve him. Againe, *Abraham* lived in the Countrey, but conversed not with the people at all, but in some necessary and civil affaires: and by this meanes escaped the danger of infection.

Where we may learne, that if any man would live in such places, without hurt to their conscience, let them first be sure that they have a calling and warrant from God, to live in those Countries. Secondly, let them converse with Idolaters warily and sparingly; and so that they preserve themselves from the occasions of evill, as *Abraham* did, who abode in an Idolatrous Country; and so, though not without danger, yet without hurt to his religion. Thus we see *Abraham dwelt in the land of Canaan*.

Now secondly, this Land is called the *Land of Promise*: that is, the Land formerly promised him by God, when he called him out of his owne Countrey. And it is likely that the Apostle doth not here first of all call it so, but that it was knowne generally among the Patriarks by that name: and that *Abraham* himselfe did first of all so call it; who when he looked upon it, and considered the fruitfulnesse and excellencie of it, did evermore remember and call to minde, *this land is promised to me*, this is mine by promise. And herein he rested and satisfied himselfe, though he had not the possession of it.

Here we may see the excellency of true faith: which depends upon the *promises* of God, though they be unperformed. A Land *of promise* contents *Abraham*, he leaves *the possession* to his posteritie. It is hard to finde such faith in the world: It is land in possession which we looke for: a Land of promise cannot content us: but let us labour to practise faith, and to take comfort in the promises of God, and leave the performance to Gods appointed time.

Thirdly, he dwelt in this land *by faith*. And no marvell: for had it not beene by faith, he would never have dwelt there, where he had not so much as a roome for his Tent to stand in, but he must *borrow* it; nor to burie his dead, but he must *buy* it. This was against reason: yet *by faith he dwelt there*, as afore *by faith he left his owne*, which was also against reason. Where still the power of faith is magnified to be such, as is will carrie a man over all impediments of obedience, and will give him victory not against

gainst one, but against all objections; and power to performe not one, but many things contrary to carnall wisdome.

We must here learne to examine, whether we have a true and sound *faith* or no. If wee have, then we must not doe some one or few actions *in faith*, or *die in faith*, but we must live by faith, the whole course of our lives. *We must walke by faith, and not by sight*, saith the Apostle, 2 Corinth. 5. 7. So saith he of himselfe, Galat. 2. 20. *I live by the faith in the Sonne of God*: he saith not, *he hopes to die in that faith*, but *he lives by it*. And in the former place hee saith not, we must *set a step* or two, but we must *walke by faith*, which argueth a continued action: and therefore it is that Saint *Peter* saith, Gods children *are kept by the power of God, through faith unto salvation*, 1 Peter, 1. 5. In which words two things are spoken of faith: the first is affirmed; namely, that *faith* preserveth a man to salvation through all hindrances, either of inward temptations, or outward crosses, which the devill or the world can lay in his way. This *preservation* is one of the greatest workes in the world, and therefore it is worthily ascribed to God: the power of God preserveth us, but *through faith*. The second is implyed; that therefore we must labour *to keepe that faith* evermore with us, *which must keepe us*, and to cherish and preserve that that must *preserve us to salvation*. *David* was an excellent practitioner hereof: no man was more tried and tossed than he, *yet he ever drew neere unto God*, Psal. 73. 28. Indeed sometime hee said, *all men were liars, but that was in his feare*, Psal. 116. 11. And againe, *I am cast out of thy sight, but that was in his haste*, Psal. 31. 22. that is, when the force of some passion, or the violence of some temptations did carrie him headlong: but otherwise he ever *lived the life of faith*.

So must we not thinke to live in sensuality, and die in faith: but to live by faith in all our actions, from one day to another, meditating daily on Gods promises, and beleeving them, and relying on them, and applying the generals to our owne selves, and practising faith by making conscience of sinne, and inuring our selves to patience and long-suffering. Thus doing, we shall be children of faithfull *Abraham*, who first *by faith* left his owne Country, and then *by faith* also dwelt still in the land of Canaan. And thus much for the *action of his faith*, *He abode in the Land of Promise*.

Now follow the circumstances of the action, which are two: 1. The *manner* how: 2. The *Persons* with whom.

The manner is laid downe in two points:

1. As a stranger.
2. As one that dwelt in tents.

The first point, for the manner, is laid downe in these words:

As in a strange Country.]

The meaning is: he esteemed it a *strange* Countrey to him, and accounted himselfe a *stranger* in it. Against which it may be objected, that he was familiarly acquainted with *Mamre, Aner, and Eshcol*, three great and mighty men of that Country: that hee and they were confederates together, Gen. 14. 13. therefore it seemes he lived not like a stranger in the Countrey.

Some answer, that these three were not Canaanits, but neere a-kinne to *Abraham*, and had other names: but the Text is plain in that place, *that Mamre was an Amorite*, and the other two were his brethren. Therefore the answer is, that in all likelihood they three were *Proselytes*, and that by *Abrahams* godly perswasions they had renounced Idolatry, and were come to the knowledge of the true God; and that they joyned with *Abraham* in the worship of the true God: and so were his converts: whereupon *Abraham* (as he might lawfully) conversed with them as his familiar friends. And hereof there are two inducements:

First, it is said, Gen. 14. 13. that *they were confederates with Abraham*: and it appeared to be by their deeds; for they joyned their powers, and assisted him in the warre against the Kings, (Gen. 14. 24.)

Secondly, it is said, Gen 14. 13. *That Abraham dwelt on the Land of Mamre*: hee was his Tenant or Farmour. Now, it is more than likely, *Abraham* would not have so farre beene beholden to them, but that they were true Christians, and of his owne religion.

Therefore this hinders not, but he might be a stranger notwithstanding, unto the body of the people; and that it is true that *Abraham* saith of himselfe to some of them, Gen. 23. 4. *I am a stranger and a Sojourner amongst you*.

But it may then bee demanded, Why did *Abraham* live amongst them *as a stranger*, and in that land as a Sojourner?

I answer: the reasons were divers: First, he had title given to that Land, but no possession; he therefore contented himselfe with that that God gave him, and challenged not any possession all the dayes of his life, but bought or borrowed of *Mamre* the place where hee lived and dwelt, (Gen. 14. 13.) and of the Hittites a place of buriall, Gen. 23. 3, &c.

This may teach all men not to be too hastie, in seeking for that, that it may be is their right: let not men prescribe their owne times, nor be their owne carvers, but leave their affaires to Gods disposing, and enter no further than they see God goeth afore them: *Abraham must be a stranger in his owne land*; and thou sometime must be content for a time to bee a *stranger* to that which is thine owne.

Secondly, they were all of them for the most part heathen *Idolaters*, amongst whom *Abraham* would not converse, but as sparingly as might be. Now if *Abraham* would be *a stranger* in his owne Country, rather than live familiarly with Idolaters; It shewes how little faith, and lesse conscience they have, who can be con-

tent to live in the middest of Idolaters, where they have nothing to do, and can converse with them in all familiarity, without any scruple of conscience. *Abraham* made himselfe a stranger *at home* to avoid Idolatrie; but they will make themselves at home in *a strange Country*, to intangle themselves in Idolatrie: these men will hardly prove the children of *Abraham*.

These reasons *Abraham* himselfe had in this his so doing.

There is a third, a more spirituall, or mysticall reason; and that reason God had in making *Abraham* live in Canaan *as a stranger*; namely, to teach all Christian men their duty to the worlds end.

Abraham is the Father of the faithfull, Rom. 4. 11. And this is our honour, to be the children of *Abraham*, wee must therefore follow our Father *in his faith*, and in the practice of it: we must live in this world as Pilgrims and Strangers, even in the middest of all our peace and prosperitie, of all our libertie, riches, lands, and possessions; yea, of all our worldly friends and acquaintance. If it seeme strange how this can be: I answer, the practice of it consists in six actions:

First, wee must not bathe our selves in the pleasures of this world. *Pilgrims* take but little delight in their journies, because they thinke themselves not at home. This is S. *Peters* argument: *Dearely beloved, as strangers and pilgrims abstaine from fleshly lusts which fight against the soule*, 1 Pet. 2. 11. For too much delight in fleshly pleasures, smothers the grace of God in us, and lets loose all sinnes, and gives life unto all corruptions.

Secondly, we must *use this world as though we used it not*: that is, even the necessary comforts and delights thereof; they be the very words of the Apostle, 1 Cor. 7. 31. For so the *Pilgrim*, when hee passeth thorow a strange Countrie, hath not his minde troubled with looking or thinking on the goods and commodities of that Country where he is; but using as much thereof, as is necessary for him, all his thoughts are on his owne Country. So should we, when we are in our best estates, in our greatest jollitie, in the midst of our wealth and abundance of pleasures, cast our minds from them, and have our thoughts even then conversing in heaven, where is the place of our abode. This is likewise the Apostles exhortation, Philip. 3. 20. *Worldly men make their belly their god*: that is, drowne themselves in carnall pleasures, so far, as they forget any other God, any other heaven. But we must not doe so: *our conversation must be in heaven*, from whence we looke for our Saviour Jesus Christ.

Thirdly, we must have a serious care and endevour to please God: for *all the earth is but*, and we are but sojourners in his sight: therefore as the Pilgrim is carefull to please the Lord of the Countrey, by whose leave he travels thorow it: so must we be to please the Lord; seeing as God saith, Levit. 25. 23. *The Land is his, and we are but strangers and sojourners with him*.

And hereunto adde a fourth, which is neere a-kinne unto it: We must cast all our care on God, seeing that hee is the Lord of the earth, and wee are but Pilgrims and Sojourners. *David* saith, Psal. 94. 1. *The earth is the Lords and all that therein is*. The same *David* confesseth, Psalm. 39. 12. *Heare my prayer, O Lord, and a sojourner as all his Fathers were*, and thereupon desireth God *to take his part, to harken to his cry, and not to keepe silence at his teares*: as though he had said, inasmuch as I sojourn with thee, thou art to heare my complaint. For as a Sojourner cares not looke for nothing, but depends on them for all things with whom he sojourners, so must we *cast all our care on God: for he careth for us*, he is our Landlord, we are his Farmours and Tenants, *we hold the earth from him*, by no lease of yeares, but at his will, and it is lent us: let us therefore but have care to please this our Landlord, and care for nothing.

Fifthly, we must give continuall thanks and praise to God for his good blessings we receive in this world: for all are his, and wee are but strangers. Thus did all Gods Saints in old time; *Iacob, He was lesse than the least of Gods mercies*. But especially there is one memorable example of *David*, and the Church in his dayes, 1 Chron. 29. 13, 14, 15, 16. When hee had prepared abundantly for the building of the Temple, hee prostrated himselfe before God, and in his owne name and the peoples said thus; *Riches and honour come of thee, therefore our God, wee thanke thee, and praise thy glorious name. But who am I, and what is my people, that we should offer unto thee? for all is thine, and of thine owne have we given thee: for we are strangers before thee, and sojourners, as all our Fathers were*. Thankfulnesse beseemes all men, especially *strangers*. Therefore as Pilgrims doe thankfully accept the favours they shew them in a strange Country; so must we, all the blessings God gives us in this world, where we are but strangers.

Sixthly and lastly, we must hasten to the kingdome, as a Pilgrim doth to his journeyes end, or to his owne Country: and till he can, is alwayes thinking of it, and sighing after it: so must we (who *are not dwellers but sojourners* in these houses of clay) long after heaven, and as S. *Paul* saith, he did *covet to remove from hence, and to dwell with the Lord*. Strangers are not to take such pleasure in forren Countries, as to forget their owne. So Christians must not bee so in love with this world, as to forget or neglect the world to come. If they doe, they are unworthy of it, and shew themselves no strangers, as *Abraham* here was; but *men of this world, who have their portion in this life*.

In performing these six actions, men shew themselves strangers in this world. And thus must we doe, even in the midst of all worldly

Abrahams faith.

prosperitie, if we looke ever to enjoy the glory of a better: And thus doing, we shall be children of faithfull *Abraham*, who *dwelt in the land of Canaan, as in a strange Countrey.*

As one that dwelt in tents.

The second point for the manner, how *Abraham dwelt in Canaan*, is, that he built himselfe no houses, nor made Orchyards or Gardens, but *dwelt in tents* or tabernacles; which were such houses as now are used in warre, and are yet called by the same name, *Tents*, or Pavilions: whose matter is not wood, nor stone, but cloth, stuffe, or skinnes; and are easily reared and soone taken downe: and when a man departeth, he may carrie his house with him. That *Abraham* did thus, appeares in the Stories written of him. *He came to Bethel, and there pitched his tent*, Gen. 12. 8. and Gen. 13. 18. *he removed his tent*: and 18. 1. God appeared unto him, *as he sate in the tent doore*: and 18. 9. being asked where *Sarah* was, he answered *shee is within the tent*: and these tents are called *his place*, Genes. 18. 33. and his *house*, 24. 2. Out of all which places it is plaine, that he *dwelt in tents*, and that not onely at his first comming, when he had not time to build him a house, but even all the dayes of his life after his comming into the land of Canaan.

But why did *Abraham* dwell in tents, and not in houses? was it because then there were no houses? not so: For there were cities built even afore the flood, Gen. 4. 17. *Cain* built a Citie: no marvell therefore if there were many after, as *Sodome and all her sisters*. And though it appeares not they digged into the earth for naturall stone, yet had they *Bricke*, which they made themselves, Genes. 11. 3. and surely the world, which built the huge tower of *Babel*, Gen. 11. would not sticke to build themselves houses. Nor can it be said, that those cities, Sodome, Gomortha, and the rest were nothing but a multitude of tents together. For we read, Gen. 19. 3. that *Lot dwelling in Sodome, received two Angels into his house*: and the 4. verse, that *the Sodomites came and invironed his house round about to take them*, thinking they had beene men: and when *Lot* refused to deliver them, that *they pressed sore upon the house to have broken up the doore*: but all this might have bin spared, if it had beene nothing but a tent, which a child may cut in peeces with a knife. It is manifest then, that there were houses in those dayes. Why then did *Abraham* build none? was it because hee was poore and could not? Not so: for contrariwise, Gen. 12. 5. *He carried with him from his owne Country, all the substance he possessed*. And what that was, is particularized, Gen. 13. 2. *He was very rich in cattell, in silver, in gold*. His riches were both great and of the best. So then he could, but would not. But why would he not? Was it upon a proud humour, or in a conceited singularitie, because he would not be like other men, but have a singular way of his owne? No: *Abraham* was none of those, who allow nothing, but that is done of themselves; and who thinke nothing good, if it be ordinary: for he was an holy man, and famous for his faith. So then none of these were the reasons of this his so doing.

The reasons then why *Abraham*, and other holy Patriarches, used *to dwell in tents*, and not to build them houses, were of two sorts, *Civil*, and *Holy*.

The Civil or Politike respect that they had was this;

They holding themselves Gods servants, did depend on his word; and therefore did submit themselves to goe up and downe the world, whithersoever God did call them. Being then to remove every day (they knew not when nor whither) it was therefore both the fittest, and cheapest, to *dwell in tents*, which were soon pitched up, and soone taken downe. Neither need it seeme strange that they could live for cold, in those poore thin tents all the yeare long: for the country and climate there was alwaies temperate enough for cold: and rather inclining to too much heat.

The holy or religious respect was this: They held themselves but *strangers upon earth*, and therefore would not build themselves cities or houses; as looking or caring to live upon earth: but *dwelled in tents*, as seeming desirous to remove from the earth to heaven: the sooner the better. And this did the Fathers of the old Testament: not that they thought it unlawfull to build cities, or dwell in houses; but that they might testifie their religion, and expectation of another world, in the midst of that profane age wherein they lived; where in there were almost none, that either regarded, remembred, or acknowledged a world to come.

And this was not the particular, or singular deed of *Abraham* alone. All holy men in those dayes, lived in tents, Gen. 9. 21. It is cleare that *Noah* dwelt in tents, though then he was King of all the world. And so did *Lot* also long as he lived with *Abraham*: Genes. 13. 5. *Lot had sheepe, and cattell, and tents*. And thus they did, because (as the Apostle saith) *they had here no enduring citie, but they sought for one to come*, Hebr. 13. 14. And they thought, they ever heard that voice sounding in their eares, Micah. 2. 10. *Arise and depart, for this is not your rest*.

Contrariwise, the wicked of the world, because they set their rests in this world, and cared for no other: they began presently to build them houses, nay cities, (as *Cain* did even in the beginning) Gen. 4. 17. And the Sodomites had a citie even walled (as is likely,) *for Lot was sitting in the gate of Sodome, when the two Angels came to him*, Gen. 19. 1, 2. And the Canaanites *had cities walled* exceeding high: (Numb. 13.) But wee finde not, that ever Gods children build them cities, untill they came to have a setled Church of their owne. But contrariwise, it is worth observing, that God promiseth

seth his people, that *they shall come and dwell in cities which they have not*: namely, which were built by worldly men to their hand. And thus we see the reasons why *Abraham* dwelt in tents. Now let us see the use of it.

First, here we learne *frugalitie*, our of the civil use of their tents: that is, to use the blessings and comforts of this life, as soberly, and sparingly as may be: as to bestow as little cost as may be of our selves, in such things as *perish in the using*: namely, meat, drinke, apparell, and houses. For what is spent herein, is spent onely on our selves: and being spent, is gone: therefore the lesse, the better: alwaies provided there be a discreet care had of our healths, and of the credit of the places we hold: and of our inabling to the duties of our calling. Which being sufficiently provided for, it is a Christian frugalitie to spare, what further may be spared: and he hath the lesse to answer for, who spendeth the least in superfluities.

Againe, here we are taught *contentation* in the state which God hath appointed us, and not to strive too fast to climbe to wealth. These holy men can bee content to *dwell in tents*, and tabernacles, though they might have compassed much more: for they were great and mighty men. *Abraham* had 318. men, able to beare a sword, in his house daily: and with them and a little more helpe, he overthrew divers Kings, and rescued *Lot*, Gen. 14. 14. He that durst encounter, and did overcome such an hoste: how many inhabitants of the country, could he have beat out of their houses? And how many tenants could hee have put out of their livings? And how much of that country could he have inclosed to himselfe? Surely, even as much and as many as he had pleased. Yet doth he no such thing: but contrariwise, considering himselfe to be but a tenant under God, he is content to let everie man sit quietly by him, and himselfe *to dwell in tents*; rather than to incroach one foot further than God bade him, though hee had beene able.

This checketh the pride, or covetousnesse, or ambition, or all, of such as *joyne house to house, Land to Land*, Lordshippe unto Lordshippe, Towne to Towne; and care not how many mens houses they pull downe to build one of their owne: nor how many men want land and living, so they have their parkes, and pastures, gardens, and orchyards, and all other delights they can devise. These are so farre from *Abrahams* minde, who desired onely so much land, as his tent might stand on, and might feed his cattell; as they can inclose and make severall to themselves, that which in common should bee the living of many soules. But what can befall such men? but that that *Esay* prophesieth unto them, Esa. 5. 8. *Woe bee unto them that joyne house to house, and land to land, till there bee no place left for the poore to dwell in.*

Thirdly, in that *Abraham* lived thus, as ready ever to depart into any other country, when God would call him: It shewes that true *faith* doth never look backe, either in the greatnesse or length of time, but submitteth it selfe wholly to his will, being resolved and content to suffer all trials, how great soever, and how many soever God pleaseth to lay upon a man. Reason would have said, I have left one country at Gods Word: if I must leave another, then I shall never know an end, nor have any thing certaine to trust to. But *faith* saith, As I have left one country at Gods calling, so upon his word I will leave them every more. For God hath as good reason to bid me the second time, as the first: and his love cannot faile me: he may still trie me, but can never leave me. Thus spake *Abrahams* faith. And not he alone: for *Iob*, though hee crie out of the violence of his temptation, *The arrowes of the Almightie are in me, and the venome thereof doth drinke up my spirits, and the terrours of God do fight against me*, Chap. 6. 4. yet when faith comes to play his part, hee then protesteth, that *though God kill him, yet he will trust in him, and he shall be his salvation*, Chap. 13. 15. See *Abrahams* faith will lead him from countrie to countrie: and *Iobs* will carrie him thorow life and death. And noble *David* is not behinde for his part: for he will lose his kingdome, if God will have it so: 2 Sam. 15. 26. *If (faith David) God say I have no delight in thee; loe here I am, let him do to me* (not what I in my reason could with, but) *what seemeth good in his eyes*. Behold now in these holy men, the practice and obedience of true faith. It prescribes not God the measure how long, or how farre he shall afflict us: but makes a man resigne up himselfe wholly, his causes, his livings, his countrey, his kingdome, his life and all, to bee at Gods disposing. Hee that can doe thus may have joy in himselfe, as being assuredly one of the children of faithfull *Abraham*.

Fourthly, in that *Abraham* in a strange countrey will not build him an house, but dwel in tents which daily are removeable; Here may fitch men learne, as are travellers, or factors, or sojourners in forren countries, not to shuffle themselves too hastily into societie and familiaritie with the people of those countries where they sojourne. *Abraham* will not build him a house in a strange countrie, but will dwel in tents, that so he may the easier remove: even so, let no man fix and fasten himselfe too hastily in a strange countrey, but live so, as he may easily remove, when hee seeth good cause.

Fifthly, *Abraham* who in his owne country (it is likely) had his house, in a strange country will have none, but will dwell *in tents*. His practice must teach us, even so, not to build us houses in this world, where we are strangers, but to set our *tent* here, and to looke for our *house in heaven*. *Literally* wee are not bound to doe as *Abraham* did, but *mystically* we must doe it: the

the state of our bodies here, is but a tent or a tabernacle; the state of our soules in heaven, is a *strong house*. Wee must therefore say with the Apostle, 2 Cor. 5. 1,2. *We are willing that this earthly tabernacle were destroyed, and desire to be clothed with our house which is from heaven.* Carnall and worldly men build their house in this world: that is, have all their care for their body: but if we follow our father *Abraham*, and esteeme our life, and bodies, but as tabernacles presently to be removed, and build our houses in heaven, then walke wee here in the steps of his faith, after this life shall attaine his reward.

For the ending and knitting up of this point, it may bee asked, How this can bee any such commendation to him, seeing that wicked men have used to dwell in tents?

I answer: never any of them, but in two cases: first in time of warre, where armies lying abroad in the fields, or in the siege of cities, must needs lie in tents; and so doe all men Christian or Heathen to this day: or secondly, such as kept sheepe did for their cattels sake lie abroad in tents; as it is recorded of *Iabal*, one of *Cains* posteritie, Gen. 4. 20. that he was the *father of all them that dwell in tents, and such as have cattell.* In which words, observe how their dwelling in tents, and having cattell are put together: And so the *Arabians*, great keepers of cattell, doe in *Arabia* (being a hot country) to this day. So that it is cleare, the wicked dwelt in tents, either for *necessitie* sake in the war, or else for *profit* sake with their cattell, but that for no such cause, but for their owne sakes: and because they esteemed themselves *strangers in the world*, it was never found that any ungodly man *dwelt in tents* all his life: but that it was alwaies a practice of holy and faithfull men, untill they came to have a settled Church and state of their owne.

And thus much for the manner how *Abraham* dwelt in Canaan: 1. as a stranger: 2. dwelling in tents.

Now follow the Persons with whom.

With Isaac and Iacob, heires with him of the same promise.]

The second Circumstance is the Persons with whom: they were *Isaac and Iacob*: his sonne and his grandchild. But it may first of all be asked, to what clause is this referred, whether to *Abrahams* dwelling in Canaan, or to his being there a *stranger*, or to his *dwelling* there in tents. The answer is; to them all three: Hee *dwelt there with them*, he was a *stranger with them*, he dwelt in tents *with them*, and they with him. Now the meaning is not, that they dwelt together with *Abraham* in the same tents, at the same time, (for *Isaac* was not borne till *Abraham* was an hundred yeares old, and *Iacob* was but yong when *Abraham* died:) But that the same promise made to *Abraham*, God renewed after to them, first to *Isaac*, and then to *Iacob*: which they also beleeved as *Abraham* did, and by the power of that faith were content to dwell in tents, as strangers, as he had done before them.

But why doth he name none but *Isaac* and *Iacob*? did no other dwell in tents, and thinke themselves strangers, but they? yes, many other: but these two are named above any other, both for that they were next *Abraham* in *time*, and in *bloud*, and in *faith* also: for their faith was so excellent, as God is called *the God of these three men*, more specially than of any other in the world: but in and under these two, are all other understood, which embracing the same promise, did therefore as strangers dwell in tents.

From hence wee learne divers excellent instructions:

First, see here a notable worke of faith; I meane of true faith in the promises of eternall life: namely, that it conformeth the beleevers one to another, both in the inward disposition of heart, and outward conversation of life. God hath made this promise, That *he so loved the world, that hee gave his onely begotten sonne, that whosoever beleeveth in him should not perish, but have life everlasting.* Now as this promise is one, so is the faith that apprehends it; and this faith being one, conformeth all that have it, and makes them like one to another in the obedience of Gods Commandements. Thirdly, that that the Holy Ghost saith, Act. 4. 32. *The beleevers were all of one heart, and one soule*: and that not one of them, but the *whole multitude of them that beleeved.* And *Esay* prophesieth, that in the Kingdome of Christ shall be such uniformitie and peace, as that though men in their natures be as contrary one to another, as *sheepe and wolves, lyons and kids, young children and serpents*: yet by grace and faith in Christ, they are changed, and all conformed one to another, so as they shall live, and consent together in the unitie of one obedience: Esa. 11. 6, 7.

The Booke of the Psalmes was penned by *David, Asaph, Moses*, and others, and in severall ages and states of the Church, and were appointed to bee sung then, for the present state of the Church in those dayes. It may therefore be demanded: Why then doe we sing them now in our Churches? The answer is: The Church in all ages consists of a number of beleevers, and the *faith* is alwayes one, and makes all that apprehend Gods promises to bee alike to one another in grace, in meditations, in dispositions, in affections, in desires, in spirituall wants, in the feeling and use of afflictions, in course and conversation of life, and in performance of duties to God and man: and therefore the same *Psalmes, Prayers*, and *Meditations*, are now as fit for the Church in these dayes, and are said and sung with the same use and profit, as to the Church in those dayes when they were first made.

This doctrine hath profitable use:

First,

First, if this bee so, here is confuted the opinion and practice of many; who when they are taught, they ought to doe this or this, after the examples of holy men in times past: They answer, they were great and glorious men: they may not thinke to bee like them; and their examples are too high: they may admire them, but not follow them. For example, when they are exhorted to walke with God, as *Henoch* did, Gen. 5. 24. to refuse the world for Christ, as *Moses* did, Exod. 2. 10. to spare our enemie being in our power, as *David* did, 1 Sam. 24. 5, 6, 7. In Magistracy to be able to say, *Whose Oxe or Asse have I taken, or whom have I done wrong to?* as *Samuel* said, 1 Sam. 12. 3. In the Ministery, to follow the zeale, the patience, and the diligence of the holy Ministers of God in old time; they then answer: that they dare not looke at them, and that they may not thinke to bee like them. But lee these men know, that if they have the same *faith*, they have the same *conscience*; and that as *Isaac* and *Iacob*, though they had not the same measure of faith, that *Abraham* had, yet having the same faith, were therefore willing to *dwell in tents*, as hee had done. So, if wee have the same *faith* that our fathers in times past had; then howsoever wee cannot match them in holinesse, and in vertues, yet wee must seriously labour to be like unto them, and must also practise the same vertues, which they did: for if wee bee *heires with them of the same promise*, then must wee bee practisers with them in the same obedience.

Secondly, this checketh a great and common prophanenesse, which now raigneth amongst us. We all professe religion: yet come to the practice of religion, the hearing of the word, receiving the holy Sacrament, or prayer, or abstaining from foule and common sinnes; let a man bee in any of these more forward than others, then some are so prophane, as they sticke not to deride and reproach them. But is this to be *heires of one and the same promise?* Let such men therefore know, that we in this age of the Church, are bound to conforme our selves to the holy lives of the Fathers of the old Church, or else wee have not the same faith that they had. Therefore our duty is to strive, and by all meanes we can, to endevour who should come neerest to their faith, to their zeale, and to their obedience. And if any doe it more than wee doe, wee should rather honour than reproach him.

In the next place, observe here the power of a great mans example, how forcible it is; especially to them of the same kindred. *Abraham* a grand-Patriarch, a man of honour, hee is contented to *dwell in tents*, like a *stranger* in that land which was promised him to be his owne. *Isaac* his sonne followeth him, and doth so also. *Iacob* his grand-childe comes after, and hee walketh in both their steps. Let this teach all superiours (be they Parents, Magistrates, or Ministers) to looke to their wayes: for the higher they be, the more are they followed either in good or evill. Wee see in Courts, what Princes doe, they are imitated; and any fashion they take up or put in practice (bee it never so strange) is followed of all men. And here we see, if *Abraham* will dwell in no house, but *in tents*, *Isaac* and *Iacob* will doe so after him.

Thirdly, observe how these three holy men are called *heires of the Promise*: and they are so called in regard of God. Who as hee made the promise to *Abraham*, so he renewed it to them both severally; and withall gave them grace to apprehend it, and to shew the obedience of their faith, as *Abraham* did.

But it is very notable, that they are not called *heires of the Land, but of the Promise*; for they enjoyed not the land, but the promise, and their seed did afterwards enjoy the land it selfe. Wherein appeares the excellency of their faith: For they who thus blessedly beleeved, and thus patiently and constantly obeyed God in all duties of holy obedience, having but *bare promises*, how excellent and eminent would their faith and obedience have beene, had they beene partakers of the blessings *themselves*? And here also must wee learne our duties. For in greater matters than the land of Canaan, we enjoy the things, whereas they had but the *promises*: as namely, the *incarnation* of the *Messias*, and the calling of the *Gentils*: these two great and grand mercies, were looked for by them, but enjoyed by us; they had the promises, but wee the performance. Therefore if our obedience, and patience, and other vertues, be behind theirs, our condemnation must needs bee so much the deeper.

Much more is to be said of *Isaacs* and *Iacobs* faith: but they have severall examples for themselves.

It followeth,

For he looked for a City having a foundation, whose maker and builder is God.]

Thus we see the fact of *Abrahams faith*: now followeth the *reason* that moved him to live in the land of Canaan, as a stranger, and in tents. And the reason is, because *he looked for a City, &c.* that is, for everlasting life in heaven. This is the substance of the reason; and then that life everlasting is further described in divers particulars: so that these two things are contained in this verse;

1. Generally the state of the reason, shewing the heighth and eminency of *Abrahams faith*: *hee looked for everlasting life.*
2. A particular description of that life eternall.

In the generall state of the reason, many worthy points are to be considered:

First, in the very contextion, and framing of the reason, observe how *Abraham* therefore liveth as a *stranger*, patiently in that countrey which

Abrahams faith.

which was his owne, becaus *he looked for* heaven after this life. Hence we learne, That hope to winne heaven, worketh patience and contentation in all estates and conditions of life. Thus reasoneth the holy Ghost here; *Abraham* was content to live in no city, but in tents, as a stranger; for he looked for a better city in heaven. So the Disciples, grieved at Christs departure from them, hee strengtheneth them with this consolation, *In my fathers house are glorious mansions, I goe to prepare a place for you*, John 14.2.

The use of this doctrine is necessary for these our daies; wherein are many that will say confidently they looke to bee saved, and hope for heaven: but let any man injury them, or crosse them in the least measure, they breake out into anger and impatience, yea, often into swearing and blaspheming of Gods name. Or if God lay his heavy hand on them or theirs, then instantly they run to wizards, and wise-men, that is, even to the bottome of hell for helpe. These and all such, doe foulely deceive themselves: for if they truly hoped for that city which is in heaven, no small crosse in this world could much trouble them: nor any so great, to drive them into that disquietnesse, as by their oaths they should rend heaven and earth; and as it were confound God and all his creatures. Or if they truly perswaded themselves that God would give them heaven at their end; they would be afraid, and ashamed to run to the devill to remove Gods hand from them: for assuredly that man cares not what God laieth on him in this life, who is perswaded that after this life *God will give him heaven.*

Secondly, this doctrine gives us a worthy direction for comfort under the crosse. For if *Abraham* bore all this patiently, because hee *looked for heaven*; then it must teach us, that when God laieth any crosse on us, if we would have the bitternesse thereof allayed, wee must not looke on it with both our eyes, but with one eye on the crosse, and with the other on the *City* prepared for us in *heaven*; where is no crosse, no woe, no sorrow, nor misery: but where *God himselfe will wipe away all teares from our eyes.* There can bee no affliction so bitter but this meditation will mitigate it, and yeeld comfort and contentment in the sharpest pangs thereof.

In the second place, *Abraham waiting* for heaven, when he sojourned on the earth, giveth us an excellent paterne of Christian life. Whilst we are on earth, wee must wait for *heaven*, and looke, and long after it; there must our joy, and our affections be. So teacheth the Apostle, Col. 3.1. *If ye be risen with Christ, seeke yee the things that are above.* And Phil. 3.20. *Wee must have our conversation in heaven*, though wee live on earth. How this may bee, cannot be better expressed, than by a comparison:

A merchant that is a free-man in *London*, and there hath wife, children and living; travelleth as a Merchant into Turkie, or Barbary, or Spaine; there he lives, there is his body, but all his thoughts, and desires of his heart, are at home: and all his care there, is to maintaine his good estate at home: and all the hazard of his life and goods, are to preserve and helpe his estate there. So wee in this world, are but *strangers*; but wee are *freemen* in heaven: therefore our thoughts must bee there, and all our cares here should be nothing, but how to procure us sure and good estates in heaven. This if we doe seriously intend, and carefully endevour, then we are good children of *Abraham* our father; and thus doing, *we have our conversation in heaven*, though wee live on earth. And this wee should doe the rather, because generally the world is ful of such men: who (as the same place saith) doe *minde nothing but earthly things.* Now it is an hard thing for a man to be unlike the world, and to resist multitudes, and generall examples: but we must still remember we are *Abrahams* children, and children must labour to be like their *father*, and not the common multitudes: and it must more move a good childe, what his *father alone* doth, than what is done by many other.

Thirdly, let us observe, how God promising *Abraham* onely the Land of Canaan, that is, a temporall inheritance; he lookes further, for a *City in heaven.* This he did out of his faith: for he knowing that Canaan was but a type of heaven, therefore in consideration of the earthly Canaan, he arose to a consideration of the heavenly: and in the promise of the earthly, apprehended the heavenly. This is the true and Christian use of all Gods blessings, given in this life: in them to behold better things laid up in heaven, and shadowed in the other. Men use for their use, spectacles in reading: but they take no pleasure in looking upon them, but at other things, by and thorow them: So should Christians, through all temporall blessings looke at *spirituall* and eternall, which are promised and shadowed under the *temporal.* Thus doth Christ himselfe teach us, in the very order of the *Lords prayer*: directing us to pray for *temporall* blessings first, in the fourth petition; and then for *eternall*, in the fifth and sixth: as though that the one were introductions and passages to the other. And this made the prophets so ordinarily cover spiritual blessings under temporall, & put temporall deliverances for spiritual, and confusedly oftentimes one for another: because that the holy men of the old Church, did never rest in view of any temporall promise or blessing, but ascended to contemplation of the higher things in them. How pitifull then is the practice of worldly men; who use Gods blessings so, as they daily abuse and pervert them: using meat to glottony, raiment to pride, learning to vaine glory, speech to flattery, wit to deceit, authoritie to revenge, callings to oppression: whereas they are all given to bee helpes in Gods service, and furtherances in religion, and meanes to

to helpe us towards heaven. These men looke at Gods gifts, with the eye of reason, and no further; but if they looked at them, with the eye of faith, as *Abraham* did; it would teach them to make a heavenly and spirituall use of them, as he did.

Lastly, in the generall state of the reason, and of *Abrahams* practice, observe how he having promise of Canaan, *waited for heaven.* Now no man waiteth for any thing, but that which he hath hope of; nor hopeth truly and properly, for any thing, but that which he hath assurance of: for *hope maketh not ashamed*, Rom. 5.5. Not worldly hope, for that hath deceived no more than ever trusted it: but *hope in God* never deceived man; nor went any away disappointed, that hoped in God. Therefore here it is apparant, that hope of heaven goeth with assurance: and this assurance must be particular to the beleever, as the beleefe and faith is.

But the *Papists* say, This is true indeed of *Abraham*; he had not onely *hope*, but full *assurance*; but that came by extraordinary revelation: So that this is a rare example, and his particular revelation, is no generall warrant to us.

Wee answer from S. *Paul*, (Rom. 4.11.) *that Abraham is the father of the faithfull*; and that his faith is a paterne for all Christians to follow: for else, why doth the Apostle so farre extoll, and set forth that faith of his, above 1300. yeares after his death; shall it be onely for his commendation, and not for our imitation also? Therefore every man that will walke in the steps of holy *Abraham*, may come with him to that measure of *faith*, that he may wait for heaven, with assurance to enjoy it.

Now let us come to the particular description of that heaven, which *Abraham* thus waited for.

A City having a foundation, whose maker and builder is God.]

The description hath three parts:

1. It is said to be a *City*.
2. That hath a *foundation*.
3. That *God made and built it*.

For the first:

Abraham by his faith waited for *heaven*: But for which? For there are three heavens, or differences of heaven in the Scripture.

The first, that wherein we live and breathe, birds flye, and clouds move.

The second, that wherein the starres are.

The third is that, that is above them both, and is invisible; the seat of Gods glory, where God revealeth his Majesty in speciall manner to men and Angels. *This heaven Abraham waited for.* For as for the first, he lived in it: And for the second, he knew it as well as most men: for it is credibly thought, he was a notable Astronomer. So that it was the third heaven, *he waited for*: which hee knew this world could not give him; and therefore expected it in another.

Now, this heaven which was *Abrahams* hope, is called a *City.*

A City properly is a place for the habitation of men, compassed with walls, and distinguished by streets and houses. Now properly heaven (or the estate of holy men in heaven) is not a *City*; but as else-where in the Scripture, it is called a *house*, a *Tabernacle*, a *Temple*, an *inheritance*, a *kingdome*: so is it here called a *city*; namely, for the resemblance it hath thereunto, which consisteth specially in three points:

1. A *City* hath many houses, greater, lesse; and for all sorts. So in heaven also, there are *many mansions*, John 14. 2. places of glory for all men: none need to feare that hee shall not have fulnesse of joy, and perfect happinesse.

2. A *City* is built, and at first was ordained to this end; that many citizens might live together in concord and amitie. So the kingdome of heaven is an *heavenly city*, where the Saints of God shall live in perfect peace and love, with fulnesse of joy every one in himselfe, and each one in another.

3. The goodnesse or excellency of a *City* consists in this; to have good lawes, good Magistrates to execute them, and good people performing subjection and obedience. Therefore the kingdome of heaven is a most perfect *City*, wherein Gods lawes are the onely lawes, and they shall be written in mens hearts: where each one is a sufficient governour of himselfe, and yet all subject to God; and their God unto them all in all.

4. A *City* is a place, where generally are all necessaries and comforts for mans life: one part of the countrey hath this commodity, another that; but in the city are all, either brought into it, or of it selfe. So in heaven are all parts of perfection, and all complements of happinesse, to make the state of Gods children there infinitely blessed.

Such a glorious place is the Citie that was *Abrahams* hope.

Now for the use thereof.

First, is heaven such a *City*? Here is a notable comfort to the poore and plaine countryman, who lives in the simplicity of the countrie life, tilling the ground, or keeping cattell; and it may bee, never saw, or (at the least) never tasted of the pleasures and delights of *cities*: If hee serve God, and keepe a good conscience, here is his happinesse, he shall be citizen in the high and heavenly Jerusalem: *that city* which was the hope of the holy men of God in all ages.

Secondly, this may teach *Citizens*, in the great, populous, and pompous cities of this world, to labour also to be *Citizens in heaven*; for that is a *city* also, and the best on earth are but shadowes of it. And it may shame them that are drowned in the pleasures and delicates of earthly *cities*, and care not, nor looke after *the city of the living God, the heavenly Jerusalem.*

lem: as it is called, Heb. 12. 22. But alas, it seemes they care not for this thing: for where is security, wantonnesse, prophanenesse, oppressions so common, as in these great cities? And as in the Apostles times, the countrey towne *Berea* was more zealous and religious, than the rich and stately city of *Thessalonica*, Acts 17. 11. so is it generally to this day, especially at such places in the countrey, where teaching and knowledge is. But let such *cities* know, that as they have better meanes and more comforts, and their very nature should put them in mind, and make them in love with heaven; so they shall receive greater damnation.

Lastly, *Cities* are places of freedome, and all such great places have some notable privileges; therefore men desire to bee free in such placessas is to be seene in *London*, *Rome*, *Venice*, &c. even the greatest persons will bee content to be free of them, and many seeke it, and pay deare for it; or at least, worke a long time for it.

But heaven is the *City of cities*, the perfection of beauty and true happinesse: therefore let every one, that desires either honour or happinesse, labour and strive to be a *freeman of heaven*, and never rest till hee know he be. And let those that live in *cities*, when they are admitted freemen (as daily some are,) remember what a blessednesse it will be, if they can be admitted freemen of the glorious *Cite* which is above; and how little that shall availe them, if they want this, which was the hope and joy of *Abraham*, and all holy men.

To goe further: this City which *Abrahams faith waited for*, is described by two points:

1. That *it hath a foundation*.
2. That the *maker and builder was God*.

For the first; heavenly Jerusalem hath a foundation, such a one, as no city in this world hath: and by this phrase, the holy Ghost insinuates unto us, what bee the properties of heaven; which be two:

1. The state of heaven is *unchangeable*.
2. *Everlasting* and eternall.

First, the state of the Elect in heaven, and their glory there, is not subject to corruption, or the least alteration; as appeareth in that notable and lofty description of the heavenly Jerusalem, Apoc. 21. 14. and from the 10. vers. to the 21. *It hath a great wall and high, twelve gates, twelve Angels for porters: and the wall had twelve foundations, of twelve sorts of most excellent precious stones: and the wall it selfe was laster, and the city pure gold, like christall.* The state of it is shadowed by precious stones, and gold, to signifie, as well the durablenesse, as the excellency thereof. And in the 15. Psal. 1. it is called *the mountaine of Gods holinesse*: hils are hardly removed, and therefore *David* saith, that *Mount Zion cannot bee removed, but remaineth for ever*. Psalm. 125. 1. Now, if that bee true of *Mount Zion*, in this world; which must needs be taken either *litterally*, for the state of the visible Church, which cannot be utterly overthrowne: or *mystically*, for the state of Gods grace, which in this world can not totally & finally be lost: I say, if this Mount Zion standeth fast, and cannot bee removed; how much more true is it, of the state of glory in heaven, and of the triumphant Church, and of heavenly Zion; that it is so unchangeable, so durable, so unremoveable, that it cannot bee shaken, but standeth fast for ever. And in this respect, well may the Apostle say here, *It hath a foundation*; which the holy Ghost in the Revelation saith, *to have twelve foundations*.

Secondly, the state of the Elect in heaven, is not only sure, but *everlasting*; that is, without end: Psalm. 37. 18. *The inheritance of holy men is perpetuall*: and therefore Saint *Peter* 1. 1. 4. saith, that the inheritance reserved in heaven for us is *immortall, and not fading away*. It *fades* not away; there is the *unchangeablenesse*: it is *immortall*; there is the *eternity* of it. And this is meant, by *having a foundation*: for in this world, so much the longer doth any thing endure, as the *foundation* is stronger. Therefore seeing the heavenly city hath such a *foundation*, no marvell though it indure for ever.

Now put these two together, and they shew the perfect excellency of that city, which is both *unchangeable and eternall*. Where wee learne, the great difference betwixt the state of that world, and this present world wherein wee live in the body. For what is there in this world so excellent, so pretious, so costly, so artificiall; but is subject both to *alteration*, and in the end to *dissolution*? The longest *day* hath his night; and the longest *life* endeth in death, after many miseries, and tossings: the longest *Empires*, and mightiest *Monarchies*, had their period, after many mutations: the stateliest and strongest *cities*, ended in ruine, after many civill broyles, massacres, and other miseries. So that no glory, no strength, no happinesse, nothing at all is there in this world, that is either *constant or perpetuall*, but subject to utter dissolution in the end; and in the meane time, to pitifull alterations. So weake a *foundation* hath this world, and the best things in it. But contrariwise, the glory of heaven hath such a foundation, as it is both *unchangeable and eternall*.

The consideration of this difference, hath manifold and profitable use: First, wee may see how reasonable the counsell of the Apostle is, 1 Tim. 6. 17. *Charge them that are rich in this world, that they bee not high minded, and put not their trust in uncertaine riches, but in the living God*. For what a misery and vanity is it, to trust in that that is uncertaine, and therfore will deceive them? The Apostle tels them what to doe; namely, *Doe good, and be rich in good workes, and bee ready to distribute, laying up in store for themselves a good foundation against the times to come, that they may obtaine eternall life*: that is, that they so spend their riches in *holinesse and charity*, that they may in the end attaine heaven, which is the *City that hath a foundation*: and who would not spend riches which are so *uncertaine*, for *heaven*, which is so *certaine* a glory?

Secondly, this must teach us to follow the counsell of Christ Jesus, Matth. 6. 19, 20. *Lay not up for your selves treasures on earth, where moth and canker corrupt; and theeves steale: but in heaven, where is neither canker, moth, theefe, nor any other corruption*. Every man naturally must have his *treasure*, and that is it whereon he sets his heart; now that is unworthy of a mans heart, which will be lost wee know not how soone. But let us make *heaven our treasure*, the glory whereof is both eternall and unchangeable.

Againe, seeing nothing here is certaine, we must learne to seeke found comfort, where it may bee had. Seeke it in this world, and it will faile us; but seeke it in the sincere worship of God, and that will minister such comfort in this life, and such glory in heaven, *as hath a foundation*, and will never faile us.

Further, this must put us in minde of the holy Kings advice; which is, to *remember our Creator in the dayes of our youth*, Eccles. 12. 1. Seeing this world is so uncertaine, and our life hath so weake a *foundation*, as wee are not sure to live to come to old age: every man therefore is to heare the conclusion of all; which is, *to feare God, and keepe his commandements*: and this, the sooner the better. For else, for a little foolish and vaine pleasure, transitory, and which *hath no foundation*; we shall vexture the losing of that glorious city, *which hath a sure foundation*.

It followeth in the description;

Whose maker and builder is God.]

The second point in the description of this city is, that *God was the maker, builder*, or author of it. These two words are both one, and therefore it is a needlesse labour of some that would distinguish betwixt them: for the meaning is, *God made*, that is, prepared the glory of heaven, and he *built it*; as though he should say, Heavenly Jerusalem is a glorious *city*: and no marvell though it bee so, for *God made it*. And if you will needs, that being *a city*, it must be *built*, be it so; for God is *the builder of it*.

This doctrine is evident in the Scriptures, Psal. 136. 5. *God by his wisdome made the Heavens*. And here is another maine difference betwixt this world, and the glory of heaven: The *Cities* of this world were built by man, but Heaven *by God himselfe*. The art and skill of men built the cities of the earth, and sometime the covetousnesse, or other corruption of man, as is manifest in the beginning: for *Cain*, a covetous, cruell, and ambitious man, built the first city in the world: but holy and good men, have not the honour to be *builders of this City*: No, they are *Citizens* of it, but God only is the *author and builder of it*.

No man may doubt hereof, because this third heaven is invisible; for the *Angels* also are invisible, and yet Gods creatures. Besides our Creed teacheth, that God is *Creator of all things visible and invisible*.

If wee doubt why God made it, seeing hee made all things for man, and man in this world hath no sight nor use of it. The answer is, God made it for two ends:

First, to bee his owne glorious palace, (not wherein hee would confine his being, or his presence, but) wherein he would make his glory most apparant; and wherin his glory should in a sort dwell. In which regards, it is called *his throne*, Esa. 66. And in our Lords prayer we say by Christs owne teaching, that God *our father is in heaven*. Therefore as Princes build themselves palaces, to shew their power and puissance, and to magnifie themselves, and to bee fit habitations for their greatnesse; So God made the third heaven to bee the *throne of his glory*.

Secondly, he had also a respect herein to his creatures: for hee made that heaven, therein to reveale his Majesty and glory to his reasonable creatures, *Angels and Men*: and (by shewing them his glory) to glorifie them. *For in Gods presence is the fulnesse of joy*, Psalme 16. *ultim*. And in this sense is it true, that *God made all things for man (as man for himselfe)*: namely, all things, either for his soule, or body, or both; either for his use in this life, or in the other. And so the third heaven was made for mans use, not in this life, but in the life to come; for his *soule* untill the last Judgement; and after that, for both *soule and body*.

Hence we learne divers instructions:

First, in that the third heaven, which never was seene with the eie of man, is here positively affirmed to bee *made by God*: Wee learne, that therefore it is one of Gods creatures; and not eternall, as some hold, and goe about to prove thus: God is eternall; but hee must bee in some place: and heaven is the seat and place of God; therefore it is coeternall with God. But I answer, from Gods word; that though heaven be the seat, and throne of Gods *glory*, and where hee manifesteth, and magnifieth his glory; yet is it not the place of *his substance and being*, for that is infinite, and incomprehensible: and it is against the Christian faith, to imagine the God-head to bee comprehended or contained in any place. 1 King. 8. 27. *The heavens, yea, the heavens of heavens cannot comprehend thee, O Lord; how much more unable is this house that I have built?*

Nor is it materiall, that wee know not on what day it was created; or that it is not named amongst the workes of the creation. For the same is true of the Angels *also*: and it pleased Gods wisdome, for speciall causes, to name no creatures particularly in the creation, but *visible*; whereas wee know both from our Creed, and Gods word it selfe, that he is the creator of

all things *both visible and invisible*. Therefore though wee know not what day the third heaven was made; yet is it sufficient, that here is said, *It was made and built by God himselfe*. Whereupon it necessarily followeth, it is a creature, and not coeternall with the Godhead.

Secondly, here appeares the weaknesse of one of the commonest arguments, used for the defence of the *Vbiquity* and *Consubstantiation*. Christ (say they) is present bodily in the Eucharist, and they prove it thus: Christ is in heaven, and hee is God: but heaven is every where; for God is every where, and where God is, there heaven is: (as where the King is, there the Court is:) Therefore Christ may be in the Sacrament, and yet bee in heaven notwithstanding.

Answer, the ground is false: *Heaven* is not every where; for then it is in *Hell*: which to affirme, is absurdity, confusion, and impiety. Indeed *Gods presence* is every where; and where his presence is, there is his *power*: as where the Kings presence is, there is also his power and authority; and there may be any seat or court of Justice: and so where he is, the court is. But if you take the Court, for some one of his chiefe houses, then the saying is not true. But contrariwise, as the Kings power is, wheresoever his presence is; and yet hee may have one house more sumptuous, and magnificent than all the rest, which may be called his Court, by an excellency above others: and that Court is not alwayes where the King is, but in some set and certaine place, and not removeable:

So Gods power and glory is every where; and yet his most glorious Court, the *third heaven*, is not every where, but in his limited and appointed place, where Gods glory shineth more than in any other place.

Againe, if heaven properly taken, be every where, then it is *God* himselfe: for that that is every where, must needs be deified; and indeed some, to maintaine this opinion, have said little lesse. But if the holy Ghost may moderate this disputation, he plainly tels us here, *That God is the maker and builder of it*. Therefore assuredly it is not God, but one of Gods creatures.

Thirdly and lastly, let us observe the description of heaven, included in these two words, *maker* and *builder*. God *made it*, that is, it is one of his creatures; hee made it as well as the rest: and *he builded it*, that is, (as the Word signifieth) made it with art; or hee bestowed skill and wisdome upon it. For though we may not imagine any substantiall difference betwixt these two words, for matter; yet in signification they differ: and so farre wee are to observe it.

Here then we learne, that the third *Heaven* is like a peece of worke, wherein an excellent workeman hath spent his art, and shewed his skill; that is, that the highest heaven is a most glorious place, and surpasseth all other creatures of God in glory and excellencie, so farre as therein shineth the glory, skill, and wisdome of the Creator, more than in any other creature. In which regard, it is no marvell though the holy Ghost say in another place, That the *eye hath not seene, nor the eare heard, nor mans heart conceived, what God hath there prepared for them that love him*, 1 Cor. 2. 9. And S. *Paul* himselfe, though hee had the honour to be *taken up into this third heaven*, and to *see and heare* the glory which is there; yet afterwards could not hee expresse the glory he had seene. And this was figured in the *Temple of Ierusalem*, which was the mirrour, and beauty of the world; for the building whereof, God both chose the skilfullest men, and indued them also with extraordinary gifts: namely, *Bezaleel* and *Aholiab*. Now, as thereby that *Temple* was the most excellent peece of worke that ever was in this world, made by man; so the highest heaven (which was mystically prefigured in *Salomons* Temple) is the most excellent of all the workes of God.

The use of this doctrine is not to bee omitted.

First, if that bee so excellent and glorious a place, we must all labour to come thither; for above all things, it seemes worthy to be sought for. People come out of all places of the country, to dwell in great townes, and rich *cities*; and men labour to bee freemen there, and to have their children free in them: and even the greatest men, will have their houses either in; or neere them; that so, though they will not alwayes dwell in them, yet they may sojourne in them at their pleasures now and then. And why all this? but because, first, they are places beautifull, and many wayes pleasant to the eye. Secondly, full, and frequented with the best company. Thirdly, replenished with abundance of all things needfull for mans life, for necessity, comfort, and delight. Fourthly, they enjoy many privileges and freedomes. And lastly, all this is most true of such cities, where the King keepes his Court.

If this be so, then how is heaven to be sought for? Behold here a goodly city, a city of God, (whereof *London*, *Paris*, *Rome*, *Venice*, nay *Ierusalem*, are scarce shadowes) the true Jerusalem, the *joy of the whole earth*: nay, the joy of the world, and the glory of all Gods creatures, *made* immediatly with the hand, and *built* with the skill and cunning of *God himselfe*. The Princes of the world, and even of Rome it selfe, wondred at the beauty, and were amazed at the magnificence of Jerusalem and the Temple, and yet it was but a type and figure hereof. For that had indeed the glory of the world upon her: but the new Jerusalem hath the *glory of God upon her*, Rev. 21. 4.

Shall wee then seeke to dwell in the cities of this world, and not labour to come to heaven? Are they any way excellent, wherein heaven is not much more to be desired? Are they beautifull,

tifull, and is not it the beautie of the world? Read the 21. chap of the Reve. and suppose that the beauty of it were but outward, and worldly and sensible to humane capacitie: yet is it farre more excellent, than ever any was in this world. And is not there the company of the deitie, of Christs humanity, of the holy Angels, and all good men? And is not there abundance of whatsoever belongs to perfect happinesse? And is not there freedome from the devill, sinne, and death? And is it not the Court of God, the King of glorie? Then why doe we not sigh and grone, and long to bee free-men of this glorious citie? And though wee cannot come to it, as long as wee live in this world; yet why doe we not strive to come as neere it as may be? In this world, when a man cannot dwell in the heart of a *Cuie*, yet he will rather dwell in the *suburbs*, than hee will not be neere it; and being there, hee knowes hee can soone step into the citie. So let us in this life come as neere heaven as we may; let us get into the *suburbs* and dwell there.

The *suburbs of heaven* is Gods true Church on earth, where his Word is freely knowne and preached, and his holy Sacraments administred, and therein God truly served. Let us associate our selves to this Church, and live according to the holy lawes thereof. This is the suburbs of heaven; so shall wee be readie to enter into the glorious citie it selfe, when the Lord calls us.

And as this is for *our selves*; so if we love *our children*, or care for their advancement, let us make them free-men of that citie, *whose maker and builder is God*: So shall we be sure to have comfort and joy *of them* here, and *with them* in heaven. But if we will have them free-men in heaven, we must make them *Gods apprentises* on earth: they must serve out their time, else they get no freedome. This time, is all their life. Men are deceived that let their children be the *devils slaves* here, and thinke to have them free in heaven: let us then binde our children *prentises to God*, that is, make them his servants here: then assuredly, as in their repentance and regeneration here, they are borne free-men of heaven; so after this life they shall enjoy the freedomes and privileges of that heavenly citie, which *was made and built by the wisdome of God*.

Lastly, here we see how true it is that *David* teacheth, Psal. 15. 4. *No vile person can come in heaven*. And no marvell: for if men thus and thus defamed, cannot be free-men in the *Cuies* on earth built by men, is it likely that sinners, and profane men, that care not for repentance, and regeneration, (for they bee the vile men) shall be admitted into that citie, whose maker and builder is God? It is the holy citie, no uncleane thing can enter into it, Revel. 21. It is Gods holy mountaine, how shall ungodlinesse ascend thither? Psal. 15. 1. It is the new Jerusalem, how shall the old man, that is sinnefull corruption, get into it? We must therefore cast off the old man with his lusts, and be renewed in holinesse: we must become penitent sinners for our lives past, and *new men* for hereafter; or else let us not looke to have any part in heaven.

And good reason, for *God is the maker and builder of it*: But he is not the maker of sinne, but the Devill, and our selves brought it out: and thinke we the Devils worke shall come in heaven? or that God will build a house for the devils slaves to dwell in? let us not be deceived: But contrariwise, grace and holinesse is Gods worke: as our soules and bodies were the worke of his hands, so our regeneration is much more the worke of his owne power and mercy. That man therefore who can say; God as once he made me *a man*, so he hath againe made and built me a *new man*, and a new creature; that man is he, that shall be an inhabitant in that heavenly citie, *whose maker and builder is the same God*.

In this holy way of faith and repentance did the holy Fathers walke to the citie: as *David* faith, in the name of them all, *Thus will I wait for thee in holinesse*.

And thus doubtlesse did the holy patriarke *Abraham*, who as hee was the Father of our faith, so was hee also a patterne of repentance and holy life: and in that holinesse he waited *for this city that hath a foundation, whose maker and builder is God*.

Hitherto we have heard the holy practice of *Abrahams faith*, in two examples.

There is much more spoken of the excellencie of his *faith*: but by the way, the holy Ghost interlaceth a worthy example, even of a *womans faith*; namely, *Sarah* his wife. The sixth example in the order of the whole, followeth in the words of the two next verses.

Sarahs Faith.

VERSE 11.

By faith, even Sarah also received strength to conceive seed, and was delivered of a childe, when shee was past age, because she judged him faithfull which had promised.

Next to *Abraham*, who is called the *father of our faith*, or of faithfull men, followeth *Sarah*, who was also mystically the mother of *believers*.

next to the husband followeth the wife: nay, *Abrahams* faith is commended, both before her, and after her; and hers inclosed in the midst.

By the way here observe, how God honours holy *marriage*, and obserues the *decorum*, and dignitie of it: He not onely allowes, or commends the faith of *Abel*, who it may be was unmaried; but as we see, of *maried* men also. And it is worthy our observation, that of all these whom the holy Ghost here records for their faith and holinesse, they were all maried, except *Abel*; of whom, it is not certaine whether hee were or no.

It appeares therefore, that God as he *ordained* holy mariage, so he alwaies *honored* it, both with his *grace* on earth, and his *glorie* in heaven: as well, if not better, than any other state of life. They therefore doe spit in the face of God himselfe, who any way disgrace it, and they especially who allow fornication, or adulterie, in any sort of men, rather than it, as some Papists doe. But here we may obserue further, how God maintaines the *dignitie and decorum* of it: hee placeth *Abraham* and *Sarah* together, and puts none betwixt them, to shew the inseparable unitie, that is to be betwixt them: so farre, as that even in storie, they are to bee set together: and how heinous their presumption is, that dare any way attempt to separate or part that unitie.

He placeth *Abraham* first, to shew the dignitie and preheminence of the man, whom for her sinne God hath set over her; not onely for her head, but for her guide and governour: and to teach the man, that he, and his example should be first, and should be a light unto her; to shame them who come behinde their wives in faith and holinesse. Hee placeth *Abraham* both afore and after her, and her in the midst; to teach her, that her glorie and honour, every way, is in the vertue and worthinesse of her husband; her head under God: who is to goe before her, to give her good example: and to come after, to oversee her courses; and on all sides, to be a shelter and defence unto her.

These things may not unfitly bee noted in this contexion: Now let us come to the words, wherein are these points;

1. Who beleeved: *Even Sarah.*
2. What shee beleeved: *Gods promise to beare Isaac.*
3. The impediments of that faith: which were two: 1. *Her age.* 2. *Her barrennesse.*
4. The effects of this her faith: which were three,
   1. Thereby she *conceived seed.*
   2. *Brought forth Isaac.*
   3. Had *a great issue and posterity* by him.
5. The ground of her faith: *she judged him faithfull which had promised.*

All these are laid down in this v. or the next. The first point is, the person, of whom this

A sterie is: *Sarah a woman*; even shee beleeved. We have heard some examples of notable men: but behold here, a woman chronicled for her faith, and holy obedience, as well as men.

Where we learne, that saving faith, and consequently salvation it selfe, is not proper to one sex, but to both; man and woman. The woman indeed was the first that brought in sinne; and being deceived her selfe by the Devill, she deceived man. In which sense the Apostle saith, 1 Tim. 2. 14. *The man was not deceived, but the woman; and shee was in the transgression.* And for that cause, grievous calamities, and much bitternesse, was laid upon that sex, in bearing, and bringing up children, and in subjection. In which regards they might thinke themselves forsaken of God, for their fault. For the preventing whereof, the Apostle here, or rather the holy Ghost by him teacheth us, that true faith and salvation by the *Messias*, belongeth to *Sarah* as well as *Abraham*; to women, as well as to men. And Saint *Peter* also most plainely (1 Pet. 3. 7.) teacheth us, that *they are heires together with their husbands, of the grace of life.*

The use whereof, as it discovereth the monstrous and unnaturall madnesse of some men, who have called into question the possibility of their salvation; yea some, whether they have soules or no: so it giveth encouragement to women, to serve that God in zeale and sinceritie, which hath beene so mercifull unto their sin; and who, though he hath subjected them in bodie unto their husbands, yet hath made their soules partakers with them, of the same hope of immortall life.

Yet withall we may observe, how few the holy Ghost here recordeth; namely, but one or two women, amongst many men. For so it hath beene in all ages, those that have beene good, were excellent; but they were few in comparison of men: which, as it is the more commendation to them that are good, so it must stirre up all women professing religion, to labour in the imitation of the faith of their grandmother *Sarah*; that so they may bee some of those few.

But let us enter into further, and more particular consideration, who this *Sarah* was; especially seeing shee is the onely woman of the Jewes nation, whose faith is here remembred.

Shee was the wife of *Abraham*, the grand Patriarch of the age betwixt the Flood, and the giving of the Law. And of her wee reade this storie amongst other, Gen. 18. 13. God by his Angell appearing to her husband and her, made a promise, that within the yeare they should have a sonne: both heard it, and both laughed to heare it: *Abraham* in joy and admiration, and therefore was not reproved: shee in doubtfulnesse, and a conceit of almost impossibilitie, and was for it sharply reproved of the Angel. Yet behold this *Sarah*, that even

now

now laughed to heare such a promise, as being a fond conceit, and meere impossible: yet afterward beleeveth, and in so good a measure, as her faith is here registred to all posterities.

In her example, we may learne a good lesson. It was a bad thing in *Sarah* to *laugh* at Gods Word, though it seemed never so high above her conceit: But it was good and commendable, that she corrected her fault, and testifieth her amendment by beleeving. Wee all follow *Sarahs* fault; but few her *repentance*. Many in our Church are mockers of our religion, and of the Ministers and professors thereof: and all religion that standeth not with their humours, is no more regarded of them, than toyes or devises; and they are counted fooles or hypocrites that thinke otherwise. But alas, these men know not how vile a sinne they commit, while they laugh at Gods Word. For if her fault was such, who laughed at that that seemed to her almost impossible, and yet without any profanenesse; what shall become of them, that out of their carnalitie, and fleshly profanenesse doe make but a sport at all Gods ordinances, promises, and commandements; and at all religion, more than ever she their owne turne? Let such men be warned, to cease mocking, and lay aside reviling of others, and begin soberly and seriously to *beleeve*; else they will find it sharpe kicking against the pricke, and dangerous playing with edge-tooles.

Furthermore, *Sarah* that laughed in doubting, yet (withall) *beleeves*. This teacheth us, that true *faith* is joyned alwaies with doubting in all Gods children. If any object, that followeth not here: for she first *doubted*, and then *beleeved*; when she *doubted* she *beleeved* not, and when she *beleeved*, she *doubted* not.

I answer: It is not so, but the contrarie, as I will prove. For *Sarah* was no Infidell, utterly to denie and gaine-say Gods Word, when she heard it: but onely finding it in all reason impossible, she therefore presently yeelded not to it, but laughed at it as a matter past ordinarie course, yet withall she regarded who spake it; namely *God*, and therefore forthwith judged it possible with God, though impossible in reason, and so at last constantly *beleeved* it, yet still her *reason* gaine-saying it: so that shee never doubted so, but that she in some part *beleeved* it. And when she *beleeved* it most stedfastly, yet she something *doubted* of it: reason said it could not be, faith said it might be. Therefore, as when reason over-ruling, yet she had some sparkes of *faith*: so when her faith was predominant, there remained some reliques of *doubting*: for as reason cannot overthrow true faith; so the best faith in this world, cannot fully vanquish reason.

This is the doctrine of Gods Word, Mar. 9. 24. Jesus bidding the father of the child possessed to *beleeve*, and then his child should be dispossessed: he answered crying with teares, *Lord I beleeve, helpe my unbeleefe!* There is faith and unbeleefe in one I say, at one time, in one action, upon one object, and what is unbeleefe, but doubting or worse?

And Christ often reproveth his Disciples for their doubting; and calls them, *O ye of little faith*; and ye all know that, that they then had true faith: yea, S. *Peter* himselfe, most famous for his *faith*, is reproved in the same words, *O thou of little faith, wherefore doest thou doubt?* He had a little faith, therefore true faith: a *little* faith, therefore much doubting: therefore it is apparant, a man may have in his soule at once, both faith and doubting: yea, commonly we have a *graine of mustard-seed*, or a *mite of faith*, and a mountaine of doubting.

The use of this doctrine; First, discovereth the nakednesse of many professing themselves Christians, who care not how they live, yet say they beleeve in Christ, and looke to be saved by him. Aske how they know it: they answer, they know no other: Aske when they began: they say they did ever so: Aske if they doubt; they answer they would be ashamed so to doe. But alas, here is nothing but ignorance and presumption. Our *religion* can never bee disgraced by such men: for they have it not, they know it not: for if they did, they would shame to answer so. These men have no *faith* at all: for, where it is, doubting doth alwaies shew it selfe. And he that knowes he *beleeves*, knowes also he *doubts*: and the more he *beleeves*, the more hee knoweth and feeleth his doubting: for where these two are, they are alwaies opposite, and shew their contrary natures: the one is the *spirit*, the other is flesh and corruption. *And these*, saith the Apostle, *doe lust one against another*, Galat. 5. 17. He therefore that thinketh he is wholly *spirit*, and hath no *flesh* or corruption in him, is nothing but corruption: and he that imagineth he hath perfect faith, and no doubting, hath no faith at all in him, but carnall presumption.

Secondly, here is comfort to all such as have *faith* and grace, and yet are daily troubled with temptations: let not such be dismaied, though they finde in themselves much doubting and diffidence. For *Sarah beleeved*, and yet shee doubted; yea, notwithstanding all her doubting, she *beleeved* so excellently, as her faith is here made a patterne to all holy Matrons for ever. He therefore that is even *buffeted by Sathan*, with temptations of doubting, let not him be dismaied, as though he had no faith: but let him be assured, his doubting doth not bewray it self, but that faith makes the opposition; and therefore let him strive with teares and prayers to God, and say, *Lord I beleeve, helpe thou my unbeleefe.*

Thus we see the *person* who, *Sarah*: but what is the *action* which she did? It is implyed in these words,

Through faith Sarah, &c.]

Her action is, *shee beleeved.* This vertue of faith

faith, and this action of *beleeving* is the matter of all this chapter. These holy men and women had other holy vertues: but their *faith* is that alone, which is here commended.

Now particularly for *Sarahs faith*, here is one notable thing to be observed; the very same word of God, which she *beleeved*, and for beleeving whereof shee is here registred, at the same she also laughed: but behold, her *faith* is recorded, her laughing is not: her faith is commended, her fault silenced. In which holy and mercifull practice of God, we learne;

First, that God accepteth *true faith*, though it be attended with many infirmities. As a King is content to give a begger an almes, though he receive it with a hand shaking with the palsey: so, God is well pleased with our faith, though diseased with infirmities, and bestoweth grace on a beleeving soule, though shaken with many temptations.

In a Word, God accepteth soundnesse of faith, though it be but small, and more lookes at (mhis mercie) a mans little faith, than his many faults. *He will not breake the bruised reed, nor quench the smoaking flax*, Esay 42 3. When a man is broken in heart, and dejected in soule, in sight of his many sinnes, and little grace, God will not breake this *bruised reed*, but will comfort and strengthen him. And when any life of grace appeares in a man, (as *flax that smoaketh*, but will not burne out) God will not *quench* it, but will rather kindle it, and give life unto it.

Let this teach us to take in good part, the holy and honest endevours of our brethren, though they cannot doe so well as they would, or should. Let us not exact too much, and too hastily upon them, but expect in meeknesse the working of Gods grace: and in the meane time, thinke well of *Sarahs* faith, though it be with laughter.

Secondly, here we may learne, that God rather obserues and regards good things in his children, than their faults and imperfections: he writes up *Sarahs faith*, hee nameth not her laughing. This is from the goodnesse of his nature, being *goodnesse* it selfe, and therefore most easily apprehendeth, and takes notice of the least goodnesse, where-ever he findes it.

Thus should wee deale one with another: what good thing we see in any man, we should obserue and commend it: his faults we should not see, but cover and cast them. But the course is contrary: else common table-talke of the world, is nothing but of mens faults, and to rip up their imperfections: but if they have never so many good properties, we can bury them all, or passe them over in silence. This argueth the malice and the naughtinesse of our nature; which being evill, doth delight in nothing but evill; and being corrupt, feeds, as doth the filthy horse-flie, on nothing but corruption. But let us remember the practise of God, and learn to conceale faults, and of our tongues to talke of the good things and vertues in our brethren: So shall we resemble the Lord, who though *Sarah* laughed (not in an holy admiration, but in unbeleefe) yet, forasmuch as afterward *she beleeved*, God hath matched her with the noteableſt beleevers, and holiest men that have beene in the world.

Thus much for the first point, the person, and her action, shee beleeved. Now the second is, *what she beleeved?* included and necessarily implied in the last words of the verse: *she judged him faithfull which had promised.*

The thing shee beleeved, was the word or promise of God: Particularly his promise that she should beare *Isaac* in her old age: of which promise, and the circumstances of it, wee may read, Gen. 18. 13, &c.

Here the only question is, By what faith she beleeved this?

And the answer is, by *true saving faith*: and it is proved thus: *Abraham* beleeved this promise by the *faith that justified him*, Rom. 4. 10, 11. But *Abraham* and *Sarah* beleeved it both *by one faith*: therefore *Sarah* beleeved that promise by the faith that also justified her. Where we learne, that saving faith apprehendeth not onely the great promise of *redemption* by Christ, but all other inferiour promises that depend upon it. For here we see *Abraham* and *Sarah* take hold of the promises of a temporall blessing, by the same faith, whereby formerly they had laid hold on the promise of eternall salvation by the *Messias*: so that the object of true faith is,

1. *Principall*: The promise of salvation by Christ.
2. *Secondarie*: All inferiour promises annexed thereunto.

The maine promise is: *So God loved the world, that he gave his onely begotten Sonne, to the end, that whosoever beleeveth in him, should not perish, but have eternall life*, Ioh. 3. 16. Now true faith, first of all, directly and plainely fasteneth it selfe on this: but after, and with this, on all other promises that concerne soule or bodie. In the *Lords Prayer*, wee are bid to pray for temporall blessings, health, peace, competencie of wealth, and all other, under the name of *daily bread*: and we are bound to beleeve, that God will give them, if wee aske in *faith*. Neither is this faith constrained, but free and voluntary, and on a good foundation. For being perswaded that God accepteth us in Christ for salvation, wee cannot but withall bee perswaded, that God will give us all things else needfull for us.

This wee here note againe, because we are wrongfully charg'd by the Papists, to hold, that faith apprehendeth the promise of salvation alone. But we passe it over, for that we have already spoken something of it.

Now followeth the third point: namely, the impediments of her faith, in these words,

When she was past age.

The

The promise was to have a child: *She beleeved it.* Now against child-bearing there are two impediments: 1. *Barrennesse.* 2. *Age.*

If one be *aged*, or past the ordinarie time, it is hard and unlikely: but if one be very *aged*, and far past it, it is impossible she should conceive and beare a child: thus it stands in reason. Besides, though one be not past age, yet if she be *barren*, (as some by secret reasons in nature are) it is not to be expected, shee should conceive. Now, both these lay in *Sarahs* way: for here it is said, shee was *past age*: and another place (namely, Gen. 16. 1, 2.) saith, *shee was barren.*

But it may be objected against *Sarahs* age, that in the old time they had children, till they were of great age. *Eve* had her sonne *Sheth*, at 130. yeares old, Genes. 5. 3. For *Adam* and *Eve* must needs be both of one age: and after that, *Eve* bore *many sons and daughters*. Therefore, it may seeme, that *Sarah* was not past age at nintie *yeares old*. But wee are to know, that they who began to beare at that age, lived eight or nine hundred yeares: but *Sarah* lived after the flood, when Ages were brought downe to 200. and for the most part to 100. yeares. *Abraham* lived but 175. yeares, and *Sarah* but 127. She therefore who lived 127. yeares, and died an old woman, must needs be past age of childe-bearing at nintie yeares old.

And besides her age, she was also barren by her natural constitution, (as many are and have beene) and brought *Abraham* no children. Yet unto this woman comes a word from God, *Sarah shall beare a sonne.* And behold, this same aged and barren woman, doth not object desperately these her two hinderances, (the one whereof in reason is sufficient against childebearing) but beyond all impediments, and above reason beleeveth it shall bee so, resting and relying onely and wholly on Gods Word for it.

The use of which notable and faithfull practice (so wonderfull in a woman) must teach us to rest on Gods *Word* and promise, though we have no reason so to doe: for example,

When we see our friends, or childrens bodies cast into the earth to feed worms, burnt by fire, or eaten by fishes, reason saith, they are gone, they can never be againe. We have Gods word and assured promise, *The dead shall rise: with their bodies shall they rise.* We must therfore beleeve it, if we will be of the faith of *Sarah*. God said to her, *Age and barrennes shall have a child:* she beleeved it. He saith to us, Dust and rottennesse shall live againe: nay, he hath often said it; and shall not our faith acknowledge the voice of our God, and beleeve it as she did?

But let us come to personall promises, as hers was (for this is generall:) God hath promised grace and pardon to every penitent and beleeving soule; yea, no man is partaker of the sweetnes hereof, without the bitternes of many temptations to the contrarie, giving him occasions of doubting, and often even of despairing of Gods favour. What must a man doe in this case? even *beleeve*, though he feele no reason why to beleeve; & *hope above hope*. Such was *Abrahams* and *Sarahs* faith. And for it, as they were registred in the Storie of Genesis: so both here, and also Rom. 4. remembred again, and commended for it. Now, suppose that thou after thy coming to God by faith and repentance, fall into temptations of desertion, wherein to thy feeling, Gods heavie hand and wrath hath seazed on thee, and the Devill layeth thy sinnes to thy charge, and tels thee thou art a damned wretch, for thou were ever an hypocrit, and never hadst faith, and that therefore God is thy enemie: In this case, wherein in reason or in feeling, there is not the least hope of salvation; what must thou doe, despaire? God forbid. For that is the downfall into Hell. No, but hope when there is no *hope*, keepe faith when there is no feeling.

And to strengthen us herein, remember the faith of *Iob* (tried and sifted, so as few have bin) who *thought the arrowes of the Almightie stacke in him*, and *the venome thereof drunke up his spirits*, Job 5. 4. yet even then he *beleeved*: and would not give over, nor let goe his hold, and said, *Though thou bring me to dust, yet will I not forsake thee: no though thou kill me, yet will I trust in thee.* So in the furie of temptations, when the venome of Gods wrath seemes to drinke up our spirits, then must we *beleeve*: and in the pangs of death, when God seemes ready to kill us, then must wee *trust* in him. In such cases is the life of faith to be shewed: *when reason and feeling say*, God is a terrible Judge, *faith* must say, he is a mercifull Father.

In our health, and welfare, and feeling of Gods favour, this exhortation may seeme tedious: but if we belong to God, if it be not past alreadie, the time is hire to come, when this doctrine will be needfull for the best of us all.

Thus we see the excellency of this womans faith: which is the more commended, by reason of these two so great hinderances. Now follow the effects of her faith, which are divers: some laid downe in this verse, and some in the next.

Received strength to conceive seed,
And was delivered of a childe.

In these words are two effects:

First, by power of her faith she was inabled to conceive: which afore she did not, though there were the same reasons in nature why she should.

Secondly, she was delivered of a child in her old age, and that child was *Isaac*: who is therefore called the promised seed, and the child of the promise.

Out of the consideration of these two, wee may learne divers good instructions: for seeing they are so neere a-kin in their natures, we will speake of them both joyntly together.

First, here we may see that nothing is so hard or difficult which God hath promised, but faith can

can compasse it, and bring it to performance. Christ bade the *blinde* see, the *lame* to goe: he spake, they beleeved, and they were healed. So here God promiseth *a barren old woman a child, shee beleeveth*, and lo, *she conceiveth* and *bringeth forth a sonne*.

The use of this doctrine is for two sorts of people:

First, many in our Church being ignorant; when they are moved to learne religion, answer; Alas, they are simple, or not booke-learned, or they are dull, and heavie witted, or they bee old and weake, and therefore they can learne nothing; or if they doe, they cannot remember it. But here is nothing but vaine excuses: for they want not wit to learne religion, if they have wit to buy and sell, to know a faire day from a foule, good meat from ill, deere from cheape, Winter from Summer. If they have wit to practise the civil actions of the world, they have wit enough to conceive the grounds of religion, and to get so much knowledge as may suffice for a ground of that *faith* which will save their soules; so that they want nothing, but grace and diligence to use the meanes. To them therefore here is matter of good advice. Let such men learne but one promise of God out of the holy Scripture, as this; *Seeke first the Kingdome of God, and all things else shall be given unto you*, Matth. 6.33. or this; *Cast all your care on him, for he careth for you*, 1 Pet. 5.7. or this; *Hee that commeth unto me, I cast him not away*, Joh. 6.37. or but this; *Aske, and ye shall have; seeke, and ye shall finde*, Mat. 7.7. Let them learne but one of these, and when they have learned it, believe it, and let their soules daily feed on that faith; and they shall see what will follow: even a wonderfull blessing upon that poore beginning. This their faith will so content and please their hearts, that it will urge them forward to get more, and will make them both desirous, and capable of more knowledge and grace; and will make them even hunger and thirst after knowledge and grace: (whereas, he that knoweth no promise, nor believes it, contents himselfe in ignorance and errour.) And this shall every one finde, that will carefully use the meanes that God appoints, and will begin to learne but one lesson at the first. For as old *barren Sarah*, believing Gods promise, *conceives and brings forth*: so old, simple, plaine, dull Country-men, *believing* but one promise of Gods Word, shall conceive and bring forth daily more and more fruits of knowledge and grace.

Secondly, others who have made better proceedings in religion, doe see their sinnes, and doe much bewaile them, but they cannot overcome their corruptions: yea, many there are, to whom their sinnes, and inward corruptions are more grievous, and burdensome, than all bodily wants or miseries in the world; yet see they not how to conquer their corruptions: but (alas) are oftentimes foiled by them, to their great discomfort.

Let these men know the want of faith is the cause hereof; for that they doe not sufficiently ruminate, & consider the promises of God made in that behalfe, nor use the meanes God hath appointed: to the use whereof he hath annexed his promises of helpe against sinne. Let them therefore lay Gods Word and promises unto their consciences, in holy and frequent meditations. Let them carefully use the meanes God hath appointed, hearing and reading his word, receiving the holy *Communion*, earnest and frequent *Prayer*, craving also the *prayers of others*: and let them sharpen these holy exercises, by *fasting, watching*, holy conferences with others, *visitations* of others afflicted like themselves, or revealing their estate to their godly *Pastors*. Let them continue thus doing, and rest confidently on the word and promise of God, with the resolute foot of faith, and they shall see, that *old Sarah shall have strength to conceive*: that is, their poore soules shall receive strength to tread upon Sathan, to conquer their corruptions, and to conceive and bring forth many worthy fruits of holinesse, to their joy and comfort in their latter experience; as *Isaac* was to *Sarah* in her elder age.

The next doctrine wee may here learne is; That whereas *Sarah*, by her faith in Gods promise, conceives and brings forth: therefore children are the immediate blessing of the Lord: for *Sarah* bare *Isaac*, not by any ordinarie strength or power of nature, but *through faith she received strength to conceive*, &c. Neither is this so in her onely (wherein there was a miraculous worke of Gods power) but in all. Some are indeed barren by constitution, and these cannot conceive, unlesse by Gods power as *Sarah* did. But some have no children, who in all naturall reason might conceive. For as God gave the Law, and thereby a gift and power *to increase & multiply*, Gen. 1.22. so he reserved the *execution* of it to himselfe, and power to alter or dispense, to adde or diminish as it pleaseth him. Therefore saith the Psalmist, Psa. 127.3. *Loe, children are the inheritance of the Lord, and the fruit of the wombe is his reward*. And speaking of them, Psalm. 128.4. he saith, *Loe, thus shall hee be blessed that feareth the Lord*.

The use is, to teach *Parents* therefore to bring them up as Gods blessings, and not only to give them corporall necessities (for so they doe their beasts) but to nurture them in holy Discipline, by sowing the seeds of religion in their hearts. If this they want, they have nothing, though you leave them Earledomes. And herein is the saying true, *Better unborne than untaught*. The Law and power to increase and *multiply*, is given to beasts in their kinde, all as well as to us, Gen. 1.22. Therefore unlesse we doe more than provide for their bodies, we differ little from the: but make the know God, & so we make the fellowes with the Angels. If Parents

Parents did thus, it cannot bee expressed what blessings would come thereby to Church and Commion-wealth.

Thirdly and lastly, let us here know and learne, that this holy Matron, *Sarah*, figureth unto us mystically the spirituall Hierusalem, the Church of God. *Allegories* are charily and sparingly to be taught, else much unsound doctrine may cumber mens consciences: but this is sound and sure, for it is the Apostles, Gal. 4.23, &c. *By Agar and Sarah other things are ... for these two mothers are two Testaments ... gar, for she which gendereth unto bondage ... Hierusalem, which is free, and is ... the mother of us all*. Now the resemblance betwixt naturall *Sarah* the wife of *Abraham*, and *mysticall Sarah* the spouse of Christ the Church of God, stands in this; that as she not by power in her selfe, but by Gods power and *faith* in his promise *bare Isaac*; so the Church our mother bringeth forth children to God, onely by the power of Gods Word and Spirit. And therefore as *Isaac* is called the child of Promise, and said to be borne by *Promise*, Gal. 4.23. so men regenerate and borne to the Church, are said *not to be born of blood, nor of the will of the flesh, nor of the will of man, but of God*, Joh. 1.13. And Saint *James* saith, 1.18. *God of his owne will begat us with the word of truth*. Thus the *word* of God and the *will*, that is, the Spirit of God, these two together beget children to the Church.

The use is to teach us all to *honour* the Church as our mother; but to *worship* God alone, who is the father of our soule. The Church cannot make her selfe our mother, nor us her children, when she will; but it is God that must *speak the word, and then we are made*, he must beget us by the power of his Spirit, and ministery of his Word. And further, let us learne here what account wee are to make of Gods holy word, which is the immortall seed of our regeneration, whereby we are made Gods children and heires of immortality.

Thus much of the two first effects of her faith.

The third is laid downe in the next verse: which because it is much stood upon by the holy Ghost, we will put it off till then, being therefore worthy our deeper consideration.

And now followeth in the end of this verse, the fifth and last point, which is, the *Ground of her faith*:

Because she hee judged him faithfull which had promised.

The foundation whereon she built this her faith, that she should have a sonne, being *barren and past age*, was not the bare promise of *God*, so much as the conceit or opinion she had of him that *promised*. For promises are not of value, so much by the things promised, though never so great or excellent (for they may promise much, who can performe nothing: or though they can, yet will recall their word in lightnesse and inconstancy) as by the worthinesse of the partie promising. Wee say in this world, wee had rather have some mens word, than other mens bond: and rather have a little promised of some, than much of others. Now such was the judgement that *Sarah* held of him that promised; namely, God: *She judged him faithfull which had promised*.

Faithfull: that is, shee judged him *able and willing* to accomplish what-ever he promised to her. So that the Grounds of our faith in God and all his promises, must be a sure apprehension and knowledge of these two things in God;

1. His *ability* to make good what-ever passeth him in word.
2. His *carefulnesse* to doe it when hee hath said it.

Some will promise any thing though their abilities stretch not to performe: others are able enough but have no care of their word. But both these are in God; all-sufficient ability and most carefull willingnesse, So *Sarah* judged of God and therefore shee *beleeved* against reason; and so must wee doe, if wee will beleeve Gods word aright. We may reade, and heare, and know Gods word, and have the points therein swimming in our heads: but if we will constantly *beleeve* with our hearts his blessed promises, and in our consciences feare his threatnings, we must be fully perswaded of these two to be in him.

So are we taught by Christ (the wisdome of God) in the Lords Prayer (afore wee pray for any thing) to be resolved of Gods *power* and *will* to heare and helpe us. Hee is our *Father*, therefore carefull and willing: *he is in heaven*, and therefore able to heare us and to give us all things, Mat. 6.9.

And the same commendation here given to *Sarah*, is also given to *Abraham*, Rom. 4.21. *He doubted not, but beleeved above hope, &c. being fully assured that he which had promised was also able to doe it*.

The use hereof unto us is double:

First, to advise and guide us for our promises; not to be too reckelesse, as some are, what we promise: but to consider aforehand, and if it be beyond our power, not to speake the word (for Christian mens words must not be vaine) and if we have promised any thing lawfull and in our power, to be carefull to performe it. Thus to doe is to bee a faithfull man, and is a good signe of an holy man, and Gods child: provided this be so,

First of all towards *God*, that we make conscience of performing the great vow wee made in our *baptisme*, and all other serious and holy purposes of our heart made to God. For otherwise, hee that breakes his vow to God carelessly, by living profanely, he may in worldly policie keepe his word, but hee cannot doe it in conscience.

The Church of Rome is foully faulty in this

point, making no conscience of breaking promise and faith with us, or any of our religion; their nakednesse herein is discovered in the face of all Christendome: let them that are wise be warned of it. They make great ostentation of their vowes, and of their care to performe them above any other religion: but it appeares hereby to be vile hypocrisie. For if they were conscionably, and not politikly and formally carefull of their vowes of chastity, poverty, and others made to God, they could not but be likewise carefull of their promises made to men: for the one of these is the fountaine and root of the other. But the neglect of the one, sheweth the formality and hypocrisie of the other.

Let all that feare God learne to make conscience of both these in their religion and service of God, and in all their dealings with men in the world: that so the world may *judge us faithfull men when we have promised.*

Secondly, let us here learne how to helpe and strengthen our weake *faith* in the great promises of God. Wee have a promise of *salvation, Whosoever beleeveth in Christ, shall not perish, but have life everlasting.* Of our *resurrection,* Dan. 12.2. *They that sleepe in the dust shall rise againe.* Of our *glorification,* Phil. 3.21. *The Lord Iesus shal change our vile bodies, and make them like to his owne glorious body.* Of a *new world,* 2 Pet. 3.13. *We looke for new heavens, and a new earth, according to his promise.*

These bee, as S. *Peter* cals them, *great and precious promises,* 2 Pet. 1.4. And surely it must be a great and precious *faith,* that can constantly beleeve these. No better helpes of our faith can there be, than often and seriously to consider of the *mercie* and *power* of him that made them: if he be *willing,* and able, what can let the performance of them? let us therefore often say with holy *Paul, Faithfull is he which hath promised, who will also doe it,* 1 Thess. 5.24. and with *Sarah* here, *We judge him faithfull which hath promised.*

Now followeth the last effect in the next verse:

V. 12 ***And therefore sprang there of one, even of one which was as dead, as many as the starres of the skie in multitude, and as the sands of the sea shore, which are innumerable.***

The third and last effect of *Sarahs* faith, is that by this fonne *Isaac,* whom she conceived, and brought forth *by faith,* she had a wonderfull great issue, and a *posterity almost without number.* This effect consists not of it selfe, but depends upon the former. Her *faith* gave her strength to conceive *Isaac,* though shee were *barren,* and to bring *him forth,* though she were *old and weake;* and so her faith brought him out, by whom she was made the *mother* of many *millions* of men.

The matter of this third effect is the multitude of men, that came of *Abraham* and *Sarah* by *Isaac.*

This posterity or multitude is described by two arguments:

1. By the beginning or root of it; *One that was as dead.*
2. The quantity or greatnesse laid downe:
   1. Generally, to be a *multitude* and *innumerable.*
   2. Particularly, by two comparisons:
      1. As many as the *starres in the skie.*
      2. As the *sands by the sea shore.*

The first point is the root and beginning of this multitude, in these words:

And therefore sprang there of one, even one that was as dead]

One; that is, one woman *Sarah:* or at the most, *one couple, Abraham* and *Sarah.* And this *one* was no better than dead. Not dead properly and fully: for none are so dead whose soules and bodies are not separate: but, *as dead,* that is, as good as dead, or halfe dead; meaning that they were altogether unfit for generation of children, the strength of nature being decayed in them; *Abraham* being an hundred, and *Sarah* ninety yeares old. And if this be true of *Abraham,* who was past age; how much more is it of *Sarah,* who was both past age, and was also barren in her best age.

Here we are to note and learne many things:

First, *Multitudes came of one.* See here the powerfull, and yet the ordinary works of God, to reare up goodly and huge buildings upon small and weake foundations. So did he in the beginning, and ever since. Indeed, hee made at the first thousands of *starres* because they must be no more than at the first they were; and millions of *Angels* intending they shall not multiply: he could also have made millions of men in a moment: he would not, but only one couple, *Adam* and *Eve.* And of them came the infinite race of mankinde. When sinne had made an end of that world, hee founded not the second that yet continueth, upon a thousand couples; but by three men and their wives hee multiplied the whole race of mankinde, which since have growne from three to millions of millions. And so here of one old man, and a barren old woman, spring innumerable multitudes.

This God doth to magnifie his owne power in the eyes of the sons of men: and so he did also in matters heavenly. The number of Christians since Christ, that have growne to millions, began in a poore number at the first. For when Christ himselfe was ascended, the number of knowne beleevers was but 120. Act. 1.15.

The consideration hereof should teach us all these duties;

First,

First, not to measure God by our lengths, nor to tie him to our rules; but to esteeme of his power and might, as wee see it deserves: and to entertaine high and honourable thoughts of him and his Majesty, who can reare up so great *workes* upon so *poore foundations.*

Secondly, not to despaire of our selves or our estates, though we thinke our selves never so weake, so poore, so sicke, either in soule or body: but to remember him, that *of one made multitudes* to spring out. Therefore when thou art brought never so low, either in soule or body, by any miseries, either inward or outward; faint not, but *goe forward in the strength of the Lord thy God.* Particularly: If God have afflicted thee with poverty that thou have nothing to begin withall: or for thy soule; is thy knowledge in religion small, thy meanes poore, thy feeling of Gods favour but weake? yet faint not, but lay fast hold on Gods power and promise, use carefully the holy meanes God hath ordained, remembring and relying on him *who made millions grow out of one:* and assure thy selfe, as Job saith, *Though thy beginnings be small, yet thy latter ends shall greatly increase.*

Secondly, observe here how old persons are called *halfe dead,* or *as good as dead;* and that is true of them many wayes:

First, their yeares and dayes limited them, are as good as gone. For suppose a man should be as sure to live an 100. yeares, as the *sunne* is to run all the day long his course, and at night to goe downe: yet as when the *sunne* is past the heighth, and drawing downward, we say it goeth fast downe, and the day hasteth away; so when a man is past his middle age, when the sunne of his life is past the noone steed, he declineth daily, and draweth fast away, and the night of his life approacheth, with haste and much horror, unlesse he prevent it.

Secondly, their strength and vitall powers, by which their life is continued, and their soules and bodies kept together, are so much weakned, that they are almost extinguished: whereby it comes to passe, an old man may feele a manifest defect in all powers of minde and body.

Thirdly, sicknesses or diseases grow upon old age: and as their strength faileth, so the force of diseases is redoubled on them: and looke what diseases have lurked in their bodies which either naturally were bred in them, or accidentally taken, they now shew themselves more sensibly; and the weaker a man is, the stronger is his sicknesse. In these three respects an old man or woman is *as good as dead.*

The use hereof is profitable;

First, they must therefore be advised to *prepare themselves for death.* Every man is to prepare, I confesse: then if every man, especially they that bee old. The young man may die, the old man must die; the youngest cannot live alwayes, the old man cannot live long; the aged mans grave is as it were made already, and his one foot is in it. And this is not mans conceit alone, but Gods owne judgement, who as we see here, cals an old man *as good as dead:* and that not so much in regard that he is *sure* to die, as that he is *neere* it. Therefore as every man young or old is to make ready, because his time is unknowne, and no man is sure that hee shall live to be old; and as the Psalmist singeth, *Every man in his best estate is altogether vanity,* Psal. 39.6. so especially he to whom God hath beene so gracious as to let him see old age, he should thinke of nothing but his end, and prepare every day *to die in the Lord.* His gray haires, his wrinkled skin, his withered face, his ill stomacke, his weake memory, his crooked body, and the manifest and most sensible alteration and decay of his whole state of mind and body, should hourely all cry in his eares, *I am halfe dead, I will therefore prepare to die in the Lord.*

It is therefore a miserable sight to see that those, who of all men should be most willing to die, are for the most part most desirous to live. And those who should be most ready to die, are generally, most ignorant, most covetous, and their hearts most of all wedded to the earth and earthly things.

Secondly, old persons must here learne S. *Pauls* lesson; 2 Cor. 4.16. That *as the outward man perisheth, so the inward man may be renued daily.* The outward man is the body, the inward man is the soule and the grace of God in it. They must therefore labour, that as the strength of their bodies decay, so the grace of God in their soules may quicken and revive. But alas, the common practice is contrary. For old men have generally so misspent their youth, and in their old age are partly so backward, partly so unfit to learn religion, that when they come to their death-beds, they are then to bee *Catechised* in the very principles of religion: so that when the body is halfe dead, religion hath no being in them; and when the body is a dying, religion and grace scarce begin to live in them: such men call all upon a desperate point. But let them that desire a joyfull departure, thinke of these things aforehand: and as yeares draw on, and so draw life to his end, and the body to the grave; so let them weane their hearts from the world, and lift them up to God, and so spend their last dayes in getting knowledge, and in serving God; that when their bodies are weakest and fittest for the earth, their soules may be the holiest and ripest for heaven. To such men shall it never be discomfort to see their bodies halfe dead, when for recompence thereof they finde their soules halfe in heaven. Thus wee see the *root or foundation* of this posterity, how poore and weake it was. Now let us come to the greatnesse of it.

Therefore sprang as many in number, &c.]

This one old couple, *Abraham and Sarah,* are made by Gods power the father and mother of many nations: and he and shee, of whom the

world would have pronounced, they should not have left a name upon the earth, have now millions of children that sprang out of them. Here we may learne, that though God worke ordinarily, according to the course of Nature, which himselfe hath established; yet that he is not bound to it, nor will be: he bound it, therefore there is no reason it should binde him. Here we may see the power and prerogative of Gods Majesty.

As in the beginning hee made to bee, those things which were not: so still he calleth *things that are not, as though they were*, Rom. 4. 17. and turneth and altereth the state and nature of his creatures as pleaseth him. Hee can take *life* from the living man, and leave him *dead*; he can give life to the dead man, and make him live againe. So hath he dealt for the body, and for the soule hee hath beene no lesse wonderfull.

Saul, of a bloudy persecutor, he can make a zealous Preacher, Act. 9. even a glorious instrument, and *a chosen vessell to carry his name unto the Gentiles*, even he who thought to have blotted out the name of Christ, and *all that called on that name* from under heaven, Act. 9. 14.

Rahab, an harlot, and a common woman, yet by Gods worke so farre altered, that her faith is registred in the 31. vers. amongst the most excellent beleevers that have beene in the world. Let this teach us, when we see our owne sinnes, how hideous and monstrous they be, yet not to *despaire*. And when we see other men live in extreme dissolutenesse, yet not *to judge of them before the time*: but even then, with hope and comfort, remember that God who *quickeneth the dead, and calleth things that are not as though they were*.

And in that hope let us perswade our selves that hee may quicken our dead hearts, and revive us by his grace. And therefore in that hope let us raise up our selves to use all holy meanes of Gods *Words, Sacraments*, and *Prayer*: which if we carefully and continually doe, we shall see wonders wrought in us; that as they said of *Paul, This man preacheth the faith which afore he destroyed, and therefore glorified God for him*, Gal. 1 22, 23. so shall men say of us, This man *hates* the profanenesse that he *lived* in, and *loves* the religion that afore he mocked. Such miracles will the Lord worke in us, if with faith and diligence we use the holy meanes; that so all that see us, shall *Glorifie God for us*.

Thus we see generally how great the issue and posterity of *Sarah* was.

But it is more particularly inlarged by two comparisons:

As many as the starres in the skie, or the sands by the sea shore, which are innumerable.]

His comparisons are two: One taken from the *heavens, as many as the starres in the skie*: The other from the *earth, as the sands in the sea*. And these two are used by the holy Ghost, being things of incredible number, to expresse the multitude of the Israelites that came all from *Sarah*.

Not but that other things also are of as great number; as the drops of water, dust of the earth, and haires of mens heads, &c. but these two are most common and proverbiall phrases, whereby to expresse a multitude. And againe, the *starres of the skie* are rather named than any other, because God in the beginning pleased to use it to *Abraham*, when hee had never a child, Gen. 15. 8. God carried *Abraham* forth in the night, and bade him *count the starres if he could, and said, so shall thy seed be*. And *Moses* afterwards useth the same comparison, Deut. 10. 22. *Our Fathers went downe into Ægypt seventy persons, and now the Lord hath made us as the starres of the skie in multitude.*

Now because all men are not *Astronomers*, as *Abraham* and *Moses* were, and that ignorant men might say, they can perceive no such matter in the *starres*? Therefore hee useth another comparison, which every Countreyman may discerne how innumerable they be; namely, *the sands of the sea shore*. And left any should say, I dwell in the mid-land Countrey and never saw the sea sand, and am ignorant and so cannot judge of the *starres*, therefore to put him out of doubt, the holy Ghost assures him in the end of the verse, that they are both *innumerable*; that is, not in themselves, or to God; but in regard of man and mans skill unable to be counted.

Concerning these two comparisons, let us observe the *manner or the* phrase of speech in them used:

For the first, we are to know, that the speech is not proper, but *figurative*. For properly, they were not as many as the *starres*, or as the *sands*: neither are the starres or sands *innumerable*: but it is a figure called by the Rhetoricians ὑπερβολὴ, which is an excesse of finenesse of speech, or an excessive elegancy. And as it is ordinarie in all Writers, and even in common speech: so it is not refused by the holy Ghost, but used both here, and in the two forenamed places: and the like also of the same nature (but in other phrases) in other places; as S. Joh. 21. 25. *I suppose*, saith he, *if all the sayings and doings of Christ were written, the world could not containe the bookes that would be written*. Meaning, they would bee exceeding many, and more than would be needfull for salvation. And *Deut. 9. 1. Moses* saith, *That the Cities of the Canaanites were great, and walled up to heaven*. Meaning that they were very high, and so high as was possible for City walls to be, and as was impossible to have been scaled in all mens reasons, had not God fought for them.

These and such like are common in the Scripture: and seeing wee allow that liberty to all Writers, and to our selves in common speech; no reason to deny it to the Scripture, which was

was writ[ten] [for] all mens [und]erstanding, and therefore in such phrases as are usuall and ordinary with all men.

And the like liberty is here taken also in another figure, *as many as the sands by the shore of the sea*: the word properly signifieth and soundeth, *the lip of the Sea*. Now the Sea hath no lip, but it is a speech taken or borrowed from man or beast who have lips, and the *sea shore* resembleth a *lip*. For looke what a *lip* is to them, the *shores* are to the Sea: as the two lips doe include the mouth, so the two shores on both sides doe include the Sea, which lieth as in a mouth betwixt them. From hence wee may learne profitable instructions:

First, that therefore *Rhetorike* is a warrantable, good and lawfull Art; and it ariseth thus; That which the holy Ghost practiseth, must needs bee not onely not evill, but good and warrantable. But the holy Ghost useth and practiseth Rhetorike, here and in many other places elsse of the Scripture: Therefore it is a good and lawfull Art. The *proposition* is undoubted, the *assumption* is cleare both by these places, and almost the whole body of the Scripture: many of S. *Pauls Epistles*, many of Christs owne Sermons, S. *Johns* Gospell, many of the *Prophets*, especially *Isaiah*, have as much and as elegant Rhetorike in them, as any writers in the world: and beside all other vertue and divine power in them, doe even for figures and ornaments of Art, match any *Orators* that have written in the *Greeke* or *Latine*. Nor would it bee any hard taske to undertake to prove and illustrate every approved rule of *Rhetorike*, out of some part of Scripture. Now if it be lawfull to practise the rules of Rhetorike, then it is lawfull also to collect those rules together, to pen them, and to make an Art of them. They therefore that holding the contrary, doe say, or teach, or write, it is unlawfull, goe against the streame and common practice of the Scripture, and rules of common reason.

Secondly, here it is apparant, that in preaching Gods Word it is lawfull and warrantable for a *Minister* to use Rhetorike and eloquence. And the reason is good: for that which the holy Ghost useth in *penning* of the Scripture, the same may Gods Ministers use also in *preaching* the same. They therefore that deny that libertie to Ministers, are too rough and rugged, and pull out of the hand of the Ministers one of his weapons, and out of the wings of the Scripture one of her feathers.

Yet we must know, that all, or any kinde of eloquence is not permitted to a Christian Minister; For Saint *Paul* saith, 1 Cor. 2. 13. *Wee speake the words of God, not in the words which mans wisdome teacheth, but which the holy Ghost teacheth, comparing spirituall things with spirituall things*: So that there is a holy, a sanctified, *a spirituall eloquence*, an eloquence fit for spirituall things, and that eloquence must be used. As the Israelites might marry the Midianite women, whom they had taken in war, but not till *they had purified them*, Numb. 31. 18, 19. And more plainly and particularly, Deut. 21. 11, 12, 13. *Moses* explaineth what that purifying is: *And thou shalt bring her home into thine house, and she shall shave her head, and pare her nailes, and put off the garment she was taken in, and then thou maist marry her*: So, humane eloquence must be *brought home* to divinitie, and be pared and shaved with spirituall wisdome, and then may lawfully and profitably be used.

For our more speciall direction herein, these cautions may be observed:

First, the more *natural* it is, and the lesse affected, the more *commendable* is it in the doer, and more *profitable* to the hearer.

Secondly, it must be grave, sober, and modest; remembring the heighth and holinesse of the place a man stands in, and of the worke he doth. Therefore it must not consist in telling strange tales, or using such gestures or words, manner or matter as may move *laughing* and smiling in the Auditors. There may bee wit in such doing; but it can hardly be the sanctified and spirituall eloquence, which Saint *Paul* there speakes of.

Thirdly, it must be such as may be an helpe, and not an hinderance to the understanding of Gods Word: for it is a Damosell to Divinitie, but not her Mistresse. Gods Word therefore must not bow and bend to her; much lesse be wrung and wrested to her, but she to Gods Word.

It must in a word be such, as may most lively, purely, plainly, and significantly expresse the meaning of Gods Word. Therefore a man must endevour that all his speech bee in one language, at least, in such as his hearers understand: for else if he speake the body of his speech in one, and peece out the members in other, which the people understand not; hee may indeed *in his owne spirit speake mysteries, but to the hearer he speaketh parables*. And to his own understanding, he may preach well, but *the hearer is not edified*: as the Apostle saith, 1 Cor. 14. 2, 17. Therefore let not eloquence be an hinderance to the understanding of the hearers, which God hath ordained to be an helpe and furtherance. And with these or such like qualifications, eloquence may be used with good warrant and much profit. And for cautions or qualifications herein, hardly can any man set downe better rules than every mans conscience will unto himselfe.

Thirdly, in as much as the holy Ghost here and elsewhere useth so much Rhetorike, Divines may learne where the fountaine of Christian eloquence is; namely, in the Scriptures of the old and new Testament. Which being compiled by the wisdome of God, wee are to assure our selves they containe in them true wisdome of all sorts. *Precepts* of Rhetorike, I confesse, are to be learned out of other bookes,

which purposely doe teach them; but the practice of those rules in examples, can be no where better than in *Moses*, the Prophets, and the Evangelists. And this must needs follow upon that, that hath already beene granted. For if we yeeld, that *Rhetorike* is good and lawfull, and practised in the Scripture; then it must needs follow, that it is there practised in the best manner: Or shall the *Divinity* there taught be the fondest? the *History* there reported the truest? the conclusions of *Philosophy*, *Astronomy*, *Geometry*, *Arithmetick*, *Cosmography*, and *Physicke*, there delivered, the finest? the *Musicke* there practised, the exactest? the *Logicke* there practised, the sharpest? the *Lawes* there enacted, the justest? and shall not the *Rhetoricke*, there practised, be the purest? Surely, if *Moses* had written a booke of his owne, as hee was a meere man, and as hee was *Moses*, *brought up in Aegypt*: or *Paul* writ a booke, as he was a *Pharisie*, and Doctor of the Law; they would have beene full of all excellent learning: for *Paul* was brought up at the foot of *Gamaliel*, Act. 22.3. And *Moses* was exceedingly learned in all the learning of the Aegyptians, and mighty in word and deed, Act. 7.22.

Shall they then be the Secretaries of the most high God, the fountaine of wisdome, and learning; and shall not their bookes be filled with the most excellent learning in all kindes? Doubtlesse, who ever searcheth it, shall finde it to be so.

Seeing therefore Eloquence is lawfull, and that Preachers may lawfully use it; let them also know, where to have it: lee them study Gods bookes, and there they shall finde not onely Divinity, but knowledge and learning of all sorts, and that most exquisite: and as excellent patternes and presidents of Eloquence, as are to be found in any Authors in the world. And let them, if they would preach with spirituall power and eloquence; looke how *Moses*, the *Prophets*, our Saviour *Christ*, and his *Apostles* preached: for to follow them is the true way.

Thus we see the *manner* here used by the holy Ghost, in these two compatisons, to describe the greatnesse of this her posterity.

Now the *matter* in them contained is, that here is the performance of one of the greatest promises made to *Abraham*. The promise is, Gen. 22.17. *I will surely blesse thee, and greatly multiply thy seed, as the starres in the heaven, and as the sands by the sea shore.* There is the promise; and behold here the performance, in the very same words, and that most true and effectuall: For, at the time when the holy Ghost wrote these words, the Israelites were multiplied to many millions; yea, to a number past number.

So that here we learne, *God is true* in all his promises, be they never so great or wonderfull: if he speake the word, if the promise passe him, it is sure: Heaven and earth shall rather passe away, than any one peece of his promise shall faile.

The use is to teach us, first, *to beleeve God* when he promiseth, what-ever it be; for, he is worthie to bee beleeved, who never failed to performe what he promised. He promised these *Millions* to *Abraham*, when hee had but *one childe*; nay, when he had never a one: Gen. 15. 8. and *Abraham beleeved*. Such a faith was excellent indeed, and deserves eternall commendation (as here it hath.) Let us be *children of this faithfull Abraham*, and the rather, seeing we see the performance which hee saw not. We thinke it a disgrace, if we be not beleeved; especially, if we doe use to keepe our word: Let us then know thereby, what dishonour it is to the Lord not to beleeve him, which never failed in the performance to any creature.

Secondly, we must here learne of God to be true and faithfull in our words and promises. God spake plainly, and deceived not *Abraham*: and after at the time performed it; so must wee deale plainly and simply in our words and bargaines, and thinke that to deceive and overreach by crafty words and double meanings, and equivocall phrases are not beseeming Christianity. And we must make conscience of a lie, else we are like the devill and not God. Also a Christian man must take heed what, how, and to whom he promiseth: but having promised, he must performe, though it be losse or harme to himselfe: if it be not wrong to God, or to the Church or State. Wrong to himselfe must not hinder him from performance. Christian mens words must not be vaine, they should be as good as bonds, though I know it is lawfull, and very convenient in regard of mortality, to take such kinde of assurances.

Lastly, *Abraham* had the promise his *seed should be so*, Gen. 15. 8. and here wee see it is so, but he himselfe saw it not: so that *Abraham* had the promise, and we the performance. So *Adam* had the promise of the Messias, but wee see it performed: the Patriarks and Prophets, the promise of the calling of the Gentiles, but we see it performed.

See here the glory of the Church under the *New* Testament above the *Old*. This must teach us to be so much better than they, as God is better to us than he was to them: and to excell them in faith, and all other vertues of holinesse; or else their faith and their holy obedience shall turne to our greater condemnation, which have had so farre greater cause to beleeve and obey God, and so farre better meanes than they. Which if in be so: then alas, what will become of them who come behind them, nay, have no care to follow them in their faith, nor holinesse, nor any duties of holy obedience.

Thus much for the example of this holy womans faith, and of the commendation thereof.

Now before he come to any more particular *examples*

examples of faith, the holy Ghost gives a generall commendation of the faith of all those joyntly which are spoken of already.

VERSE 13.

All these died in faith, and received not the promises, but saw them afarre off, and beleeved them: and received them thankefully, and confessed that they were strangers and pilgrims on the earth.

HItherto the holy Ghost hath particularly commended the faith of divers holy beleevers. Now from this verse to the 17. he doth generally commend the faith of *Abraham*, *Sarah*, *Isaac*, and *Iacob* together; yet not so much their faith, as the durance and constancy of their faith. Particularly the points are two:

1. Is laid downe their constancy and continuance; *All these died in faith.*
2. That constancy is set forth by foure effects:
   1. *They received not the promises, but saw them afarre off.*
   2. *They beleeved them.*
   3. *Received them thankefully.*
   4. *Professed themselves strangers and pilgrims on the earth.*

The first point touching these beleevers is; that as they begun, so they held on: as they lived, so they died in faith.

All these died in faith.]

The truth of the matter in the words, may bee referred to all afore-going, saving *Enoch* who *died not*; yet he continued also constant in his faith, and in that faith was taken up: but as for *Abel* and *Noah*, *they died in faith*. Yet I take it, that principally and directly, the holy Ghost intended no more than these foure I named: and my reason is, because the particular effects in this verse, and the points where this their constancie is amplified in the three verses following, doe all agree, especially with these foure; and not so properly with *Abel* or *Noah*: so that I take, he meaneth by *all these*, all these men that lived in the second world since the flood. All these died *in faith*; that is, in assurance that the promises made unto them should be performed in Gods good time.

These promises were principally these two:

1. *Salvation* by the Messias.
2. The *possession* of the Land of Canaan.

In this faith they died; that is, they held it (thorow all assaults and temptations to the contrary) even to the last gaspe, and died therein.

In this their practice is commended unto us a most worthy lesson of Christianity: namely, that we must so live that we may die in faith. Many say they live in faith: and it is well if they doe so: but the maine point is, to *die in faith*. There is none so ill, but howsoever he lives, yet he would die well: If he would *die well*, he must *die in faith*. For miserable is the death that is without faith. And herein faith and hope differ from other graces of God; *Love*, *joy*, *zeale*, *holinesse*, and all other graces are imperfect here, and are perfected in heaven: but *faith* and *hope* are perfected at our deaths; they are not in the other world, for there is nothing then to bee *beleeved* nor *hoped* for, seeing we then doe enjoy all things: but as they are begun in our life, at our regeneration, so they bee made perfect when wee die; and they shine most gloriously in the last and greatest combat of all, which is at the houre of death. So that the death of a Christian, which is the gate to glory, is to *die in faith*.

Besides, as life leaves us, so death findes us; and as death leaves us, so the last judgement findes us: and as it leaves us, so we continue for ever and ever without recoverie of alteration.

Now to *die in faith*, is to die in an assured estate of glory and happinesse; which is that that every man desireth: therefore, as wee all desire it, so let us *die in faith*, and we shall attaine unto it.

Saint *Paul* tells us, 1 Cor. 15. 55. *Death* is a terrible *serpent*, for hee hath a poisoned *sting*: Now when we die, we are to encounter with this hideous and fearefull serpent. Hee is fearefull every way, but especially for his sting: that *sting is our sin*: and this sting is not taken away, nor the force of it quenched, but by true faith, *which quencheth all the fiery darts of the devill*, Eph. 6.16. If therefore we would be able to encounter with this great enemie, (in the conquering of whom stands our happinesse; and by whom to be conquered is our eternall misery) wee must then so arme our selves with faith, that we may *die in faith*; for he that dieth in faith, that faith of his kills his sinnes, and conquers death: but hee that dieth without faith, death and sinne seaze on him, and his sins live for ever, and his misery by them.

Now, if we would die in faith, we must live in faith; else it is not to be expected: For, so these holy Patriarchs *lived* long in this faith, wherein they died. For their holy lives shewed plainly, that they lived in that faith which the Apo-

stle

stle faith) doth *purifie our hearts*, Act. 15. 9. Now if we would live in true faith, the meanes to attaine it, set downe by Gods Word, are these:

First, we must labour to get knowledge of the fundamentall points of Religion; of God, of the Creation, the Fall, the immortalitie of the Soule, the two Covenants, of Works by the Law, of Grace by the Mediator; and such other substantiall points touching God, his Word, Sacraments, Law, Gospel, Prayer, good Works, &c. as the Scriptures, and the Creeds, and Catechisines out of the Scripture, doe yeeld unto us. Herein the case of the common people of all nations is miserable. In Popery their Clergy is so fat and full, *they will not*; in our Churches the Ministery (a great part of it) so poore and ill provided for, *they cannot* teach. Betwixt both, the people of the world doe *perish for lacke of knowledge*; for how can they but perish *that die not in faith?* How can they die so that live not in faith? And how can they ever have faith that have no knowledge, seeing knowledge is the foundation of faith? Therefore it needs the *helpe* of those that may, and the *prayers* of all, that our Church may have *Teachers*, and our people *Catechisers*: for without learning the Catechisine, it is impossible to learne Religion.

Secondly, when wee have got knowledge, and so laid the foundation; then must we learne the *promise of God for salvation*, and wee must *hide them in our hearts*, as the Jewels of life, of salvation. We must beleeve them to bee true and effectuall to all that will take hold of them; and we our selves must therefore take hold of them, and apply them to our soules.

Thirdly, after both these, we must *conforme* our selves thorowout (heart, and life) unto the holy *lawes* of God: we must leave all bad waies and ungodly courses, though they be never so deare unto us, or so common in the world; and must make conscience of all sinne, and endevour to doe all duties to God and man.

The first of these is the *ground* of faith: the second is *faith* it selfe: the last the *fruit* and effect of it, and an assured testimony of it to God, to his Church, and to a mans owne conscience. And to doe these three things is to walke in the old and holy way, consecrated by Christs bloud, and troden in by all the holy Fathers: and Popery, nor any other religion can appoint so safe, so sure, nor so direct a way. Thus lived *Abraham, Sarah, Isaac*, and *Iacob*, and after this course they *died in faith*, and now live in glorie: and so shall we with them, if we will live in faith as they did; but else we may long looke for Heaven before wee come there. Indeed God can make a man that lived not in faith, die in faith; but the matter is not what hee can do, but what is his ordinary course; and that is this; *They that live in faith die in faith*. Therefore let us take the ordinary course, and repent, and time betimes, and live the life of faith; and leave the late repentance to them that thinke it but a sport to venture a soule: that course may speed; but this course is sure to speed: he that lives in sinne, *may hope* to die in faith; but he that lives in faith, *is sure* to die in faith, and to live in glory for ever.

Secondly, observe how it is said, *All these* died in faith not some, but all. *Abraham* the father, and the root, and with him the wife, the child, and the grand-child: behold a *true noble blood*, a holy kindred, a blessed generation: worthy is *Abraham* of all the honour he hath, who was the root of such a noble and blessed brood. And worthy are *Isaac and Iacob* of so good a father, who stained not their bloud by forsaking their faith: but held it as they received it, *and lived and died in it*. Let this teach us first, if we be fathers, to shine before our children in a holy religion, true faith, and good life; and it is great hope that our wives and children will follow us in the same.

Secondly, if we be sonnes, to looke which of our forefathers and ancestors embraced the most holy Religion; and to chuse, and live and die in their faith. Most of our young Papists can say no more for their religion but this; my father, and grand-father were of that religion. But they must looke all to their fore-fathers: *Isaac and Iacob* would not bee of their great grand-fathers (*Nahors* or *Terahs*) religion, but of their father *Abrahams*: and *Abraham* himselfe would not be of his father *Terahs*, or his grand-father *Nahors* religion; but he went up a great deale higher, to his forefathers to the tenth generation *Noah*, and *Shem*, and embraced their religion. So that we see, it is nothing to say, I am of my fathers, or grand-fathers religion; unlesse first I prove that theirs was of God: and then hee is a noble Christian man, which knowing that, will not forsake it, but will live and die in it.

Thirdly, see here *true honour and gentry* is to live and die in the true faith and holy religion of our Ancestors; here is the fountaine of honour, to do as these did. *Abraham* perceives hee is wrong, and erred with his fathers; he therefore leaves his fathers and grand-fathers religion, and goeth up higher, and takes a better. *Isaac* his sonne makes himselfe heire, not of his land alone, but of his fathers religion also: *Iacob* the grand-child followes both, and dieth in faith with them. Behold here *Iacob*, a *true gentleman in bloud*, his holinesse and religion is in the third descent: Let us all learne to adorne our gentility and nobility with these ensignes of true honour.

And let all them that shame to staine their bloud by treasons, or misdemeanours; shame also, to let their fore-fathers religion, holinesse, or vertues faile in them: but let them all so live in them, that with *Iacob* they may *die in their fathers faith*.

Lastly, observe how it is said, they *died in faith*: they afore lived in it; but now their [illegible]

ciall commendation is, *they died in it*.

Let us learne here to hold on in a good course when wee have entred into it: for constancy and continuance is the true commendation: he that *dieth in faith*, is he that receives the crowne. To this end, let us stirre up our selves with the Apostles exhortation, Gal. 6. 9. *Let us not be weary of well-doing, for in due time we shall reape if we faint not.*

And further, let this teach us all to chuse that faith to live in (with these holy Patriarchs) that we may boldly die in. It is a true observation, that *Popery is a good religion to live in, but ours to die in*. The Papists usurpe this saying, and turne it the contrary way; but they have as much right to it, as the theefe to the true mans purse. The liberty, the pardons, dispensations, sanctuarie, the pompe and outward glory of their Church; and their fasting and outward austerities, being foule and feined hypocrisies, and indeed open licentiousnesse: these and many things more, may allure any naturall man in the world, to live in their religion; but when they come to die, then they all know, and some confesse, it is surest and safest to die in our religion. Let us therefore cheerefully and comfortably live in that religion and faith wherein we may so boldly die, that even our adversaries confesse it to be safest.

Now follow the foure *effects* and fruits of their faith:

The first is this: that

They received not the promises, but saw them afarre off.

By *Promises* we understand, first, the promises of the Land of *Canaan*. Secondly, the spirituall promises of the Kingdome of Christ. These they did *not receive*; that is, fully; though in part they did: for true *faith* doth alwaies receive, apprehend, and apply unto it selfe truly, though not fully, the thing promised. God said, he would give them the Land of Canaan: but they did not fully enjoy and possesse it. So likewise the *Messias* was promised unto them, but they never saw his comming in the flesh, and yet they beleeved Gods promise, and died in that faith.

Where wee may see the invincible force of their faith that cleaved fast unto the promise of God, even unto death; though they never enjoyed the things promised in this life: which plainly condemnes our age of unbeleefe, for we have more accomplished unto us than ever they had. *Abraham* never *saw Christ*, but *afarre off*; yet wee have him exhibited in the flesh: we see and know he lived and died, rose againe, and ascended, and now makes continuall intercession for us: and we have the true Sacraments, which shall last for ever pledges of him, and of life everlasting by him. And for temporall promises, we have farre more accomplished unto us than ever we had. But though we goe before *Abraham* in the fruition of Gods promises, yet we come farre behind him in *beleefe*; for faith worketh by love, and love is seene in true obedience: but generally, this is too true, men make no conscience of *obedience*: which sheweth undoubtedly, that there is little found faith among us. And it may bee feared that these notable men, *Abraham, Isaac* and *Iacob*, shall stand in judgement against us to our further condemnation; for they never received the accomplishment of Gods promises, and yet they beleeved: but we doe see the same fulfilled and exhibited unto us, and yet we will not beleeve.

But saw them afarre off.

Here is the property of their faith, and the power of it: the promises were afarre off, and yet they saw them. The phrase here used is borrowed from Marriners; who being farre on the Sea, cannot descry townes and coasts afarre off, but onely by helpe of some tower or high place, which their eye will sooner discerne, although it bee afarre off: And so *Abraham, Sarah, Isaac* and *Iacob*, being long before the day of Christs incarnation, could not otherwaies see Christ, but afarre off, by the eye of faith in the promises of the *Messias*: for this is the propertie of faith, to make a thing absent to bee present, after a sort: *Faith being the ground of things hoped for, and the evidence of things which are not seene.*

Here wee may learne a difference betweene the Church in the old Testament, and in the new. Wee in the new *Testament* have greater measure of knowledge, more lively discerning of the *Messias*, and a clearer light of understanding in the mysterie of our salvation by Christ, than the Church had under the old *Testament*: howsoever they excelled in faith, yet in the knowledge and discerning of Christ they were inferiour unto us. And therefore the Lord made this promise to the time of the Gospell long before; that then *the earth shall be full of knowledge of the Lord, as the waters that cover the Sea*. And Saint *Paul* proves this performed, when he affirmeth of the Church of the new Testament, 2 Corinth. 3. 18. *But all we as in a mirrour behold the glory of the Lord with open face*. And Christ, Joh. 6. 45. *They shall bee all taught of God.*

If this be true, that knowledge should so abound in the time of the Gospell; then all *ignorant* persons of this latter age of the world must know, that they have much to answer for at the last day of judgement: for God in the new Testament hath made his Church to abound in knowledge, so that their ignorance (for which they thinke God will hold them excused) shall bee a bill of indictment against them at the last day, to their further condemnation: because the light of the Gospell is so clearely and plentifully revealed in these daies, that whereas the most excellent Patriarchs of all, could then but see Christ afarre off, the most

most simple may now see him neere unto them.

Againe, where is more knowledge, there should be more obedience: therefore it concerneth all those that professe themselves to bee Christians, and submit themselves to heare and learne the word of God taught unto them; not to content themselves with bare knowledge, though it be never so much: But withall, to bring forth the fruits of obedience in their lives and conversations. For though *Abraham*, *Isaac*, and *Iacob*, in regard of faith did goe farre before us; yet seeing we have more knowledge than they had in the *Messias*, we must labour to become like unto them in the obedience of our lives: their faith was stronger than ours: but our obedience should be greater than theirs, because we have more cause to beleeve than they. S. *Paul* saith, *We all beholding as in a mirrour, the glory of the Lord with open face.* And the end thereof is this, that we may be *transformed into the same image from glory to glory, as by the spirit of the Lord.* So that the more *knowledge* we have, the more *sanctification* we ought to have, and the more hatred of sin, and more obedience to Gods commandements. But the more is the pitie, the case goeth farre otherwise with the World: for even many among us that are no Students by profession, have great and commendable *knowledge in religion*. But where is the fruit hereof in holy obedience to the Lawes of God? God by calling hath made us a pleasant vine: but the sowre Grapes of sinne are our ordinarie fruit, they be the *grapes of gall* (as *Moses* saith.) For Atheisme, blasphemy, contempt of Gods word and worship, with open profaning of Gods Sabbath, doe every where abound; to omit the heinous crimes against the second Table, as oppression, adulterie, and bloud touching bloud: for all which we may justly feare, that the Lord will either remove his Candlesticke from us, and so of a Church and people of God make us no Church; or else sweepe us away by some fearefull judgement, as with the besome of destruction, because we with-hold *the truth in unrighteousnesse*, Rom. 1. 18. For better it were not to have knowne the way of righteousnesse, than to turne from the holy commandement given unto us: let us therefore joyne with our knowledge obedience, that so wee may shew forth our faith in doing our duties of pietie unto God, and of brotherly love and Christianitie unto our brethren. Thus much of the first fruit of their faith.

The second fruit of their faith is noted in these words; *And beleeved them.* Where by *beleeving*, we must understand not so much the act of faith, for that was noted before, as the growth and increase of their faith: for the word imports a confirmation of their hearts, and a resolution in assurance of the promises made unto them: which is not unusuall in Scripture; for *Paul* prayeth for the *Churches* who had true knowledge, faith, and love, *that they might increase and abound therein more and more*, Ephes. 3. 16, 17. Phil. 1. 9, 11. Colos. 1. 9, 11.

Here then wee may observe in the example of these Patriarchs, that it is the duty and property of every true beleever, to goe forward and increase in faith, till he come to a full perswasion and assurance in Gods promises. All the gifts of God (and therefore *faith*) are the *Lords talents*, and every true beleever is the Lords servant, called to occupy therewith. Now God, having put his *talent* into any mans hand, doth require the *increase* thereof, as the Parable shewes, Luk. 19. 13. And this *Paul* teacheth: for praying for the Ephesians that they may goe on, and be strengthened *by the Spirit in the inner man*, Ephes. 3. 16. hee signifieth, that hee that doth truly beleeve in Christ must goe on from *grace to grace*, till he be a tall man in Christ: as a childe groweth from yeare to yeare till hee come to bee a strong man. The nature of faith is like unto fire, which will not goe out so long as wood or other fuell is put unto it, but will take hold thereof, and grow unto a greater flame; and so will faith grow up to a full perswasion in all those that conscionably apply themselves to the Word and Prayer.

But goes the case thus with us in the matter of faith? Nay verily, generally it is farre otherwise: for many among us have no regard of faith at all, but think they may live as they lust, their good meaning will serve the turne: others and those not a few, are so farre from going forward in *faith*, that they are every day worse and worse, and still *goe backward* more and more. A third sort we have that will heare the Word and receive the Sacraments: but yet their growing in grace is very slender, they stand at a stay, and profit little.

Now howsoever it may bee thought but a small fault, not to *profit in religion*; yet undoubtedly it is a fearefull judgement of God, when the hearers of the Word in any Congregation are daily taught, and doe not profit thereby; and therefore the holy Ghost noteth those *women to be laden with sinne, which are ever learning, and yet never are able to come to the knowledge of the truth*, 2 Tim. 3. 7. If a childe lately borne, like not well nor grow, when it hath good keeping: the common saying is, that it is a *Changeling*. So if a man heare the Word of God, and doe not increase in knowledge, faith and obedience, we may most truly say of him, that he is a spirituall *Changeling*, and therefore that we may avoid this fearefull judgement of God, wee must labour for faith; and having gotten faith, *increase therein*, and in other graces of God, *till we come to be strong men in Christ*.

It is here said, that those Patriarchs increased in faith: But it may bee demanded, how and by what meanes they did attaine hereto?

Answ.

Answ. In the booke of Genesis, we may finde three waies whereby they were confirmed in the faith, and did grow up in grace. The first meanes was from God himselfe; for, when he had made his covenant with *Abraham*, mercifully renuing the same during his life, as occasion served sundry times, hee stayed not there, suffering it to die with *Abraham*: but when *Abraham* was dead, God renued his covenant with *Isaac* and *Rebecca*, and with *Iacob* also after them. Now the tongue of man cannot utter what a wonderfull furtherance it was unto their faith, to have the Lord himselfe to renue his gracious promises unto them. The second meanes of *increasing their faith*, was their holy conversing one with another: for the manner of the *Patriarchs* was to teach and instruct their children, and to nurture them up in the true worship and feare of GOD, by which meanes they did not onely implant Gods promises in the hearts of their children; but were themselves confirmed in the same: for hee that teacheth another from a feeling heart, greatly strengtheneth his owne soule. Now God himselfe doth testifie this thing of *Abraham*, saying, *I know him that he will command his sons, and his household after him, that they keepe the way of the Lord, to doe righteousnesse and judgement.* Now look what *Abraham* herein did to *Isaac*, that no doubt did *Isaac* unto *Iacob*. The third meanes to increase their faith was, from each one to himselfe: for they gave themselves oftentimes in their owne persons to muse and meditate upon the promises of God: so it is said of *Isaac*, that he *went out to pray or meditate in the field towards evening*: and we may perswade our selves it was concerning this and other promises of God, and the accomplishment thereof. And we need not to doubt but that *Abraham* and *Iacob* did the like.

These are the meanes by which these godly Patriarchs were strengthened in their faith. All which must be marked of us diligently, and put in practice: for the cause why wee heare the word often, and yet profit little by it, is chiefly this: because the meanes by which men should grow up in faith, are so slenderly used among us. For the first meanes, which is on Gods behalfe to man; is through his great and unspeakable mercy, plentifully afforded in many parts of the Land, in the holy Ministerie of the Gospell: wherein Gods gracious promises of mercie are opened and applied to mens hearts, and his judgement against sinne sharply denounced, to drive men to lay hold on Gods mercie in Christ. But if we regard the second meanes; which is mutuall instruction of father to childe, of master to servant, and of one neighbour to another; together with mutuall conference about that we are taught; Or elseif we regard the third meanes, which is private meditation upon Gods word and promises taught unto us; (which meditation is to a Christian soule like the chewing of the cudde unto a beast, for as the chewing of the cudde turnes that which was eaten into true feeding; so doth holy meditation make Gods words and promises spirituall refreshing, by digesting them in the heart:) If, I say, we take a view of these two latter, we shall finde them seldome used of very many or not at all. Blessed bee God, we need not to doubt, but there bee some who use these meanes with care and reverence: but alas, these some are very few. And because this duty is so slackly performed, hence it is, that though the covenant of mercy in Christ bee oft repeated, yet men reape little profit by it. So that we must learne to follow this notable practice of these godly Patriarchs, and looke what meanes they used for the increase of their faith, the same also must we use, and that diligently; so shall we grow and increase and wax strong in faith, as they did.

The third fruit of their faith is this,

And received them thankfully.

Ασπασαμενοι, the word in the originall doth signifie to *salute*; and that not only by speech, but any way else, as by embracing, &c. and therefore in this place it is not unfitly translated,

And received them thankefully: that is, they tooke them kindly as Gods hands.

This is a notable fruit of faith, whereby they are commended: that seeing *the promises of God afarre off*, did take them most kindly as Gods hands. But here wee must consider how they tooke them kindly; namely, by doing two things: First, by an action of their heart. Secondly, by an action of their life. The action of their heart was this; that howsoever the promise was not accomplished in their daies, yet they were wonderfully glad thereof: for our Saviour Christ said to the Jewes, *Your father Abraham rejoyced to see my day, and he saw it, and was glad.* It did *Abrahams* heart good to see Christ afarre off; and so we may safely thinke of *Sarah*, *Isaac*, and *Iacob*, and their hearts were also ravished with joy, to heare the wonderfull promise of God concerning the *Messias*; and to thinke of the most joyfull performance which they knew should follow in due time.

Secondly, they tooke this promise kindly by the practice of their life; for when they came to any strange place (as wee often reade in the storie) there they built up *altars*, and offered sacrifice unto God, and called on his Name. All which they did, to testifie their inward joy, and thankfull acceptance of Gods promises in Christ, and of the promised land, though neither were accomplished in their dayes.

Now as touching our selves, the same maine promises of God, that were made to *Abraham*, *Isaac*, and *Iacob*, hath the Lord made and continued unto us: nay, wee have the same already *accomplished*: and wee see the same verified

verified more evidently and plainly than any of the Patriarchs did. Which being true, our duty is to take the same much more thankfully and kindly at Gods hands, than they did or could doe; because wee have more light and knowledge in the promises of God than ever the Patriarchs had.

But we have just cause to bewaile the daies and times wherein we now live: for whereas we should take the promises of God most joyfully and kindly; the case is farre otherwise. For generally, it may bee said of our nation and people, that in regard of the mercies and promises of God wee are an unkinde people. And that this is true (for the most part) in all of us, if we will but a little examine the matter, we shall finde it too apparant by many evidences: for first, let any of us be brought to a place where wee may behold some vaine Enterlude, or a Show: a man would not thinke how wonderfully we are ravished there withall, so as wee could finde in our hearts to spend whole dayes in beholding them. But let us bee brought to heare the Gospel of Christ, his holy Word preached and taught; as it was unto *Abraham*, *Isaac*, and *Iacob*, (wherein they much rejoyced) and there we sit heavy and drowsie, so as the word seemes loathsome unto us, and one houre is so tedious as wee hardly hold it out without sleeping: and if it passe the houre a little, O how impatiently our natures take it! All which shew plainly, that we have no such *joy* to heare of Christ and his mercifull promises, as these godly Patriarchs had: so that we are both hard-hearted and unkinde, and altogether insensible of so great favours and mercies of our God towards us.

Secondly, consider mens behaviour in Gods worship: It is evident, that the greatest part of people worship God but in formall shew, for fashions sake. These godly Patriarchs, *Abraham*, &c. built *altars* in every place where they came, and offered *sacrifice* unto God, to signifie their kindnesse and willing heart towards God for his promises. But now men worship God formally, not in way of thankfulnesse; but either because the Law compels them to it, or else because it is a custome and order which must be kept. For proofe thereof take some one of the common sort, and aske him why hee commeth into the Congregation? he will say he commeth to doe as other men doe; but what they do he knoweth not; nor what he himselfe should doe he cannot tell, nor careth much to know. Others also come to worship God: but aske them how they doe it, they will say, by saying over the ten Commandements, the Lords Prayer, and the Beleefe. But, if the word be either preached, or *read*, they regard it not, thinking all Gods worship stands in the repeating of those three things. Which sheweth that they worship God but for fashion-sake, and with little more than a plaine lip-labour.

Another sort there are, which come neere to God with their lips, but their hearts are farre from him; for though their bodies be present in the Congregation, yet their hearts are wandring about their worldly business, or the works of sinne; so that we may truly say, God is not worshipped with faith in the heart. And therefore we are unkinde people, and quite degenerate from the faith of our fore-fathers, the holy Patriarchs, who received Gods promises so kindly and thankfully.

Thirdly, wee have the Word of God daily preached and taught unto us: but how many be there that make conscience of obeying the same in their lives and callings? Men doe come and heare, and should learne: but when they come home, they do flat contrary to that which is taught. Now there can bee no greater unthankfulnesse nor unkindnesse towards God than this, that men should heare and not *obey*, *for disobedience is as the sin of witchcraft*: nay, the Lord himselfe saith, that he that maketh no conscience of obedience in his life, is in his actions of Gods worship no more acceptable unto God, than a murtherer is *when he kills a man*.

1 Sam. 15.23.

Isay 66.3.

Wherefore, seeing obedience is so rare to be found among us, and disobedience aboundeth every where, it is a plaine argument that wee take not the promises of God kindly, nor thankfully at his hands: for if we did, we would at least endevour our selves to doe what God commands in his Law, and desireth in his Gospell, and so bee thankfull unto God for his mercies, shewing forth our thankfulnesse by our obedience. So that it standeth us in hand, every man to looke unto himselfe for his owne part, seeing God hath given us his Gospell, the meanes of our salvation, that therefore we receive and embrace the same, lest God doe either take the same from us, or us from it: for we may be sure that the one of these two will follow, if we doe daily heare and make no conscience to obey. And thus much of the third fruit of the Patriarchs faith.

The fourth fruit of their faith followeth; *And confessed that they were strangers and Pilgrims on the earth.*

Herein we are to consider divers points: First, the Text saith, *They confessed*; that is, they professed openly what they were, and what their religion was; and that not only amongst themselves, but before the face of Gods enemies, and heathen men. Gen. 23.4. *Abraham* told the people of the land of Canaan, that hee was a *stranger and a forrenner among them*. And when *Iacob* came before *Pharaoh*, he confessed, that both his daies, *and the dates of his Fathers were dayes of pilgrimage*: Gen. 47.9. Now affirming so openly that they were strangers in those Countries, they intimated a plaine denial and dislike of the religion and idolatrie of those heathen Countries, and proclaimed themselves to be of another religion: so that this is

Abrahams, Sarahs, faith.

is true which is here said of them, that they made confession and profession of their estate and their faith, and that to the enemies of God.

Hence we learne that we are not to be ashamed of that holy profession of *Christian religion* to which we are called. Our calling is to professe the Gospell and religion of Christ; now to many it is a reproach and ignominie; but we must learne this speciall lesson by the example of these men, that howsoever the world judge of Christ and his religion, yet we having entred into this holy profession, and being called hereunto, must never bee ashamed of it; much lesse deny or forsake the same. In the Primitive Church it was a contemptible thing, both among the Jewes and Grecians to be a Christian: to the one, the Gospell was a stumbling-blocke, to the other a laughing-stocke, 1 Cor. 1.23. And yet *Paul* professed openly, *that hee was not ashamed of that holy Gospell*, Rom. 1.16. And so it ought to bee with us, wee professe Christs religion, and therefore we must not be ashamed of it. Some there be that know but little, and yet have a good minde to religion; but when they do see some doe nothing else but make a *mocke* and a jest of religion, they are thereby daunted and held backe from the open profession, and embracing of it.

But if we looke to be saved by faith, as these men were, we must learne by their example, not to be ashamed of the profession of Christianity, whereto wee are called: but must follow this notable example of *Abraham* and the Patriarchs, who were not ashamed, nor afraid to testifie their profession among the Heathen, whensoever any occasion was offered; for *whosoever is ashamed of Christ in this world, Christ will be ashamed of him at the last Iudgement, before his Father in the world to come*, Luke 9.26.

To goe further: These Patriarchs professe two things: 1. That they were *strangers*. 2. That they were *Pilgrims*. A *stranger* is one that hath his abode not in his owne, but in a strange Country, though he travell not.

And a *Pilgrim* is one that is going thorow a forren Countrey to his owne home. *Abraham*, *Isaac*, and *Iacob* were strangers, because they dwelt as strangers in Tents, not in their owne Countries where they were borne; but in that strange Countrey whither God had called them; and they were Pilgrims, because they were alwayes ready to goe whithersoever God would call them: and in all places wheresoever they were, still they waited on God, and sought to him for the kingdome of heaven.

Now this was not proper to these Patriarchs, but is also common to all Christians, that looke to be saved by the same faith: for *David*, long after them, confesseth unto God, Psalm. 39.12. that hee is a *Stranger, and a Pilgrim, as all his Fathers were*. And even

A we also must follow their faith in the practice of this profession: dwelling here on the earth, we must testifie and professe our selves to be both *strangers and Pilgrims*.

But how (will some say) shall we be answerable to this profession? *Ans.* For the practice hereof, we must doe these three things: 1. We must *use this world and the things thereof, as though we used them not*, 1 Cor. 7.31. The temporall blessings we here enjoy, we must so use, as though they were not ours; but as strangers doe, onely for the present occasion: but wee must not set our hearts thereon. And the rather to perswade us hereunto, let us consider the practice of these godly Patriarchs. They had the promise of the land of Canaan distinctly and absolutely; so as no man in the world hath more right to any thing that he possesseth than they had to this land; yet when they came into it, they enjoyed it, and all things therein as strangers; and possessed nothing, but did even buy ground to bury their dead in. And so must we use the things that wee have in this world; for our houses, wee must so use them as *Strangers* do an Inne: and for our goods, we must use them as *Pilgrims* doe other mens goods, where they stay for a night: wee must so use them alwaies, as being ready and willing to leave them the next morning, or at any time when God shall call us away.

B

C Secondly, wee must cast off all things in this world, that may any whit hinder us in our journey to the kingdome of heaven; like unto good travellers, who will carry nothing with them in the way, but that which may further them to their journies end; and if any thing hinder them in the way, they will cast it from them, and rather lose it than be hindered from their home. But what is that which is burthensome unto us in this our journey to heaven? This S. *Paul* sheweth, when he saith, 2 Tim. 3.6. that certaine simple *women are laden with sinne*. Behold, sin is that that ladeth us: and the Author to the Hebrewes calleth sinne, *the thing that hangeth on so fast, and presseth us downe*, Heb. 12.1. Therefore if we will be good travellers and pilgrims toward the kingdome of heaven, we must take heed of sinne: for that will hold us down: that wee cannot get one step forward, but will draw us backward, unto hell: for the way is *strait that leadeth unto life, and the gate narrow, and few there be that can enter into it*, Matth. 7.13. Hee that would come hither, must come with an humble and pure heart: for the gate will not suffer any man is laden with sinne, to enter therein. The proud man, whose heart is puffed up with pride: and the covetous man, whose heart is inlarged with a desire of gaine; The ambitious man, who is with childe with worldly pompe and state: and the luxurious and voluptuous man, who feedeth and fatteth himselfe with earthly and carnall pleasures; all these are growne too bigge to enter into this straite gate. But

D

the meeke in spirit, who lead an humble and innocent life, these shall tread in this path, although it be narrow; and enter in at this doore, though it be strait. And therefore wee must cast off every sinne, by the practice of true repentance; and so make our selves fit pilgrims for the way to heaven.

Thirdly, wee must learne contentation of heart in every estate of life, which God shall send upon us: wee must be contented as well in sicknesse, as in health; in poverty, as in plenty; in trouble, as in peace; and in good report, and ill report; and in all estates of life and death. A Pilgrim in his way taketh all things patiently that befall him; and if he be injured any way, he puts it up quietly, without seeking revenge or making complaint, till he come home; where he knowes he shall have audience and redresse. Even so must wee behave our selves in this our pilgrimage to heaven: in hope of that redresse and rest we shall have, we must beare all things patiently that befall us in this life, which is the way: and doing these three things, wee shall so become *good pilgrims and strangers in this world.*

Here two questions offer themselves to bee considered: First, if every man both in profession and practice, must shew himselfe to bee a *pilgrim and stranger* in this world. Whether then is it not a good state of life for a man to contemne the world and all things in it, and to betake himselfe to perpetuall beggery and voluntary poverty? *Answ.* The world in Scripture is taken divers wayes: first, for the corruptions and *sinnes* in the world: and these must be contemned by all meanes possible: yea, that is the best religion which teacheth best how to contemne these; and he the best man who most forsakes them in what calling soever he lives.

Secondly, for *temporall blessings*, as money, lands, wealth, sustenance, and such like outward things as concerne the necessary or convenient maintenance of this naturall life. And in this sense the world is not to be contemned, for in themselves these earthly things are the good gifts of God, which no man can simply contemne, without injury to Gods disposing hand and providence, who hath ordained them for naturall life.

The Papists esteeme it an Angelicall state of perfection, approaching neere to the state of glory, when a man forsaketh all, and betakes himselfe to voluntary poverty, as begging Friers doe: But indeed it is a meere device of mans braine, and hath no warrant in Gods Word, which decreeth thus; that hee that will not labour (in some lawfull calling) shall not eat. *Object.* But here they will say, that our Saviour Christ speaking to the young rich man, bade him *go and sell all that he had, and give to the poore, and he should have treasure in heaven*, Mat. 19. *Ans.* That commandement was not ordinary but speciall, belonging to that young man: It was a commandement of triall given to him one-

A ly, as this was to *Abraham*, when God said, *Abraham kill thy sonne*, Gen. 22. 2. And the reason of that commandement was peculiar to him; namely, to shew him his corruption. and to discover his hypocrisie. Againe, howsoever the young man was commanded to *sell all*, yet hee is not commanded to *give all*; but onely thus, *Sell all, and give to the poore.* 2. *Object.* Againe, they object that Christ himselfe was a beggar, and his Disciples also, and had nothing of their owne, but went up and downe in the world as beggers; and lived of that which

B others ministred unto them. *Answ.* This is a meere forgery and cannot be proved out of the word of God. The bag which *Iudas* carried doth prove the contrary: for hee was (as it were) the steward in Christs family, who looked to their provision, and to their contribution to the poore: as may be seene, Joh. 13. 27, 28, 29. Yea, Christs Disciples, though they left the present use of their houses and places; yet they gave not over their title and possession in them; for Christ went to *Peters* house, where he healed his wives mother, Matth. 8. 14. And after the time of Christs passion, *Peter* and the other *Disciples* returned to their ships againe, and became fishers for a time. For Christ (Joh. 21.) after his resurrection, appeared to them while they were fishing.

2. *Quest.* Whether may a man lawfully seek to be rich, seeing we must professe our selves to be *pilgrims and strangers* in this life? *Ans.* Riches are taken two wayes: 1. for things sufficient. 2. for abundance. For the first, by things

C sufficient, I meane things necessary and meet for a mans estate to maintaine him and his family; and thus a man may seeke to be rich: for so we are taught to pray in the fourth petition, Give us this day our daily bread, that is, things meet and needfull for the day. From whence I reason thus: That which we may lawfully aske at Gods hand, we may lawfully seeke for: But we may lawfully aske of God all *things necessary* to this life; Therfore we may lawfully use the meanes to attaine unto them. And this *Agurs* prayer sheweth also, *Give me not poverty, nor riches, feed me with food convenient for me.* Prov. 30 8.

D Where wesee, it is requisite a man should labour for things necessary to this life. Now, because mans corrupt nature is so gripple, that he would not be contented with the whole world though it were all his; therefore we must learne this rule of contentation for worldly things: namely, to follow the counsel of wise and godly men, who are neither covetous nor riotous, but rest contented with that which is sufficient. As for the wearing of apparell, we have no speciall rule nor precept in Gods word; and therefore our direction must be the example and fashion of the most grave and godly in that calling of which we are: whose president must be our direction in all cases, whereof we have no precept nor rule in Gods word.

But if riches be taken in the second sense, for abun-

abundance, above that which is competent and sufficient; then it is not lawfull for a man *to seeke* to be rich: for proofe hereof, we have the plaine testimony of the word of God; *Paul* saith, Tim. 6. 8, 9. *When wee have food and rayment, we must therewith be contented: for they that will be rich, fall into temptation and snares, and into many foolish and noysome lusts which drowne men in perdition and destruction.* Where the Apostle doth not simply condemne a rich estate, but rather the desire to be rich, that is, a desire to have more than is necessary for the maintaining of a mans estate. Yet this is the common sin of the world, men are so covetous that they will not be contented with that which is enough, but still toile and moile for more, till they have gotten so much under their hands as would honestly and sufficiently maintaine ten men of their estate and calling. But all such are condemned by the testimony of the holy Ghost, in the place aforenamed.

Quest. What if God give abundance to a man by lawfull meanes; what must such a man doe? *Ans.* When God sendeth riches in abundance to any man, he must thinke himselfe to be appointed of God as a steward over them, for the good disposing of them to the glory of God, and the good of his Church; alwayes remembring this rule of the Prophet *David*, Psal. 62. 10. *If riches increase, set not thy heart upon them.* Hee saith not, If riches increase, refuse them; but set not thy heart on them: and thus much of these Questions.

Now this practice of the *Patriarchs* is as necessary for us in these dayes as ever it was; for the cause why wee profit little after much hearing of Gods word, is this; we have not behaved our selves like *Pilgrims and strangers* in this world, but the *cares* of the things *of this life have choked it up*, Matth. 13. 22. that it could take no ground nor root in our hearts: when we have heard the Word we remember it not, because our hearts and the affections thereof are set on the pleasures and commodities of the world. We therefore must shake off this filthy sinne, and learne to behave our selves like *Pilgrims and strangers*, not intangling our selves with the things of this life, but *using them as though we used them not*, so as they be no hinderance to the growth of Gods graces in us.

For they that say such things; declare plainly that they seeke a Country.]

In the former verse was set downe the constancy of *Abraham, Sarah, Isaac, and Iacob*, in the faith. Now in the 14, 15. and 16. verses, the holy Ghost proceedeth to amplifie and inlarge the commendation of their perseverance in the *faith*: for the scope of all these verses is to prove, that all these particularly were *constant in the faith* unto the end. The proofe is made by one substantiall reason; the summe whereof is this: *Abraham, Sarah, Isaac and Iacob sought for their Country which was hea-*

A *ven*, and therefore they were constant in the true faith.

But some may thinke that this reason is not substantiall, for men may seeke for heaven, that never had true saving faith. As, *Balaam desired that his end might bee like the end of the righteous*, Numb. 23. 10. wherewith no doubt hee desired the state of the *righteous* after this life.

I answer, that this desire of *Balaams* was not grounded upon any constant perswasion, nor setled resolution, but upon some sudden motion. Secondly, though hee desired *to die the death of the righteous*, yet he would not *live the life of the righteous*: he had no delight to walk

B in the way to come to that end which they walked in; without which no man ordinarily can come to it.

Yet further some will say, *Many shall seeke* (as our Saviour Christ saith) *to enter in at the strait gate of the kingdome of heaven, and shall not be able*, Luke 13. 24. Therefore to seeke for heaven is no sufficient argument of true *faith*.

Answer. True indeed, many shall seeke to come to heaven, and shall not be able to enter: because they seeke when the doore of mercy is shut, and when the day of grace is past: for there is a time of grace wherein the Lord will bee found. Now if men seeke him not in this time, though they seeke him never so long after, yet they shall not find him. But the seeking of these

C *Patriarchs* was a found and constant seeking, and so a notable fruit of their true *faith*. For 1. they sought an *heavenly Country*: 2. they sought it in due time; not for a brunt, but thorow the whole course of their lives: 3. they went the right way; denying themselves and their estate in this life, as being strangers upon earth; and they were willing to forsake all things in this world to attaine heaven, esteeming it as their true dwelling place, and their eternall rest.

Now more *particularly*, the holy Ghost divideth this reason into two parts, and handleth the same severally: 1. hee proveth that they sought a *Country*, in this verse; and 2. that *this Country* which they sought was *heaven it selfe*, verse 15, 16. For the first part, that they *sought a Country*, is thus proved:

They which say they are Pilgrims and strangers, they shew plainly that they seeke a Country:

But Abraham, Isaac, and Iacob said of themselves, that they were Pilgrims and Strangers:

Therefore they shew plainly that they seeke a Country.

The first part of this reason is evident in it selfe: for he that saith hee is a *Pilgrim and a stranger in any place*, sheweth plainly that he is forth of his owne Country, and therefore seeketh one. The second part of the reason is assumed from their confession, in the end of the

former verse; and *confessed, that they were pilgrims and strangers on the earth:* from whence the conclusion is laid downe in this 14. verse, that therefore *these Patriarchs sought for a country.*

In this reason observe, first, that the Author of this Epistle had diligently read the Historie of *Abraham, Sarah, Isaac, and Iacob*, penned by *Moses* in the booke of Genesis: and in reading had obserued that which they particularly confessed of themselves in many places of that booke; namely, that they *were Pilgrims and strangers*: yea, also he gathered from their confession this most heavenly meditation, that *therefore they were not in their owne country, but sought another.* These three things then the author of this Epistle vsed about the holy Scriptures: *Reading, meditation, and obseruation.*

Whence we learne, that all Gods *Ministers*, and those which prepare themselves to the *worke of the Ministery*, are diligently to reade and study the holy *Scriptures*, and to meditate therein. No doubt, the author of this Epistle was an *Apostle*, and had most notable gifts by vertue of his calling, and yet hee bestowed paines in viewing the particular words of *Abraham, Isaac*, and *Iacob*, recorded by *Moses* in the booke of Genesis. *Daniel* also was an extraordinary Prophet, yet (as we may reade) Daniel 9. 2. hee studied with admirable diligence the prophecies of *Ieremy* and *Ezekiel*. And *Timothy*, though he were a *Disciple* (Act. 16. 1.) and well learned, yet *Paul* charged him *to give attendance to reading, to exhortation, and to doctrine*, 1 Tim. 4. 13. And *Ezekiel* is commanded to *eat the role, and to fill his belly with it*, Ezekiel 3. 3. And S. *Iohn* likewise is commanded to *eat up the little booke*, Revel. 10. 9, 10. which thing he did: all which strongly inforce the former duty, shewing that Gods seruant in the Ministery, must as it were, eat up Gods booke; that in iudgement and understanding, he may digest as farre as is possible the deepe things of God, and the hardest places of the Scripture: here must hee lay his foundation, and hither haue recourse from all other writings whatsoever in any matter of doubt.

This direction is most necessarie for the *Schooles of the Prophets*, and for all *Gods Ministers*: and yet notwithstanding, the contrary practice beareth sway in the world. For in the Popish *Vniversities* most of their Diuines apply themselves to study the bookes of certaine *Schoole-men*, and the Expositors or Commenters thereupon. These are applied day and night though they bee both many and large, and full of needlesse quiddities; and oftentimes they be also publikely expounded, whereas in the meane time the Bible lieth neglected, or little regarded: wherein we may see the notable worke of the *Deuill*, and his malice toward the Church of God; for the Schooles of the Prophets are the *fountaines* of learning. Now when as Satan by this meanes doth steale away from them the study of the Bible, and in stead thereof foisteth in corrupt humane writings; hereby he poysons the fountaines, to the danger of infecting the whole Church. And as this is common in the places of Popery; so likewise some fault is this way committed among us that be Protestants; for many in their private studies take little paines in the booke of God, but apply themselves wholly to the writings of men; as Councels, Fathers, Schoole-men, and other Expositors; and in the handling of the Scripture, they glory more to prove a point of doctrine by multiplicity of humane testimonies, than by the written Word. But the truth is, thus to doe is to preferre the handmaid before the Mistris: and as for the opening and expounding of Scripture by other Writers, it is no such point of deepe learning: a man of ordinary capacity and diligence, may easily deliver what others have done before him. But to open the Scripture foundly and purely, as it ought to be, is of another nature than these men take it: and hereto the sound study of the Text it selfe will prove the best helpe, as they will confesse who have tried most of all. And though the best mens workes bee but base stuffe to the pure word of God, yet the writings of holy men must not be contemned; but must be read and regarded in their place, for our furnishing and enabling to the study of the Scriptures, for the helping of our knowledge and iudgement in the word of God: they that hold or practise the contrary, know not what helpes they bee, and what light they yeeld to many darke places of Scripture: But still above and beyond, before and after all, the Word of God must be eaten up of us, and studied with all diligence.

Secondly, in that the author of this Epistle noteth their particular sentence, and by consequence gathereth this meditation out of it, *that they sought a Countrey*: Hereby all men are taught to exercise themselves in hearing and reading all the places of the Bible, even the Historics of men therein, and out of the words to gather godly meditations. So *Paul* saith to the Colossians, *Let the word of God dwell plenteously in you*, Col. 3. 16. The Prophet *Dauid* also noteth it for the propertie of a good man to *meditate in the Law of God day & night*: And the practice of the blessed virgin *Mary* is registred as an example for us to follow: that she *kept all the sayings of Christ in her hart*. But pitty it is to see how reading the Word of God is laid aside; for it is so little practised, that men now adayes will not bee at charge to buy a Bible: for bookes of Scantles, men will not onely have them in their houses, but at their fingers ends; but Bible they have none: and if they have, it lieth on the deske or table, and they reade it not; and if sometime they *read*, yet they never *meditate* theron, as we

are taught in this place.

Further, whereas the holy Ghost reasoneth thus upon these examples; *Abraham, Isaac, and Iacob, were strangers and Pilgrims*, therefore *they sought a Country*: Herein he teacheth us this speciall point, to wit; that a doctrine, though it bee not expressed in plaine words in the Bible; yet being gathered thence by right and just consequence, is no lesse to be beleeved and received, than that which is plainely expressed: and therefore they are farre to blame which mislike these termes in Divinity, *person, nature, sacrament, consubstantiall, trinity, &c.* because they are not expressed in the Word. But they may with good conscience and much profit be retained; because, though not litterally, yet in sense and meaning they are contained in the Scripture, and may by just consequence be gathered thence. And we deny not transubstantiation, because the Word is not in the Scripture; but because the matter is not there: nor can by necessary consequence be derived from it, but rather the contrary.

Againe, many refuse these doctrines, the *proceeding of the holy Ghost from the Sonne*; and the *baptizing of children*, because they are not expressed in the Scripture. But hence wee answer, that though they bee not expressly set downe in so many words, yet by just consequence they may bee soundly gathered out of Scripture, and therefore are true doctrines, no lesse to be beleeved, than that which is plainely expressed. And thus much of the first part of the reason.

And if they had beene mindefull of that country, whence they came, they had leasure to haue returned.

But now they desire a better, that is, an heavenly: Wherefore God is not ashamed of them to be called their God. For hee hath prepared for them a City.

Here the holy Ghost proueth the second part of the former argument, by two reasons: the first is contained in the 15. verse, and the beginning of the 16. It is taken from the distinction of Countries, and may bee framed thus;

They either sought an earthly Countrey, or an heavenly Countrey:

But not an earthly: *Therefore they sought an heavenly Countrey.* The first part of this reason is cleare of it selfe. The second part is in the 15. verse: from whence followeth the conclusion in the beginning of the 16. verse.

To come to the first part in these words: *And if they had beene mindefull of the Country, &c.* That is, if they had regarded, or thought upon Mesopotamia, or Chaldea, from whence they came, and where they were borne; with any desire to have enjoyed the profits or pleasure thereof; they had leasure enough to have returned backe thither, by reason of the length of their dayes which they lived, in the land whither God called them.

Here obserue two points: First, that they are not *mindefull* of, *or* (as the word imports) they *remember not the Country from whence they came*: but when God gaue them commandement to depart thence, and not to returne to Mesopotamia againe; after this commandement given, they came forth, and did forget their owne countrey.

Whence we learne, that howsoever vsually *Forgetfulnesse* be a vice; yet some kinde of forgetfulnesse is a notable vertue: namely, to forget the things that displease God, and which he would not haue vs to thinke vpon. Psal. 45. 9. the *Church* is commanded *to forget her owne people, and her fathers house*: that is, her owne will and desires; she must neuer thinke thereof (nor of any other thing whereby God is displeased) vnlesse it be with dislike.

This condemneth the practice of many aged persons, in these dayes, who delight themselves among the younger sort, to tell of their bad practices of their youth; in wantonnesse, contentions, and breaking Gods commandements: But in so doing they sinne grieuously; for a man must not remember his sinnes, but with dislike and detestation; being grieved with them, and angry with himselfe for them; or else to teach others how to avoid them.

And as this kinde of forgetfulnesse is a good vertue, so there is also a vertuous and good remembrance: namely, to be mindefull of that which may please God: as of Gods *Iudgements*, to be humbled thereby: and of his *Mercies*, to be thankefull vnto Almighty God for them: and of his *Commandements*, to become obedient to his will. These things therefore wee ought to imprint by diligence in our memories.

Secondly, here obserue, God calleth them out of their owne country, and bideth them liue in the land of Canaan as strangers and pilgrims; and so they doe, abiding there without any purpose to returne; nay, they are not mindefull of their former home.

Hence we are taught to be constant in that calling whereunto God hath called us. It is a fearefull sinne for a man to goe backe from that calling, in which God hath placed him. When the Israelites abode not patiently and constantly with God in the wildernesse, but desired to shake off the calling of God, and to turne to Egypt, there to sit by the flesh-pots againe, they had Gods hand upon them grieuously: as we may reade at large, Psal. 78. *Lots* wife for looking backe when shee was commanded to the contrary, was fearefully and strangely punished, being turned into a pillar of salt, Gen. 19. 26. And our Saviour Christ saith, Luk. 9. 62. *No man that putteth his hand to the Lords plough, and looketh backe againe, is apt to the kingdome of God.* As though he had said, He that starteth from the plough, is not fit for the field: no more is he that shifteth from his calling, fit for Gods service.

To apply this to our selves: God hath called us to professe Christian religion, whence we are called *Protestants*; We therefore must professe the same constantly and hold it fast, without wavering or doubting; (even without being minded ill of that spirituall Ægypt of darknesse and superstition, whence wee are delivered) much more, without turning to any other; this being the *true religion*, which is grounded on Gods word.

Againe, in this our calling of Christianity, wee have vowed unto God for our selves, to renounce the flesh, the world, and the devill. Now, this being our calling; as we have promised, and undertaken it: so we must obey it in our lives, fighting manfully every day against the world, the flesh, and the devill. For, if wee professe religion in word, and doe not obey it in deed: we make our selves unfit for the kingdome of heaven. But alas, men are like to the *Swine* that returneth to the puddle, though he be washed never so cleane: and to the *Dogge* that returneth to his vomit; for most men doe but serve the flesh, and the world, and the lusts thereof; therein is their joy, and their hearts ease: take away these things from them, and take away their lives: so farre are they from seeking the kingdome of heaven as these Patriarchs did.

This much for the first part of the reason.

Now followeth the second part, which is this: *But they sought not a place in earth:* and therefore the conclusion followeth, *That they desire a Country, which is heaven:* in these words,

But now they desire a better.]

But some will say, the Patriarchs were dead many hundred years before this was written: How then can they bee now said, to *desire a Country? Answ.* The Author of this Epistle here observeth, and followeth the manner of them that write Histories; who speake of things past long agoe, as though they were now present.

Now it is said, they desire *a better Country*: These Patriarchs had laid before them two countries, the Land of Canaan, and the kingdome of Heaven; and of these two, they might chuse whether they would, to be their portion and inheritance, upon which they would bestow their hearts: Now, they esteemed heaven (though it was to come) better than Canaan, though present; and therefore made choyce of heaven, and longed for it.

Where we learne, that as we must be thankfull to God, for all his blessings; so among them all, wee should chuse the best. This *David* doth: for being put to chuse, whether he had rather live in life-guard, and in solace, with the wicked and ungodly, than in base estate, and in great danger neere to Gods Sanctuarie: Hee saith, Psalm. 84.10. *Hee had rather bee a doore-keeper in the house of his God, than to dwell in the Tabernacles of wickednesse.* And *Salomon* is highly commended by the Holy Ghost, 1 King. 3.10,11. for chusing a *hart understanding heart, before riches and honour*. *Moses* also (as we shall see afterward) had his choyce, whether he would live gloriously, and at ease, in *Pharaohs* Court; or with the Church of God in adversity; now *Moses* having the gift of discerning, *refused to be called the son of Pharaohs daughter, and chose rather to suffer adversity with the people of God, than to enjoy the pleasures of sinne for a season.* Which holy examples doe all teach us; that when God setteth before us divers sorts of his blessings, wee in spirituall wildome, must make choyce of the best. On the contrary, *Esau* had this choyce set before him; his brothers *red broth*, and his *birth-right*: but he chose the worst, and therefore in the new Testament, the holy Ghost noteth him with this marke, to be *profane Esau* for his labour. And the Gaderens also are branded with a note of infamy to all ages, for chusing their *hogs* before *Christ*, and his salvation. And the like choyce is set before us every day: for God of his mercy, in the preaching of the Word, for his part, doth set forth unto us *Christ Jesus* crucified: and in him remission of sinnes, and salvation: Now, on the other side, commeth the devill, and setteth before us all sorts of vaine pleasures and delights; shewing to every man those sinnes to which he is given; and with them all the profits or pleasures that usually accompany such sinnes. Now, most men having this choyce set before them, doe leave the true and substantiall blessings of God, and come to Satans painted Pageants, and there make choyce of sinne, with those base companions that doe attend her. This is too apparant to be denied: for how soever the word of God bee preached unto us, and wee doe heare the same, yet we preferre the vanities and pleasures of the sinfull world, before *Christ crucified*: making no account of him, nor of our owne salvation by him, in comparison of the present profits and pleasures of sinne. But we must pray to God to give us spirituall *wisdome*, and the gift of discerning, that now when God sets before us things so farre differing, wee may have grace to discerne betweene them: and withall, to preferre and make choyce of the best, and to refuse the worst. But as for them that are so mad in their choyce, that they now preferre sin before the blessings of God in *Christ*, they shall see the day, when they would wish themselves to be Dogges, Toades, or Serpents, rather than men and women: and yet (though they would be glad of that exchange of state) they shall never compasse it, but shall remaine worfull men and women for evermore, because that once they made so prophane a choyce: when the path of life was set before them, they chose the way of death rather than of life; and therefore when they would desire death, they shall not have it, but shall live a life more bitter for ever, than any death in the greatest pangs.

Thus

Thus wee see in generall their choice was of the better. Particularly the Text addeth,

This is an heavenly.]

In which words is laid downe the last and chiefe point in this reason, to wit, that the Patriarchs desired a better Countrey than the land of *Canaan*, and that was an *heavenly Countrey*, even Heaven it selfe; the proofe whereof is principally intended in this place.

Now whereas the Patriarchs, being our fore-fathers in faith, and patternes whom wee must follow, *did desire Heaven*: by their example everie one of us is taught the same dutie, to aime at another and a better *Countrey*, than that in which we live, even at the Kingdome of Heaven: and not to thinke that this world is the countrey wee are borne for. This better Countrey we must all seeke for, whatsoever we be, high and low, young and old, learned and unlearned, if wee will follow these godly Patriarchs. And this wee must doe not at death only, seeking this world all our life long, for that is to despise Heaven: but even in the time of our youth, and strength of our dayes, must wee set our hearts on Heaven: endevouring so to use this world, and the things thereof, that when wee *die* wee may come to Heaven, that blessed Countrey, which we desired, and fought for in our lives.

And to perswade us hereunto, consider the reasons following: First, worldly wisdome teacheth this: If a man dwell on his owne land, and in his owne house, he is careleſſe: But if in another mans house, whereof he hath no lease, but contrariwise is certaine to bee put out, hee knoweth not when: this man in time will provide himselfe of another, that so he may remove into it, and not be destitute: and if it be within his power, hee will provide a better, that so he may not remove for the worse. Behold, while we live in this world, our bodies are tents and tabernacles wherein our soules doe dwell for a time: and besides, this time is uncertaine; for there is no man that can say certainly, hee shall live to the next houre. Therefore, we must everie one of us, provide for himselfe a dwelling place in Heaven, where we may abide for ever in all blessednesse.

Againe, consider the state of all sorts of men in the world; for sinne, Atheisme, and prophanenesse abound everie where, the blaspheming of Gods holy name, and the breaking of his Sabbath: besides daily sinne against the second Table: Now all these cry continually for vengeance, and for Gods judgements to bee inflicted upon us, and we know not how God will deale with us for our sinnes; whether hee will take from us our goods, and good name, our health, friends, or life it selfe; and therefore it standeth us in hand, to provide for our selves a resting place, wherein we may abide for ever, after this fraile life full of miserie is ended.

Thirdly, if we shall not doe this, marke what followeth: this, and no other, is our estate; By nature, we are the children of wrath, and of the Devill: and by our manifold sinnes, wee have made our case farre worse: Now, what is due unto us, for this corruption, and for the severall transgressions? Surely, not Heaven, but another place; even the contrarie, the place of eternall woe and destruction, the bottomelesse pit of Hell. Now, if this bee our due by nature, then let not sinne, nor Satan deceive us; perswading us, that we may come to Heaven, and still continue in the state of our corrupt nature; but let us labor by all meanes to eschew this place, which is due unto us by nature; that through the gift of faith in Christ, we may come to the heavenly Citie, which these godly Patriarchs so seriously sought for. But if wee remaine in our sinnes, and so die, we are sure to goe to the place of destruction, and there to remaine in woe and torments, with the Devill and his Angels for evermore: so that it stands us in hand, to use all good meanes to come to Heaven, or else our case will be most miserable of all creatures; for, perdition and destruction will bee our portion world without end.

This must awake and stirre up our dead and drowsie hearts, that are so besotted with sinne, that though we heare, yet we neither learne, nor practise. In worldly things; we can take care and paines: but if we will doe any thing for our owne everlasting good, let us labour by all meanes to come to Heaven; for if wee misse of that Citie, it had beene good for us, wee had never beene borne: or that wee had beene the vilest creatures in the world, rather than men. For, when the unreasonable creatures die, there is an end of all their miserie; but if we die, and bee not prepared for that place, our death will bee unto us the beginning of all woe and miserie.

Wherefore God is not ashamed of them to bee called their God: for hee hath prepared for them a Citie.

In these words is laid downe a second reason, whereby is proved that these Patriarchs *died in faith, seeking their country in Heaven*. The reason is drawen from the testimony of God himselfe, recorded by *Moses* in the booke of Exodus, where God saith, He is *the God of their fathers, the God of Abraham, Isaac, and Jacob*, Exod. 3.6.

The Exposition. Wherefore] that is, that this might appeare and be evident, that these Patriarchs died in the faith, and fought this countrey of Heaven, God was content to vouchsafe and grant unto them this favour, to bee called their God.

Was not ashamed. To be, or not to bee ashamed of one, properly belongs to men; and it cannot be affirmed properly of God, that hee is *ashamed*: *blushes* (as the word signifies;) but the meaning is, that God vouchsafed unto them this favour, and shewed them this honour and dignitie. *Quest.* What was this honour and dignitie which he shewed unto them? *Answ.* To be

be called their God. By which is meant thus much, that God accepteth them in his mercy, to be such, with whom he would make his covenant of salvation, and not with them alone, but with their seed after them. Secondly, that he chose them to make the covenant in their names for all the rest. Thirdly, he vouchsafed them a speciall and extraordinary favour, even that himselfe would beare their names, and they should beare his; making his glorious name renowned to the worlds end, by this title, *The God of Abraham, Isaac, and Iacob.* Hereupon the reason is framed thus; God would not bee called in speciall manner the God of unfaithfull men, but rather would bestow such a speciall favour upon Beleevers; but that favour did God vouchsafe to these three Patriarchs; therefore doubtlesse they lived and died in that holy faith.

In that it is said, *God was not ashamed to be called their God*; Here first we learne, that God doth not vouchsafe his mercy equally to all men, but some men have more prerogative in his favors and mercies than others. *Kings* make choyce among all their subjects, of some men, whom they will preferre to be of their counsell or guard, and to whom they will give speciall countenance, and dispense their favours more liberally than to all: Even so God among all *Abrahams* kinred maketh choice of these three persons, *Abraham, Isaac, and Iacob*, to bestow on them such speciall honour, as he vouchsafed not to any of their fore-fathers afore them, nor posterity after them. No marvell therefore though he bestow not his speciall mercy upon all, seeing hee dispenseth not his inferiour favours unto all alike. And yet for all this, hee is no accepter of *persons*: for hee onely is properly said to bee an accepter of persons, that preferreth one before another, in regard of some quality in the person: but God vouchsafed this honour unto these three, onely of meere mercy and good will, and not for any thing he respected in them.

This confuteth the conceit and errour of many men, broached abroad in this age, that God doth equally love all men as they are men, and hath chosen all men to salvation, as they are men, and hath rejected none: for (say they) it standeth with equity and good reason that the Creator should love all his creatures equally; and this opinion they would build upon the generall promise made to *Abraham*: because that in *him* God said *all the nations of the earth should be blessed*, Gen. 22. 18. But we must understand that (All) is not alwayes taken generally, but sometime indefinitely for many: and so *Paul* speaking of this covenant of grace in Christ, saith, The Lord made *Abraham a father of many nations*, Romans 4. 17. where repeating the covenant recorded by *Moses*, hee putteth *many* for *all*. Againe, grant that *Abraham* were the *father of all nations*, and that in him *All the kindreds of the earth were blessed*: Yet it followeth not, that therefore God should love *all men* equally and alike: for hee may love the *faithfull* of all nations, and yet not love all *men in all nations*: for, in his bountifull mercy in Christ, hee preferreth some before others. And this answer seemes the better, because we may have some reason to thinke, that God will save of every nation some, but no ground to imagine he will save all of any nation; much lesse all of every nation.

2 Here wee may see, *That God honoureth those his servants that honour him*, as hee saith to *Eli* the Priest, 1 Sam. 2. 30. Which is a point to be marked diligently; for this God is the glorious king of heaven and earth: yet he abaseth himselfe, and is content to be named by his creature, advancing them by abasing himselfe to be called their God, *The God of Abraham, Isaac, and Iacob.* Where we may apparantly see, rather than God will not have them honoured that honour him, hee will abase himselfe, that they thereby may be honoured.

Hence we may learne many things: First, that all that professe religion truly, must inure themselves to *goe through good report and ill report*, and in all estates to bee content, for Gods honours sake, as *Paul* saith; *I have learned in whatsoever state I am, therewith to be content: I can be abased, and I can abound; every where in all things I am instructed, both to be full, and to bee hungry; to abound and to have want.* Thus spake that holy man of God: and so must we all endevour to say, and accordingly to practise. And the reason is good, because if a man honour God, howsoever he be contemned, or not regarded in the world, yet God will honour him, and esteeme highly of him: that will prove the way to all true honour, as it hath done, even in this world to all that tried it.

Secondly, hence we learne which is the true way to get found honour amongst men; namely, to honour God. Good estimation in the world is not to bee contemned, for the Lord commandeth all inferiours to honour their superiours, whereby hee also bindeth every man to preserve his owne dignitie. Now God honoureth them that honour him: therefore the surest way to get true honour amongst men is this: Let a man first lay his foundation well, and begin with God, and set all the affections of his heart and thoughts on this, To honour God. *Quest.* How may a man honour God? *Ans.* By forsaking the rebellious waies of sinne and ungodlinesse, and walking in the way of righteousnesse thorow the course of his life. This doth God take to bee an honour unto his high Majestie. And when a man doth thus unfainedly, then God will honour him, even among men, so farre forth as shall be for his good: for God hath all mens hearts in his hand, and will make them to honour those that honour him: so S. *Paul* saith, *If any man therefore purge himselfe from these, hee shall bee a vessell unto honour*: not onely in glorie eternall after death, but

Phil. 4. 11.

2 Tim. 2. 21.

but also in grace and favour with Gods Church. This confuteth the opinion, and condemneth the practice of many, who would faine have good report in the world, and bee spoken well of by all men: but what course I pray you, take they to come by this good name? They doe not begin with God, and lay their foundation by honouring him; but they strive to please men, whether it bee by doing well or ill they care not, their only care is to please all; for that is their rule and foundation, all must bee pleased; and because most men are ill, they rather chuse oftentimes to doe ill than they will not please the greatest sort. But hee that beginneth to get honour by pleasing men, beginneth at a wrong end; for by the testimony of the holy Ghost in this place, the way to get sound approbation before men, is first to begin with God, and to honour him.

Thirdly, if God will honour them that honour him, then by the contrary, consider what a miserable case many a man is in: *For those that dispower God, God will dispower them againe*; as we may see at large and very plainly in the example of *Eli* and his two sonnes: for *them that honour me* (saith the Lord unto him) *I will honour, and they that despise me shall be dispised*, 1 Sam. 2. 30. And in Zachary we may reade, that *he man that by blasphemy, theft, or perjury, dispowreth God, the fiering curse of the Lord shall enter into his house, and remaine in the middest thereof, and consume it with the timber thereof, and the stones thereof*: Zach. 5. 4. And because *Eli did more honour his children than God*, 1 Sam. 2. 31. therefore the Lord threatneth the destruction of him and his family: and according as the Lord had threatned so it came to passe. For when the Israelites fought with the Philistims, chap. 4. 11. his two sonnes were slaine, and he at the hearing of the newes *fell downe and brake his necke*.

Now if this be so, what shall we say of our owne nation and people, amongst whom it is as common to dishonour God, as ever it was amongst the Papists or Pagans; partly by light using of his holy titles, and taking his name in vaine: and partly by swearing, and open blasphemy: and sometime even by abominable perjurie. Nay, it is many mens rule, that they may sweare, dissemble, lie, and forsweare for advantage. These sinnes are some of them rife in all sorts of people, and hardly shall you talke with a man that doth not by vaine oaths dishonour God: yea, it is so common, that children, so soone as they can crawle or lispe out a word; the first thing they can speake is to curse, or sweare, and take Gods name in vaine, whereby God is dishonoured every way: so as it is a wonder that the earth doth not open, and swallow up many men quicke, for their swearing and blasphemy. And whereas Gods judgements are often times wrongfully inflicted upon us in many places of the land; wee may perswade our selves, that among other sinnes it is for our blasphemie and taking Gods Name in vaine. And if it be not speedily redressed, it is to bee feared left God will raine downe his judgements upon us, and in his wrath sweepe us all away; and take away the father with the childe, the good with the bad, because there is no reformation of so vile, and yet so needlesse a sinne.

To be called their God.] Observe here further, that *Abraham, Isaac*, and *Iacob*, could all of them say, *God is my God.* Now that which these worthy Patriarchs could say of themselves, wee must every one of us in our owne persons labour for; for their example is and must bee a rule for us to follow. We therefore must labour for this assurance, by Gods grace to say as the holy Patriarchs did say, *True true Iehovah is my God*: and of this I am resolved, and undoubtedly assured in mine owne conscience.

Quest. How shall we be able to say unfeinedly, God is my God? *Ans.* By becomming his servants and people in deed and truth; for to him who is one of Gods people, God is alwaies his God. But how shall we become Gods true servants? *Ans.* By setting our hearts upon the true God, and giving them wholly unto him and to his service; and restraining our selves from all occasions of sinne, because sinne displeaseth him. *Quest.* But how shall a man set his heart wholly on God? *Ans.* This hee doth when he loveth him above all, and feareth him above all, and above all things is zealous for Gods glory; when hee hath full confidence in Gods word and promises, and is more grieved for displeasing God, than for all things in the world besides. Or more plainly thus; then a man doth set his heart on God, when his heart is so affected, that when God commands, hee is alwaies ready to obey: So the Lord saith, Hosea 2. 23. *I will say to them that were not my people, Thou art my people; and they shall say, Thou art my God.* And in the Psalmes the Lord saith, Psal. 27. 8. *Seeke yee my face:* then the holy mans heart as an Eccho giveth answer, *I seeke thy face, O God.* And such an one is the heart of him that is indeed the servant and childe of God, and one of Gods people.

For he hath prepared for them a city.] These words are a reason of the former, proving that God was not ashamed to bee called their God, because he prepared a citie for them. And indeed, this shewes evidently, that God was greatly delighted with them, rather than ashamed of them: for had he beene ashamed of them, hee would have shut them out of his presence. Herein therefore he declared his love and favour, that by preparing this city, hee procured that they should live in his sight for evermore.

Hence wee learne, that hee which hath *God for his God*, hath all things with him, according to the common proverbe, *Have God, and have all.* And on the contrary, *Lacke God, and lacke*

lacke all. And therefore *Davids* faith, Psal. 145. 15. *Blessed are the people whose God is the Lord.* Other things which here might be added have beene handled before.

Abrahams Faith.

Verse 17.

By faith Abraham offered up Isaac when he was tempted, and hee that had received the promises offered his onely begotten sonne.

18 *To whom it was said, in Isaac shall thy seed be called.*

19 *For hee considered that God was able to raise him up, even from the dead: from whence hee received him also after a sort.*

IN the former verses wee heard the faith of *Abraham, Isaac,* and *Iacob* commended jointly together. Now the holy Ghost returneth to the commendation of their faith severally. And first, he begins with *Abrahams* faith, whereof he had formerly propounded two works or actions: First, his going out of his owne country. Secondly, his abode in a strange Land. Now here followeth the third, which is the most notable worke of all, wherein his faith shines most gloriously; and his example herein is unmatchable. The particular points herein are these: First, the worke of his faith is plainly laid downe *in his offering up of Isaac.* Secondly, the same worke of faith is notably commended by three speciall arguments; to wit, first, by three great impediments that might have hindered the worke of faith: as we shall see in their place, v. 17, 18. Secondly, by his victory over these impedimens, v. 19. Thirdly, by the issue of this temptation, and his work of faith therein, in the end of the 19. verse.

For the first. The fact of *Abrahams* faith here commended is this: *That he offered up Isaac his sonne.* It may first of all bee demanded, How *Abraham* could offer up his sonne *by faith*, considering it is against the law of Nature, and the Law of God, for a man to kill his owne sonne: which *Abraham* must doe, if he did offer him up in sacrifice unto God. For answer hereunto, we need goe no further than the Story. Gen. 22. where wee may see, hee had a ground for his faith: for though the generall commandement be, *Thou shalt not kill*, yet he had a speciall commandement, *Abraham, kill thy son*: and by vertue of that, he did it: and did it in and by faith. But if that be so, then thereupon ariseth another and a greater doubt: namely, How can these two commandements stand together, one being contrary to the other? *Ans.* Here a speciall point is to bee observed: namely, that whensoever two Commandements are so joyned, that a man cannot practise both, but doing the one, the other is broken; then one of them must give place to the other: For howsoever all Gods Commandements binde the conscience, yet some binde it more, some lesse, because some are greater, and some lesser than others. Whence this rule may be set down, that when two Commandements of God crosse one another, then a man must preferre the greater. As for example, this is Gods Commandement, *Honour God*, commanded in the first Table. Againe, the fifth Commandement saith, *Honour Parents and Magistrates.* Now if Parents or Magistrates command any thing, the doing whereof would dishonour God, being contrary to the first Table; then the fifth Commandement giveth place unto the first: and a man must rather disobey Magistrates and Parents, than dishonour God: for the maine duties of the first take place before the maine duties of the second. And therefore Christ saith, *If any man come to mee, and hate not his father and mother, wife & children, brethren and sisters, yea, and his owne life also, he cannot be my Disciple*; meaning, that if father or mother, wife or children, would draw us from God, we must hate them rather than disobey God. Againe, a commandement *ceremoniall*, and a commandement of *love and mercy* concurre together, and it so falleth out that they should be both kept and cannot: in this case therefore the ceremoniall Law of the first Table, must give place to the law of Charitie and Love in the second Table: because the ceremonies are the inferiour duties of the first, but charitie and mercie the principall duties of the second Table. For example: the Lord injoyneth us in the fourth Commandement to rest on the Sabbath day. Now it falls out that our neighbours house is on fire upon the Sabbath day: whether then may I labour with my neighbour that day to save his house? *Ans.* I may; for the strict observation of rest on the Sabbath day is a ceremony: but the quenching of fire in my neighbours house is a worke of mercy, and a maine duty of the second Table, and therefore must take place before a ceremoniall duty of the first Table.

Thirdly, God hath given us ten Commandements, concerning all ordinary duties both of pietie and mercie: yet if God give us a particular and speciall Commandement contrarie to any of the ten, that must stand, and the ordinary commandements must give place

and yeeld unto it: as for example, the second commandement forbiddeth any man *to make any graven Image*: yet *Moses* by a speciall commandement made a brasen Serpent in the wildernesse to bee a figure of Christ. So the sixth commandement, *Thou shalt not kill*, is an ordinarie Commandement, and bindeth the conscience of every man to obey the same; yet God comes with a speciall Commandement to *Abraham*, and saith, *Abraham, kill thy sonne*: and therefore the ordinarie commandement of the second Table giveth place for the time. And so all the Commandements, *Thou shalt doe thus and thus*, unlesse God command otherwise: for God is an absolute Lord, and so above his owne Lawes, hee is not bound unto them, but may dispense with them, and with us for the keeping of them at his will and pleasure. And thus was *Abraham* warranted to sacrifice his sonne; namely, by vertue of a speciall and personall commandement to himselfe alone.

But if *Abraham* had not had this particular commandement, the sacrificing of *Isaac* had beene unlawfull and abominable; for the killing of a man is a heinous sinne: much more is the killing of a mans owne sonne without a speciall commandement; for that is against nature: and therefore the Lord by *Jeremie* doth severely condemne the Jewes *for burning their sons and daughters in sacrifice*, Jer. 7. 31. without any warrant from him; though it may bee they would pretend their imitation of *Abraham* in the sacrificing of *Isaac*: yea, and to shew his detestation of that fact, hee changeth the name of the place, calling it the *valley of slaughter*, v. 32. and in the new Testament it is used to signifie *hell*, Mat. 5. 29, 30. And because this sinne is so odious, it is rather to be thought that *Jephte* did not kill his daughter in sacrifice to the Lord, (as some thinke he did) especially being a man commended for his faith by the holy Ghost: but thereof we shall speake when we come to his example, ver. 32.

Thus we see *Abraham* had ground for this fact to doe it by faith, even Gods speciall command. But here it will be said, that *Abraham* did not offer up his sonne indeed; for though he had bound him, and laid him on the Altar, yet when he lifted up the knife to have killed him, the Angel staied his hand, and suffered him not, Genes. 22. 11, 12. How then can it bee true which is here said, that he offered him up? for the writer of the story must make true reports; but it seemes the writer hereof is deceived in the very principall point, affirming *Isaac* was offered, when in truth he was not. *Ans.* God is the Author and inditer of this Storie, and in Gods sight and estimation hee was offered, though not in the worlds: and therefore it is so said in regard of Gods acceptance; because *Abrahams* purpose was to have done it, and if he had not beene staied, he had done it.

Where we note a point of speciall comfort, to wit, that God in his children and servants doth accept the will for the deed: so *Paul* saith, 2 Cor. 8. 12. *If there bee a willing minde, it is accepted according to that a man hath, and not according to that he hath not*: speaking of their releeving of the poore, he telleth them, that God regardeth not so much a mans worke, as the heart wherewith he doth the worke. And therefore the poore *widow* in the Gospell, Luke 21. 3. is said by our Saviour Christ, to have cast more into the treasury (though it were but two *mites*) than many rich men that cast in great abundance: more in heart, not in substance.

This serveth to stay the heart of many a man that is found bruised in conscience, for seeing his weake obedience, and the greatnesse of his sinnes past, hee begins to call his election into question now what must a man doe in this case? *Ans.* Surely he must goe on forward in obedience, and endevour himselfe to continue therein: and then though he faile many times through infirmity, yet for his endevour, God will accept of him, and be pleased with the same.

This doctrine is very comfortable to a distressed conscience; but yet it must not make any man bold to sinne: for many abuse this doctrine, and say, that though they live in sinne, yet God will accept them, for they love God in their heart. But they deceive themselves: for this mercifull dealing of God in accepting the will for the deed, is only towards those that endevour themselves sincerely to leave their sinnes, to beleeve in God, and to walke in obedience; but such as flatter themselves lying in their sinnes, *God will not be mercifull unto them*, Deut. 29. 19, 20.

Here further it may well bee demanded; How *Abraham* could take *Isaac* and bind him, and lay him on the Altar to have offered him: for though the common opinion bee, that he was but 12. yeares old, yet the more received opinion of the best Writers is, that *Isaac* was 25. or 27. yeares old. How then could *Abraham* being an old man of more than 120. yeares, be able to binde *Isaac* being a young and lusty man, and lay him on the Altar to kill him? For though *Abraham* had a commandement to kill *Isaac*, yet we finde not that God commanded *Isaac* to suffer himselfe to be killed; now Nature moves every one to seeke to save his owne life, and to resist such as would kill us. How then was *Isaac* brought to yeeld thus far to his Father?

For answer hereunto, we are to know, that *Abraham* was no ordinary man, but a Prophet, and that an excellent and extraordinary Prophet: so God himselfe testifieth of him to *Abimelech*; *Hee is a Prophet, and he shall pray for thee*: yea, he was esteemed and reverenced as a Prophet, and an honourable man, even of the Heathen. The *Hittites* tell him, *Thou art a Prince of God amongst us*, Gen. 23. 6.

Now being a man of so high place, and so great regard even in the world; doubtlesse he

he was of much more authoritie in his owne house. It is therefore very likely that hee tells *Isaac* his sonne, that he had a speciall commandement from God to kill him in sacrifice. Now *Isaac* being an holy man, and well brought up, hearing this, is contented to bee sacrificed, and obeyes his Father herein.

This I speake not as certaine, but as most probable; and it is the judgement of the best learned, who have good experience in the Scripture.

This circumstance well observed, serves greatly for the commendation of them both: of *Abraham* the father, that had so religiously brought up his onely sonne, that was most deare unto him, that hee would not resist the will of God revealed unto him, though it cost him his life. Oh that Parents would follow *Abraham* in so doing to their children; then would it goe well with the Church of God. Againe, *Isaacs* behaviour is here admirable, that hee would not resist his weake and aged father, but sufferes him to binde him, and to lay him on the Altar; yeelding himselfe unto death when his father told him, My sonne, God will have it so.

This example must bee a patterne of obedience, not onely for children towards their parents; but for us all towards Gods Ministers, when they shall tell us what God would have us doe: wee must submit our selves and yeeld, though it turne to our bodily paine and griefe; for *Isaac* yeelds, though it were to the losse of his life. But alas, who will follow *Isaac?* For let the Minister speake against our carnall pleasure and unlawfull gaine; let him crosse our humour and affections, then wee refuse to heare and will not obey. Nay, if the Minister of God, as the Lords Priest, come with the sacrificing knife of Gods word to the throat of our sinne, to kill the same in us, that so wee may be pure and acceptable sacrifices unto God; doe we not resist him, and say in our hearts, We will none of this doctrine? Or, if hee like a Prophet of God, come and offer to binde our consciences with the cords of obedience, and to lay our affections on the altar of the Law; then we resist, and are either too young, or too old; too rich, or too learned; or too great to bee taught and bound to obedience. But let us know, that if wee will bee true *Isaacs*, even the sonnes of faith and obedience, and the true heires of *Abrahams* faith, (as we would beare the world in hand) then as hee did submit himselfe to bee bound of his father: so must we yeeld our selves to the Ministers of God, to bee bound by his Word: and suffer the same Word to bee in us, the two edged sword of the Spirit, to cut downe sinne and corruption in us, and to make us new creatures; that so both in body and soule wee may become pure and acceptable sacrifices unto our God. Thus much of the fact it selfe, wherein *Abrahams* faith is set forth.

Now follow the arguments or reasons whereby the same worke of faith is commended unto us: The first argument is taken from the great impediments which might hinder his faith; and they are in number three: First, that he was brought to this worke, not by ordinary command, but by an extraordinary course in temptation: *Being tempted.* Secondly, that he was to offer his owne childe: yea, *his only begotten sonne.* Thirdly, that hee *who had received the promises*, must offer him and kill him, *in whom the promise was made.*

For the first impediment. In the ordinary translation it is read thus, *When hee was tried:* But that is not so fit, being rather an exposition of the meaning, than a translation of the word. For the very word signifieth, *to be tempted*: and the meaning is, when hee was *tried*. I would therefore rather reade it thus, *when hee was tempted*: or *being tempted*, as the word signifies.

In the handling hereof, first wee will intreat of the nature of this temptation, and then come to the circumstances belonging to the same.

Temptation (as it is here used, may bee thus described:) *It is an action of God, whereby hee proveth, and makes experience of the loyaltie and obedience of his servants.* First, (I say) *it is an action of God:* This is plaine by the testimony of *Moses* in Gen. 22. 1. where (if wee reade the history) we shall finde, that *God did prove Abraham. Object.* But against this it may bee objected, that Saint *Iames* saith, Jam. 1. 13. *God tempteth no man:* and therefore no temptation is the action of God? *Answ.* That place in *Iames* is thus to be understood; *God tempteth no man:* that is, God doth not stirre up, or move any mans heart to sinne. Yet further it will be said, That temptation is an action of Satan: for so in the Gospel we may reade (Mat. 4. 3.) that he is called the *tempter? Ans.* Some temptations are the actions of God, and some the actions of Satan: God tempteth, and Satan tempteth: but there is great difference in their temptations: first, in the manner: for Satan tempteth a man to sinne against the will of God, and to doe some evill; God tempteth a man to doe something, which shall be onely against his owne affections or his reason. Secondly, God tempteth for the good of his servants: but Satan tempteth for the destruction both of their bodies and soules.

Againe I say, *Whereby he maketh triall, &c.* Here some will say, God knowes every mans heart, and what is in them, and what they will doe long before; and therefore hee needeth not to make triall of any man? *Answ.* God makes triall of his servants, not because hee is ignorant of that which is in their heart; for he understandeth *their thoughts long before*: but because hee will have their obedience made knowne; partly to themselves, and partly to the world: so that he makes triall of his servants, not for himselfe, but for our sakes.

Now further, God tempteth men three waies;

wayes: first by his judgements and calamities in this world; so the Lord saith to the Israelites, Deut. 8. 2. *Thou shalt remember all the way which the Lord thy God led thee this forty yeares in the wildernesse, for to humble thee, for to prove and to know what was in thy heart.* That journey might have beene gone in *forties dayes*, but God did leade them in it *forty yeares*, to prove and trie by this unwonted calamitie, whether they would obey him or not. So likewise, God suffered *false Prophets*, and *Dreamers of dreames* to come among the people, for this end, *To prove them, and to know whether they loved the Lord their God, with all their heart, and with all their soule*, Deut. 13. 3. Now this first kinde of temptations, by *outward Judgements*, is most grievous, when the Lord layeth his owne hand upon his servants so heavily, as they shall thinke themselves to be quite forsaken. In this temptation was *David*, as we may reade at large Psalme the 6. and Psalme 38. and *Iob* being afflicted, not onely outwardly in bodie, but inwardly in minde, cryeth out, that the *arrowes of the Almightie were in him.* Iob 6. 4. and through the whole chapter hee bewaileth his grievous estate by reason of this temptation.

Secondly, *God tempteth* his servants by withdrawing his graces from them, and by forsaking them in part; and this temptation is as grievous as the former: herewith was good King *Hezekias tempted*, for as we may reade, God left him to a time of vaine-glory, and the end was *to trie him, and to prove all that was in his heart*, 2 Chron. 32. 31.

Thirdly, God tempteth his servants by giving unto them some strange and extraordinarie commandement: As in the Gospell, when the *young man* came to our Saviour Christ, and asked him what good thing *hee might doe to have eternall life?* Matth. 19. 16. Christ biddeth him, *Goe and sell all that he had, and give to the poore.* This commandement had this use, to be a commandement of triall *unto the young man*, whereby God would prove what was in his heart, that the same might bee made manifest both to himself, and unto others. And under this kinde we must comprehend this temptation of *Abraham:* for when God said, *Abraham, offer up thy sonne in sacrifice*; it was not a commandement requiring actuall obedience, (for God meant not that *Abraham* should kill his sonne) but only of triall, to see what he would doe. And these are Gods temptations, whereby hee proveth his servants.

Yet further, the temptations of God whereby hee tempteth his children have two ends. 1. They serve to disclose and make evident the graces of God, that be hidden in the hearts of his servants: so S. *Iames* saith, *My brethren, count it exceeding great joy when ye fall into divers temptations.* Jam. 1. 2. The reason followeth: *Knowing that the triall of your faith bringeth forth patience*, vers. 3.

Where you see the end of temptation to bee twofold, To manifest the fruits of Science wrought in the heart. And S. *Peter* saith to the Church of God, *That the trial of their faith through manifold temptations, that is much more precious then gold that perisheth (though it be tried with fire) might be found unto their praise, and honour, and glory, at the appearing of the Lord Iesus*, 1 Pet. 1. 6, 7. Where temptations have this use, to make manifest the soundnesse of mens faith in God, as the fire doth prove the gold to be good and precious. So in this place, The temptation of *Abraham* serveth for this end, to make manifest his notable faith and obedience unto God, with a reverent feare of his Majestie, as the Lord himselfe testifieth, saying, *Now I know that thou fearest God, seeing for my sake thou hast not spared thy onely sonne*, Gen. 22. 12. Meaning this: Now I have made thy faith, and love, and feare of me so manifest, that all the world may see it, and speake of it.

Secondly, Gods temptations serve to manifest hidden sinnes and corruptions, partly to a mans owne selfe, and partly to the world. And for this end God tempted *Hezekias*. For being recovered of his sicknesse, after that the King of *Assur* his great enemie was vanquished, especially when the Embassadours of the King of Babel came *to inquire of the wonders which were done in the Land*; God left him that he might see his sinnes, and the corruptions of his nature, as pride, and vaine-glory, wherewith he was puffed up at the comming of the Embassadours to him. And thus he, who little thought that pride and vaine-glory could have taken such hold on him, perceiving how his heart was lift up in him, was doubtlesse much humbled at the sight of his so great corruption: for when the Prophet came unto him, hee submitted himselfe to the word of reproofe, Esa. 39. 8. 2 Chr. 32. 31.

First, whereas *Abraham* the servant of God was tempted, that is, was proved and tried by God himselfe; Here we are taught, that if we perswade our selves to be the servants of God, as *Abraham* was, then we must looke to have temptations at Gods owne hand: for his example is a patterne for us: and therefore in him we must see that which we must looke to have; for it could not be needfull for *Abraham*, but it may be also needfull unto us. In regard whereof Saint *Peter* counteth it a thing necessary, that men should *fall into sundry temptations, that the triall of their faith might be unto their praise.* So that in this life we must looke for triall: and the more glorious our faith is, and the more like to our father *Abraham*, the more trials shall we undergoe. 1 Pet. 1. 6.

Againe, seeing we must be tried, therefore every one of us must labour for soundnesse of grace in our hearts; as of faith, repentance, hope, and of the love of God, (though they bee but little in measure:) for we must come to triall,

and it must appeare, whether we be hot or cold. Now if we have not foundnesse of grace in us, in the time of triall, then looke, as the drosse consumeth in the fire, when as gold commeth out more cleare; so shall hypocrisie, formalitie, and all temporizing profession, come to nothing, in the midst of tentation; when sound grace, and a good conscience shall passe thorough, and come more pure and perfect after than before.

Thirdly, considering wee are to looke for *trialls and temptations* from God: therefore we must be carefull to remember, and practise that constant of Christ to his Disciples, before his passion: *Watch and pray, lest ye enter into temptation*, Matth. 26.41. And because they were carelesse in practising this duty, therefore they fell into temptation: especially *Peter* fell most grievously, by denying his master. We must perswade our selves, that the same commandement is given to us: for God will prove us by temptations, to make manifest the corruptions that be in our hearts: we therefore considering our owne estate, we must pray for Gods assisting and strengthening grace, that when temptations shall come, we may be found sound and stedfast in the triall.

Thus much of the nature of *Abrahams* temptation; now follow the *circumstances* to be considered therein: And first, of the *time* when *Abraham* was tempted. Hereof we may reade, Gen. 22.1. *After these things*, saith *Moses*, *God did prove Abraham*. The words will admit a double reference. But this I take to be most proper and fit for that place, to wit; that after God had made most excellent promises unto *Abraham*, and given him most wonderfull blessings and privileges, that *then he tempted him*.

Hence we learne this notable lesson: That those people in Gods Church, which receive from God more graces than others, must looke for more temptations. This we shall see to be true in *Christ Iesus* the head of the Church: for when he was *baptized, and had received the holy Ghost*, Matth. 3. in the forme of a Dove, and had this voice of God the Father pronounced upon him, that *he was his well-beloved Sonne in whom he was well pleased*: then presently followeth this, that he *was led into the wilderneſſe to be tempted of the Devill*: Matth. 4.1. being full of the holy Ghost, as Saint *Luke* saith: So likewise when God had testified of *Iob*, that he was an *upright and iust man, one that feared God, and eschewed evill*, Iob 1.8. then Satan tooke occasion thereby to tempt him: as in all the whole course of that booke we may plainely see, wherein are set downe most wonderfull temptations and trialls whereby he was proved. So *Iacob* must *wrestle with the Angel*, Genes. 32. 24, 28. and by the power of God, overcome God himselfe. This was a notable prerogative, to prevaile with the Lord; but yet he must *prevaile with his soule*, (v. 31.) and at the same time, and ever after draw

A one of his legges after him, even to his dying day. Saint *Paul* was *rapt up into the third heaven, into Paradise, and heard words which cannot be spoken; yea, which are impossible for man to utter: yet lest hee should be exalted out of measure, through abundance of revelations, there was given unto him a pricke in the flesh, the messenger of Satan to buffet him*: 2 Cor. 12.7. God will honour him with revelations, but yet Satan shall have leave to buffet and beat him as it were blacke and blew. In all which wee may see, to whom God vouchsafeth a greater measure of grace, to them he appointeth singular trialls and temptations above other men. And the reason is: First, because Gods graces doe better appeare in temptations than B out of them: as gold is best tried in the fire, and thereby proved most pure and perfect: Secondly, temptations serve to abase the servant of God, and to bring him downe in his owne conceit, that he be not proud of those things that are in him, or puffed up with conceit that there is more in him, than indeed there is. This we saw in *Pauls* example; *He was buffeted of Satan, lest hee should be exalted with abundance of Revelations*. We may see a type hereof in worldly affaires: The best Ship that floateth on the Sea, when it carrieth in it most precious Jewels, is ballaced with gravell or sand, to make it sinke into the water, and so saile more surely, lest floating too high, it should be unstable: even so dealeth the Lord C with his servants, when he hath given them a good measure of his graces, then doth hee also lay temptations upon them, to humble them, lest they should be puffed up in themselves.

The second circumstance to bee considered in this temptation, is the *greatnesse* thereof. It was the greatest that ever was, for ought we reade of; That God *should command him to kill his owne sonne*. For if God had told *Abraham*, that his *sonne Isaac* must have died, it would have beene very grievous and sorrowfull newes unto him: and yet more grievous, if he had told him that he should have died a bloody death. But yet this was most grievous of all, that *Abraham* himselfe with his owne *hand* should D sacrifice his owne sonne; nay, his *onely* sonne; and that which is more, he must kill his onely childe, in whom the promise was made, that in *him should his seed be called*: this must needs be a great wound unto his heart; and yet to augment his griefe, he must not doe it perfunctorily, nor where he would, but goe three dayes journey in the wilderneſſe. During which time Satan undoubtedly wrought mightily upon his naturall affections to diſſwade him from obedience: which could not chuse but be farre more grievous unto his soule.

Out of the grievousnesse of this temptation wee may learne this lesson: that God in tempting a man, doth sometime proceed even farre. Not onely to crosse his sinnes and corrup-

tions, but even to bring him to nothing, in regard of humane reason and naturall affections. For this Commandement (*Abraham kill thy sonne*) might have made *Abraham* (if he had consulted with flesh and blood) even distracted in himselfe, and without reason, not knowing which way to turne himselfe. And accordingly, let all Gods children, especially such as have the greatest graces, looke for such temptations, as shall lay their humane reason flat upon the ground, and bring them to this point, even utterly to denie themselves.

The third circumstance in this temptation, is this; What *Abraham* did, when he was tempted? the Text telleth us, that *by faith he offered up Isaac, being tempted.*

Abraham being thus tempted, whether he B would obey Gods Commandement, or not; obeyes God in offering up his sonne, and yet layes hold upon Gods promise made in him. For we must know, that *Abraham* had a promise of blessing, in *Isaac*: and being now commanded to kill *Isaac*, he did not now cast off his hope, and desperately thinke it could not be performed, if this Commandement were obeyed; but by the great power of faith, he both obeyes the Commandement, and yet still beleeves the promise: For so saith the Text, *By faith he offered up Isaac*: Therefore in the very action of killing *Isaac*, he beleeved the promise, that *Isaac* should live. And this was the excellencie of *Abrahams* faith. For if God should C with his owne voice bid a man kill his sonne, it may be some would be found, that would doe it; but to doe it, and still to beleeve a contrary promise made before, betokeneth the vertue of an admirable faith.

In this circumstance we may learne a good instruction; to wit, in all temptations that befall us, still to hold fast the promises of God. Though in the Devils purpose, they tend to the loosening of our hold; and in all common reason, we have good cause to let them goe: yet for all that, wee must never let goe, but still hold the promise fast, and rather let goe all reason in the world, than Gods promise. And this is not onely true faith, but even the excellencie of faith. For example: Gods promise is (John 3.16.) *God so loved the world, that he gave his onely begotten Sonne into the world, that whosoever beleeved in him, should not perish, but have everlasting life*. Now when we are in the extremitie of all temptations, we must still hold fast this promise, and venture our soules upon the truth of it. This was *Abrahams practice*; for in this temptation, Gods meaning was to trie *Abraham*, and to see what he would doe: Now *Abraham*, he holds fast the promise, and yet obeyes God; though all the reason in the earth, cannot tell how that promise, and that commandement could stand together. But this was *Abrahams* faith, though I know not, nor reason knoweth not; yet God knoweth: and therefore, seeing I have his commandement, I will

A obey it; and seeing I have his word and promise, I will beleeve that also, and never forsake it. And even thus must we strive to doe in all temptations whatsoever: yea, even in those that come from Satan, which are full of malice and all violence. In our heart and conscience we must still hold and beleeve the promise of God: and this is ever the surest and best way to get the victory over Satan, to hold, That Gods promise shall be performed, though we know not how, but rather see the contrary. And though in humane reasoning, it be a note of ignorance, and want of skill, to stick alwayes to the conclusion and question; yet in spirituall temptations and trialls, this is found divinitie, Alwayes to hold Gods promise, and to sticke fast to that conclusion: and not to follow Satan in his arguments, neither suffer him by any meanes to drive us from it.

Further, in that this fact of offering up *Isaac*, was onely *Abrahams* triall; we may obserue, that it did not make him just before God, but onely served to prove his faith, and to *declare* him to be *Iust*. And therefore, whereas Saint *Iames* saith, Iames 2.21. *That Abraham was iustified through workes, when hee offered his sonne Isaac upon the Altar*. His meaning is, that *Abraham did manifest himselfe to be just before God*, by offering up his sonne; and not, that by this fact *Abraham* of a sinner was made just; or, of a righteous man, was made more just: For indeed, good workes doe not make a man just, but onely doe prove and declare him to be just.

Thirdly, God gave *Abraham* this commandement; *Abraham kill thy sonne*: but yet he concealed from him, what was his purpose and intent herein; for God meant not that *Abraham* should kill his sonne indeed, but onely to *trie* what he would doe; whether he would still *beleeve* and obey him, or not. Where we see, that God, who is truth it selfe, reveales to *Abraham* his will; but not his whole will: whence ariseth this question:

Whether it be lawfull for a man, according to this example of God, when he tels a thing to another, to conceale his meaning, in whole, or in part? For answer hereunto, we must know, there are two extremities, both which must be avoided in this case: 1. That a man must alwayes expresse all that is in his minde. 2. That in some cases a man may speake one thing, and thinke another, speaking contrary to his meaning. But this latter is no way lawfull, and the other is not alwayes necessary. We therefore must hold a meane betweene both; to wit, that in some cases a man may conceale his whole meaning, saying nothing, though he be examined: namely, when the concealing thereof, doth directly stand with the glory of God, and the good of his brother.

Thus godly Martyrs have done: for being examined before tyrants, where and with whom they worshipped God; they have chosen rather

to die, than to disclose their brethren: and this concealing of their mindes was lawfull, because it touched immediately the glory of God, and the good of his Church.

Secondly, a man may conceale part of his minde: but that must be also with these two caveats: First, that it serve for Gods glory: Secondly, that it bee for the good of Gods Church.

Thus did *Ionas* conceale the condition of mercie from the Ninivites, when he preached destruction unto them, saying; within fortie dayes and Ninive shall be destroyed: though it is evident by the event, that it was Gods will they should be spared, if they did repent. But that condition God would have concealed, because, it would not have beene for the good of the Ninivites to have knowne it; sith the concealing of it caused them more speedily, and carnestly to repent.

But out of these cases, a man (being called to speake) must declare the whole truth, or else he sinnes greatly against Gods commandement, forsaking the propertie of the godly, Psal. 15.2.

And thus much of the first impediment of *Abrahams* faith.

The second impediment to *Abrahams* faith, is contained in these words:

Offered his onely begotten sonne.]

We know that the love of Parents descends to every childe naturally, but especially to the onely begotten; upon whom (being but one) all that is bestowed, which, when there are many, is divided among them. And therefore in all reason, this might greatly hinder *Abrahams* obedience, That God should command him to offer his sonne, yea, his onely begotten sonne: But yet by faith he overcommeth this temptation, breakes through this impediment, and offers up his *onely sonne*.

Where we note, that true *faith* will make a man overcome his owne nature. Love is the strongest affection in the heart, especially from the father to the childe, even his onely childe; And a man would thinke it impossible to overcome this love in the parent, unlesse it were by death; there being no cause to the contrarie in the childe. But yet behold, *Abraham* by faith subdued this speciall love which he bare to his onely childe: God himselfe testified of *Abraham*, that his love to *Isaac* was great, Genes. 22.2. and yet by faith he overcommeth this his love.

This point is carefully to be marked, as declaring the great power of true saving faith; for, if faith can overcome created and sanctified nature, then undoubtedly the power thereof, will inable man to overcome the corruptions of his nature, and the temptations of the world: for it is an harder thing to overcome our nature which we have by creation, than to subdue the corruption thereof, which comes in by transgression. And hence such excellent things are spoken of faith: it is called *the victorie that overcommeth the world*, 1 John 5.4. And *God* is said *by faith to purifie the heart: faith strengthneth the heart*: Acts 15.9. And *through faith we are kept by the power of God unto salvation*. 1 Peter 1.5.

Is this the power of faith to overcome nature, and the corruption thereof? then howsoever religion be received, and faith professed generally among us, yet undoubtedly there is little true faith in the world: for even among the professours thereof, how many be there that subdue the sinnes of their lives, and suppresse the workes of their wicked nature? surely very few. Now where corruption beareth sway, and sin reigneth, there found faith cannot be: for if faith were found in men, it would *purifie their hearts*, and cleanse the corruptions thereof, and bring forth obedience in life.

Secondly, this power of true faith in mans heart must teach us, not to content our selves with a generall faith and knowledge in religion, but to goe further, and to get a found faith that may *purifie the heart*, at least in some true measure, for saving faith will cleanse a man in every part of soule and body, and strengthen his soule in temptations.

Quest. Here it may be asked, how it can be truely said, that *Isaac* was *Abrahams* onely begotten sonne, seeing *Ismael* was also his sonne, and was borne before *Isaac*, as is evident, Gen. 16? I answer, two wayes: first, that *Ismael* by Gods appointment was put out of *Abrahams* house, for it was the expresse commandement of God, *to put forth the bond-woman and her sonne*, (Genes. 21.10.) and so was made no childe of *Abraham*. Secondly, *Ismael* was his childe indeed, yet not by *Sarah*, but by *Agar* a bond-women; and so was (as I may say) base borne, whereupon he is reputed for no sonne; but *Isaac* is his onely begotten lawfully: which may be an *Item* to bewate of the bed defiled, seeing such off-spring is so debased with the Lord.

Now followeth the third impediment of *Abrahams* faith; which is also a notable circumstance whereby the same faith is commended: and it is taken from the person of *Abraham*, in these words, *who had received the promises*.

The meaning of the words. Who] This must be referred to the person of *Abraham* of whom the holy Ghost here speaketh. *Received the promise.*] That is, by faith; for when God made his promises unto *Abraham*, he did not onely heare them; but (which is the principall point of all) he beleeved them, and applied the same effectually unto his owne soule; so much doth the word [*received*] import. Now it is said that he received (not one promise) but the *promises* plurally; for these causes: first, because God having made one maine promise unto him touching Christ, did repeate and renue the same

same divers times. Secondly, because God had made divers particular promises unto him; as first, *that he would be his God, and the God of his seed*: Genes. 17.7. Secondly, *that he would give him a childe in his old age*: Genes. 17.19. Thirdly, *that unto him and his seed, he would give the Land of Canaan for ever*: Genes. 13.15. Fourthly, *that in Isaac he would blesse all the Nations of the earth*. Gen. 21.12.

And because the receiving of Gods promises in generall could seeme no great impediment to *Abrahams* worke of faith; therefore the holy Ghost annexeth his receiving of a particular promise in *Isaac* in the 18. verse, *To whom it was said, in Isaac shall thy seed bee called*. Which might seeme impossible to stand with the doing of this worke in sacrificing his sonne; and therefore the consideration of it in *Abraham*, must needs bee a great impediment to him in this worke: for hee goes about to kill *Isaac* (in obedience to Gods command) in whose life hee beleeved to receive the blessings promised of God.

Here then observe a most wonderfull impediment to *Abrahams* faith, which above all might have hindred him from obeying God: for, how could he choose but reason thus with himselfe? God hath made unto me many gracious promises, and that which is more, he hath said, *That in my sonne Isaac the same must be accomplished*: and *in him all the Nations of the earth must be blessed*: Now then, if I shall kill and sacrifice my sonne, how shall these promises be accomplished? And reason in this case would say, I see no way, but that the promise is gone, and all hope lost. But what doth *Abraham* in this case? for all this, he doth *sacrifice his sonne*, and that *by faith*; still beleeving and holding assuredly, that though *Isaac* were sacrificed and slaine, yet in him should all the Nations of the earth be blessed.

Here then we note this speciall point, wherein the faith of *Abraham* doth notably appeare; That when *Abrahams* case, in respect of enjoying the promise of God, might seeme desperate, and void of all hope and comfort, then he beleeveth: for when *Isaac* was dead, in all reason he could have no hope of the accomplishing of Gods promises unto him, because they were made to him in *Isaac*: *Isaac* was the man in whom *all the Nations of the earth should bee blessed*; and yet when all hope is past in mans reason, then good *Abrahom* set his heart to beleeve.

This practice of *Abraham* must be a patterne for us to observe and follow, all our lives long, in the matter of our salvation: if it fall out that we shall doubt of our salvation, and feele many things in us that would carrie us to despaire; when we are in this case, and feele no comfort, then let us call to minde *Abrahams* practice, who beleeves Gods promise, when the foundation thereof is taken away: even so let us doe at the same instant, when the promise of God seemes to be frustrate, and we have no hope of the accomplishment thereof, then we must cast our soules upon it. For we must not onely beleeve, when we feele comfort in our conscience concerning Gods mercies; but even then when God seemes to stand against us, and when we feele in our soules the very gall of hell, then (I say) we must beleeve.

In *Pauls* dangerous voyage towards Rome, when he was in the Ship with the Mariners and Centurion, there arose a great tempest, *and neither Sunne nor Starres appeared for many dayes*: so that as the Text saith, *All hope that they should bee saved was taken away*, Acts 27.20. Now what saith *Paul* in this extremitie of danger? *Now I exhort you to be of good courage: for there shall bee no losse of any mans life, save of the Ship onely*, (Verse 22.) and so perswaded them to take bread. Even so, when our case falls out to be this; that either by reason of sinne and of the temptation of Satan, or else by reason of some outward calamities and troubles, we feele our soule (as it were) overwhelmed with sorrow, and even entring into destruction, and can neither see (as it were) *light of Sunne or Starres*; then we must set before us Gods promises, and labour to beleeve the same. So *David* being in great affliction, and grievous temptation, saith thus of himselfe, Psal. 77.2.7,8,9.10. *In the day of my trouble I sought the Lord, my sore ranne in the night, and ceased not, my soule refused comfort*. Yet at the very same instant he prayed, *When his spirit was full of anguish*; and though hee seemed (as it were) to despaire, (when he said, *Will the Lord absent himselfe for ever? and will he shew no more favour? Is his mercie cleane gone? Doth his promise faile for evermore? And hath God forgotten to be mercifull, &c?*) yet he checkes himselfe, and saith, *This is my death and my weaknesse*. Even so, every true member of Gods Church, in the extremitie of all temptations, and in the time of desperation, is bound to beleeve the promises of God; and indeed, that is the fittest time for *faith* to shew it selfe in: for *faith* (as we have before heard) *is the ground of things hoped for, and the substance of things which are not seene*.

Now further it is said, *Abraham received Gods promises*; that is, he applied them to his owne soule and conscience, and beleeved them, and made them his owne by faith. This is a notable point, and worthy the marking: God made his promises to *Abraham*: now *Abraham* he doth not onely heare, and learne the promises; but applies them to himselfe, and by faith makes them his owne. And thus ought we to doe with all the gracious promises made in Christ. But the manner of our dayes is farre otherwise; for when the mercifull promises of God are laid downe unto us in the ministerie of the Word, we are content to heare, and (it may be) to learne, and know the same: But where is the man to be found, that will apply

them to his owne conscience, and by faith make them his owne? Men commonly are like unto way-faring men, or travellers on the Sea, that passe by many goodly faire buildings, rich Townes, and Islands; which, when they behold, they admire, and wonder at: and so goe their way, without making purchase of any of them. And thus deale the most men with Gods mercifull promises. In the ministerie of the Word, God layes open unto them his rich mercies, and bountifull promises in Christ; and men approve thereof, and like them well: whereupon, many doe willingly apply themselves to know the same, but for all this, they will not *receive them by faith*, and so apply them to their owne soules.

But we must take a better course: and when we heare of the promises of God made unto us in Christ, we must not content our selves with a bare knowledge of them, but labour to beleeve them, and apply them unto our selves, to our soules, and consciences: and so by faith make them our owne. As it is said of *Abraham*, and in him, of all the faithfull; *The blessing of Abraham came on the Gentiles, through Iesus Christ, that we might receive the promise of the Spirit, through faith*, Galat. 3.14.

Further observe, the holy Ghost setteth downe that particular promise which God made to *Abraham*, in his sonne *Isaac*: *To whom it was said, in Isaac shall thy seed be called*, Genes. 21.12. Rom. 9.7. In which places it is said, that *in Isaac should his seed bee called*. The meaning whereof is plaine, and thus much in effect: *Ismael shall not be thy sonne and heire, but Isaac is the childe which shall be thy heire; he it is, in whom I will accomplish the promises of life and salvation made to thee.*

From the words thus explained, first wee must observe *Pauls* collection gathered from Gods dealing with those two persons (Rom. 9.7.) namely, that God before all worlds hath chosen some men to salvation in his eternall counsell, to manifest the glory of his grace; and hath refused and rejected others, leaving them unto themselves, to shew forth his justice upon them.

This doctrine is gathered out of this place, after this manner: Such as is Gods practice and dealing towards men, in time; such was his eternall counsell and decree, (for as God before all time determined to deale with men, so in time hee dealeth with them.) Now Gods practice and dealing with *Isaac* and *Ismael* is this; *Ismael* is vouchsafed to bee made partaker of temporall blessings; but yet he is cut off from the spirituall Covenant of grace, and *Isaac* is the man that must receive the Covenant, and by vertue thereof be made partaker of life everlasting. And so accordingly it is with others; God hath decreed to chuse some men to salvation, and these are admitted into the Covenant: others he hath decreed to reject, and they are cut off from the Covenant, and from life everlasting. These two persons, *Isaac* and *Ismael*, are Types of these two sorts of people whom God doth elect, and reject: *Isaac* representeth those that are chosen to salvation, who become the true members of Gods Church; and *Ismael* is a Type of those that are rejected. Now in regard of this different dealing of God with mankinde, chusing some, and refusing others, we must all put in practice Saint *Peters* lesson with feare and trembling being very carefull, and *giving all diligence to make our election sure*, 2 Peter 1.10. for all be not elected to salvation, but some are rejected; all bee not *Isaacs*, but some are *Ismaelites*. If all were elected and chosen to salvation, then no man needed to care for it; but seeing some are rejected, and never vouchsafed to come within the covenant indeed, therefore it standeth us greatly in hand to take the good counsell of the Apostle, and *to give all diligence to make our election sure*.

Secondly, whereas it is said, *Not in Ismael, but in Isaac shall thy seed be called*: We may note the state of Gods Church in this world, in regard of the different sorts of men that live therein. For *Abrahams* family was Gods Church in those dayes, and therein were both *Isaac* and *Ismael*; though both his children, yet farre differing in estate before God. *Ismael* indeed was borne in the Church, and there brought up, taught, and circumcised; but yet he was without the Covenant in Gods sight: Now *Isaac* was not onely borne, and brought up in the Church, and circumcised, but also received into the Covenant; and herein differed farre from *Ismael*: for, he is the sonne of *Abraham* in whom God will continue the Covenant of grace unto life everlasting, to his posteritie. And so it is with Gods Church at this day, in it there be two sorts of men; one, which are baptized and brought up in the Church, heare the Word, and receive the Sacraments; but yet are not saved, because they have not the promise of the Covenant effectually rooted in their hearts. The other sort are they, which being baptized in the Church, heare the Word effectually, and receive the Lords Supper worthily to their salvation; because God doth establish his Covenant in their hearts. This difference is plaine in Scripture, in the parables of the draw-net, (Matth. 13.) of the Sower, and of the tares: as also by Christs behaviour at the last judgement, (Matth. 25. 32.) severing the sheepe from the goats, both which live together in the Church. And by Saint *Paul*, who speaking of those which are borne and brought up in the Church, saith; that some are *children of the flesh*, and some *children of the promise*, Rom. 9.8.

This being so, that every one which lives *in the Church* is not *of the Church*; that is, is not a true member of the Church, and the true childe of *Abraham*; it must make us all carefull, to use all holy meanes, whereby we may be fully assured that the Covenant of grace belongs unto us; for, it is not enough for us to dwell in the Church, to heare the Word, and to receive the Sacraments, (for so did *Ismael*, and yet never was saved) unlesse therewithall we have the Covenant of grace belonging unto us, and the assurance thereof sealed in our consciences, by Gods holy Spirit.

Againe, consider who spake these words; *But in Isaac shall thy seed be called*: We shall finde in Gen. 21.12. it was God himselfe. *Let it not* (saith God unto *Abraham*) *be grievous in thy sight for the childe, and for the bond-woman: in all that Sarah shall say unto thee, heare her voyce*; which was, to *cast out the bond-woman and her sonne Ismael. For* (saith God) *in Isaac shall thy seed be called.*

Here observe a notable practice of *Abraham*, as a good direction how wee ought to judge of all those that live in the Church, submitting themselves outwardly to the ministerie and regiment thereof. *Abraham* here hath two sonnes, *Isaac*, and *Ismael*; hee circumciseth them both, and instructs them both (for *hee taught all his household* to know God, and to feare, and obey him, Genes. 18.19.) he judgeth them both to be in one state, in regard of Gods Covenant; though they were not: but that difference is made by God. *Abraham* doth not on his owne head, and by his owne will, put *Ismael* out of the Church, which was in his family; but God bids him put him out, and then he put him out, and not before: till such time he kept him in, and held him to be within the Covenant, as well as *Isaac* was. Even so must we deale towards those that live in the Church: secret judgement must be left to God; and (till God manifest the contrary) in the judgement of charitie, we must hold them all elect. This is the practice of Saint *Paul* in all his Epistles: writing to the Corinths, (1 Cor. 1.2.) hee calls them *all sanctified*: and to the Galatians, (Gala. 1.2.) he calls them *all elect*: speaking so in the judgement of charitie, although he knew that among them there were many profane and wicked men; and though he reprove many great errours and heinous sinnes among them.

And thus much of the first argument whereby *Abrahams* faith is commended unto us; namely, the great impediments which might hinder the same.

Now followeth the second argument or reason, whereby his faith is commended; to wit, *Abrahams* victory over these impediments, or the meanes whereby hee overcame them, and induced himselfe to obey God, in these words:

VERSE 19.

For he considered, or reasoned, that God was able to raise him up, even from the dead.

HEre is the true cause that made *Abraham* to offer his sonne, and yet beleeve the promise, *that in him his seed should be called*. We may perswade our selves that *Abraham* had rather have died himselfe (if it might have stood with the will of God) than to have sacrificed his sonne. How then doth he induce himselfe to offer him up? *Answ.* By this which is here set downe: *he reasoned that God was able to raise him up, even from the dead.*

Here are divers points to be considered of us: First observe, the Text saith not, that *Abraham* murmured, or *reasoned against God*: but *reasoned with himselfe*, that *God was able to raise up his sonne againe*: and thereby induced himselfe to sacrifice his sonne unto God.

Hence we learne, that when God layes upon us any hard commandement, we must not plead the case with God, or murmure against him: but with all quietnesse and meeknesse obey. This is a notable grace of God commended unto us by God himselfe: *In rest and quietnesse* (saith God, Isay 30.15.) *shall be your strength: in quietnesse and confidence shall yee be saved.* Many thinke it impossible to endure or doe some things, which God imposeth on his children: But our spirituall strength stands in these two, in *silence*, or *rest*, and in *quietnesse*; by these we shall be enabled. When *Nadab* and *Abihu*, the sonnes of *Aaron*, offered strange fire before the Lord, which he had not commanded, *There went out a fire from the Lord, and devoured them; so they died before the Lord.* Now when *Aaron* their father asked *Moses* a cause hereof, *Moses* said, *It was that which the Lord spake, hee would be glorified in all that came neere him; which when Aaron heard*, the Text saith, *He held his peace, and said not a word*: so *David* behaved himselfe in the case of distresse; *I held my peace, and said nothing, because thou Lord diddest it.* And this is a speciall point for us to learne and practise; we must not grudge or repine at Gods hard Commandements, nor plead the case with him, but in all quietnesse and silence obey God in all that he saith unto us.

Againe, whereas it is said, that *Abraham reasoned, that God was able, &c.* Here we learne, that it is a necessarie thing for a man that beleeves, to have good knowledge in Gods word: that when a temptation comes against his faith, by knowledge and reasoning out of Gods word, he may be able to put backe the same; for, all our reasoning in matters of faith, must bee grounded on the Word: so doth *Abraham* in this place, against this strong temptation, reason out of Gods Word to stay himselfe: so that knowledge in the Word of God, is necessarie to him that beleeves. And therefore that Doctrine of the Church of Rome is erroneous, and here condemned, which saith; that if a man become devout, and beleeves as the Church beleeveth, (though he know not what the Church beleeveth) yet this faith will save him: but this is a meere device of their owne, and hath no ground in the word of God: for (as we see here) knowledge in the word is necessary for him that hath

hath true saving faith.

But what is *Abrahams* argument, whereby he moves himselfe to obey God? Surely this: *He reasoned that God was able to raise up Isaac from the dead.* One part of his reason he takes for granted, which here he conceales: for this promise was made unto him, *In Isaac shall thy seed be called.* Now this he takes for granted, *that God will never change his promise.* From whence he reasoneth thus: *God is able to raise up Isaac my sonne from the dead to life againe;* and therefore I will sacrifice my sonne according to his commandement: for this I know certainely, that *in Isaac shall my seed be called*, seeing God hath promised that, as well as he commandeth this ether.

In this example, we see a meanes set downe unto us to induce us to obey God in all hard and difficult cases imposed by God: which is a point to be considered carefully of every one of us. For say that any of us shall be so touched in conscience for our sinnes, that we even despaire of our owne salvation: what must we doe in this case? we must take *Abrahams* course, and dispute with our selves for our selves, and we must draw our arguments from the *promise* of God, and from the *power* of God; we must joyne the promise and power of God together. As for example: thus we must say; *God hath made this promise*, this I have heard, and I doe beleeve it, *that God so loved the world, that he gave his onely begotten Sonne, that whosoever beleeved in him should not perish, but have everlasting life.* This is Gods promise, and it shall never be changed. Now therefore how soever my case be heavie and desolate, yet God is able to comfort me, and to bring my soule out of hell, and from this case of desperation; therefore though he kill me, I will trust in him, and I will use all holy meanes whereby I may overcome this hard and grievous temptation. So, if it shall please God to call us to suffer any thing for the name of Christ, and his holy profession; flesh and blood we know is weake, and Nature will make this objection, *that life is sweet*: what course therefore shall we take? we must doe as *Abraham* here doth; unto the certainty of Gods *promise* we must adjoyne his *power*, and reason thus; *God hath made this promise*, that he will be with them that suffer any thing for his owne name sake, and I know that he is able to deliver me: and though he will not, yet he can make me able to beare it; therefore I will patiently suffer and abide whatsoever his holy hand shall lay upon me. Thirdly, is a man so troubled with some sinne, that he cannot get out nor overcome it? Then also let him set before him this fact of *Abraham*; and unfeinedly endevour to doe hereafter. For that which is past, let him labour to beleeve this promise of God, *At what time soever a sinner doth repent him of his sinne, he will put all his wickednesse out of his remembrance.* And for the time to come (being first resolved, that God can inable him to leave his sinnes) let him strive by good meanes to leave his sinne, avoiding the occasions of it, and praying against it; and this will be as a cable-rope to draw him out of the pit of sinne. This course we must take, and this doe, in every hard case that shall befall us.

And thus much of the meanes whereby *Abraham* induced himselfe to obey God.

The third and last reason whereby *Abrahams* faith is commended unto us, is the issue and event thereof, in these words:

From whence he received him also after a sort.]

From whence; that is, from death. *After a sort*, or (as it may be read) *in some shew.* This is said, because *Isaac* in the thought and purpose of *Abraham*, was but a dead man: for *Abraham* was fully resolved with himselfe upon Gods command, to have sacrificed him; yea, he had gone so farre, as to put the sacrificing knife unto his sonnes throat, and had slaine him indeed, had not the Angell of God stayed his hand: and therefore when the Angell said, *Lay not thy hand upon the childe, neither doe any thing to him*, even then did *Abraham* in some shew receive *Isaac* from death.

Here we learne divers points: 1. That whosoever shall rest on Gods providence, and good pleasure, even in cases of extremitie, when he shall be out of all hope with himselfe, shall at the last have a good issue. This we see to be true by *Abrahams* example in this place. As we said before, he himselfe (no doubt) had rather have died tenne thousand times, than to have *Isaac* slaine, in whom the promise was made: but yet, beleeving Gods promise, that that should never change, he rests himselfe on Gods good pleasure and providence, and goes on in obedience; and so in the end received a blessed issue. This is very cleerely set downe unto us in the Historie recorded by *Moses*. For when *Abraham* had gone three dayes journey in the wildernesse, and had built an Altar, then *Isaac* said unto *Abraham*, Gen. 22. 7. *Father, here is the fire and the wood, but where is the lambe for the burnt offering?* Then *Abraham* said, *My sonne, God will provide him a lambe for a burnt offering*, verse 8. And thus yeelding himselfe to Gods good pleasure and providence, he received his sonne againe; as a dead childe restored to life. So, when we are in cases of extremitie, when all goes against us, and when we can see no hope of any good issue or end, and all good meanes seeme to faile us; if we can then cast our selves on Gods providence, and rowle our selves upon God; we shall have comfort in the end, and a good issue out of all. We doe all of us in word acknowledge Gods providence: but when we come to the pinch, that we fall into cases of extremitie: then we use unlawfull meanes, and doe not with *Abraham* cast our selves upon God, but seeke helpe of the devill, and wicked men. But all such persons must looke for a cursed issue. They therefore, that feare the Lord

being

being put to any plunge, or extremitie, must cast themselves upon God wholly, and wait for his good time & pleasure: and then will the issue be both joyous and comfortable unto their soules.

Here some circumstances of this fact are to be considered out of the larger storie. The first is this: What did God unto *Abraham* at this time, when he was about to kill his son? *Ans.* God now gave him a commandement, to *stay his hand, and not to slay his son*: by vertue whereof, *Abraham* stayes his hand. God before commanded him to goe *three dayes journey in the wilderneſſe, and there to sacrifice his sonne*: Hereupon *Abraham* goes; but now being come to the place, having bound his sonne, and being readie to cut his throat; God bids him *stay his hand:* and then also *Abraham* obeyeth God, and doth not kill his sonne. Here we see *Abraham* is at Gods command, and as we say, at his becke: He doth not follow his owne will and pleasure, but when God cals, hee is wonderfull pliable to doe Gods command, whatsoever it be, one way or other.

This practice of *Abraham* must be a looking-glasse for us, wherein to see, what manner of persons we ought to be. Look what God commands us to doe, that we must doe; and what he forbids us, that we must not doe. But this is a rare thing to be found in these dayes: our practice generally is contrarie; for in our lives we follow our owne humours and affections, never regarding what God doth either will or nill. But if we will be *Abrahams* children, we must follow *Abrahams* practice in this place; *For the sonnes of Abraham will doe the workes of Abraham*, Joh. 8. 39. Good servants will come and goe, doe and undoe, at their Lords pleasure: and forget themselves to obey their Masters: And so must it be with us, if we call God our good Lord and Master.

Matth. 8. 9.

Luke 6. 46.

The second circumstance to be considered, is the *time* when *Abraham* received his son from death; to wit, at the verie same time when his knife was at his sonnes throat, and he himselfe readie to offer him up for a sacrifice unto the Lord: at the same instant God spake unto him by his Angell from Heaven, and said, *Abraham stay thy hand*, Gen. 22. 10. This circumstance is worth the marking: for God lets him alone three whole dayes in great perplexitie; and *Abraham* goes forward, according to Gods command, even to lay his knife to his sons throat.

Here then we see, what is the Lords dealing with his servants; He lets them alone for a long season in temptation and pitifull distresse: and at the length, when it comes even to the extremitie, and when the knife is (as it were) at the throat; then hee shewes himselfe, and brings comfort unto them.

The Spouse (in the Canticles) which is the Church of God, or a true Christian soule, whether you will (for it is true both in the generall and particular) Cant. 3. 2, 3. *Shee seeketh Christ everie where, in the streets and open places, but she findes him not; then she goes to the watchmen* (which are Gods ministers) *and there enquires after him whom her soule loved*, and they cannot tell her where she might finde him: so that now all hope of finding him might seeme to be past: but when she was a little from *them, then she found him*, and Christ comes to her when she was most in feare not to have found him at all.

The people of Israel, were many yeares in bondage in Ægypt: and when the time came that *Moses* was sent of God to fetch them thence, and to be their guide and deliverer, when he had brought them out, and carried them to the red Sea, then came *Pharaoh* with a huge armie after them to destroy them, Exod. 14. 25. Before they had beene in great affliction and bondage: but now they were quite past all hope of recoverie; for they had before them the red Sea, and on each side of them great hills and mountaines, and behinde them the huge hoast of *Pharaoh*; and therefore they cried out unto *Moses*; who then by Gods commandement did divide the red Sea, and made it drie land, and delivered them through the midst of the red Sea: but as for their enemies, *Pharaoh* and all his hoast, the Lord drowned them in the midst thereof.

So for our selves, when God shall exercise any of us in cases of extremitie, we must looke to be so dealt withall at Gods hand; He will let us alone for a time, and never helpe us till the pinch: and therefore, we must wait for his good pleasure with patience; for this he will doe to trie us to the full, and to make manifest the graces of God wrought in us.

The third circumstance to be considered, is this: *In what manner did Abraham receive his sonne from the dead.* This we may read of, Gen. 22. 13. He must take a *Ram that was caught behinde him in a bush, and offer him in stead of Isaac*: so *Isaac* is saved, and the Ram is sacrificed and slaine.

Now whereas *Abraham* offered *Isaac* in sacrifice to God, and yet *Isaac* liveth, and the Ram is slaine in his stead: Hence some gather this use, and we may profitably consider of the same; to wit, that the sacrifices which we offer unto God, now under the Gospel, must bee living sacrifices: for *Isaac* he was offered in sacrifice to God, and yet he lived and died not, but the Ram is slaine for him. So must we offer our selves in sacrifice unto God, not dead in sinne, but living unto God in righteousnesse and true holinesse. And thus shall wee offer up our selves living sacrifices unto God, when as we consecrate our selves unto Gods service, and obey him in our lives and callings. And looke as under the Law, the burnt offerings were burnt all to smoake and ashes; so must we in our lives, wholly and altogether, give our selves unto God, and renouncing our selves, be nothing to the world, but wholly dedicated to God. Neither must we come unto him in our sinnes: for sinne makes our sacrifice dead, lame, halt, and blinde, which God doth abhor; but we must bring our selves

living

living sacrifices unto God (as *Paul* saith, Rom. 12.1.) *I beseech you brethren, by the mercies of God, that you give up your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service of God.*

Hence also some gather, that this sacrificing of *Isaac* was a signe and type of Christs sacrifice upon the Crosse. For as *Isaac* was sacrificed and lived, so did Christ, though he died, yet rose againe, and now liveth for ever: but because it hath no ground in this place, though it be true which is said of both, therefore I will not stand to urge the same.

And thus much of this third reason, whereby *Abrahams* faith is commended, with the circumstances thereof: and consequently of all the examples of holy *Abrahams* faith.

Isaacs Faith.

VERSE 20.

By faith Isaac blessed Iacob and Esau concerning things to come.

IN the three former verses, the holy Ghost hath particularly commended the faith of *Abraham:* Now in this verse, he proceeds to set downe unto us the faith of *Isaac* particularly also. Wherein we are to marke these foure points: First, a blessing wherewith *Isaac* blessed *Iacob* and *Esau:* Secondly, the *cause* of this blessing, that is, his faith: Thirdly, the parties blessed, which are *Iacob* and *Esau:* Fourthly, the nature and matter of this blessing in the end of the verse; *Concerning things to come.* Of these in order.

First, for the blessing. That we may know the nature and qualitie of it, we must search out the kindes of blessings how many they be.

In Gods Word we finde three kindes of blessings; first, whereby *God blesseth man.* Now God blesseth man, by giving unto him gifts and benefits either temporall or spirituall: and so he blessed all his creatures in the beginning, but especially man.

The second kinde of blessing is that, whereby *man blesseth God:* and this man doth by *praysing God,* and *giving thankes unto him, who is the Author of all blessings.* So *Paul* saith, *Blessed be God even the Father of our Lord Iesus Christ, which hath blessed us with all spirituall blessings in heavenly things in Christ:* Ephes.1.3. beginning his Epistle, with this kinde of blessing, that is, by *praising God.* And so *Zacharie* after the birth of his sonne, and the receiving of his sight, he sings unto God this song of praise, *Blessed be the Lord of Israel,* Luke 1.68. that is, praise and thanksgiving be unto the Lord, &c.

The third kind of blessing is that, whereby one man doth blesse another: and under this kinde we must understand *Isaacs* blessing in this place.

Now further, this kinde of blessing whereby one man blesseth another, is either *private* or *publike.* A *private blessing* is that, whereby one private man whatsoever he be in his place, prayes to God for a blessing upon another. And this is common to all men: for every man may blesse another, that is, pray to God for a blessing upon another; but especially it belongeth to Parents thus to blesse their children, by praying to God for a blessing upon them. And therefore the Commandement goes thus, *Honour thy father and thy mother, that they may prolong thy dayes in the land which the Lord thy God giveth thee,* Exod. 20.12. Now Parents prolong their childrens dayes by blessing them; that is, by teaching and instructing them in religion, and by praying unto God for a blessing upon them, that he would blesse them. Secondly, there is a publike kinde of blessing, which is done by the minister of God, in the name of God. And after this sort *Melchisedech blessed Abraham, as he returned from the slaughter of the Kings,* Hebr. 7.1. *and without all contradiction,* (saith the Author of this Epistle) *the lesse is blessed of the greater,* verse 7. Further, these publike kinde of blessings are of two sorts; either *ordinary* or *extraordinary.* An ordinary kinde of publike blessing is that, which is pronounced and uttered out of Gods word by an ordinary minister, upon the people. Example of this we have in the ordinary Priests in the old Testament; whose dutie was in the service of God, to blesse the people before their departing. And the forme of blessing which they should use, is prescribed unto them by *Moses,* after this maner from the Lord: *Then shall ye blesse the children of Israel, and say unto them: The Lord blesse thee, and keepe thee, the Lord make his face to shine upon thee, and be mercifull unto thee: The Lord lift up his countenance upon thee, and give thee peace.* Where we see the maner of the Priest was to blesse the people, not in his owne name, but in the name of God, stretching out his hand over the heads of the people. Numb. 6.23.

This kinde of blessing was then ordinarie, and yet some way figurative; signifying unto them the blessings which Christ Iesus the Mediator, God and man, should not onely pronounce, but even give unto the Church in the new Testament: which our Saviour accordingly performed to his Disciples at his Ascension. For the Storie saith; When he was risen againe, he led them to Bethania, (where he ascended) *and lift up his hands and blessed them.* And S. *Paul* declareth this blessing of Christ more at large, saying, Ephes.4.8,11,12. *Christ ascended on high, and lead captivitie captive, and gave gifts unto men: some to be Apostles, some Prophets, and some Evangelists, and some Pastours and teachers: for the gathering together of the Saints, for the worke of the ministerie, and for the edification of the body of Christ.* Where wee see, that our Saviour Christ did not onely pronounce a blessing upon his Church, but was also the Author thereof from God his Father. And as the

Priests

Priests in the old Testament, had an ordinarie kinde of blessing the people: so the Ministers of God in the new Testament, they have the same in substance; for the Ministers may blesse their people two wayes: First, by praying unto God for them: Secondly, by pronouncing a blessing upon them, according to Gods holy Word. A forme of this blessing we have from the Apostle S. *Paul,* who blessed the *Corinthians* after this sort; *The grace of our Lord Iesus Christ, and the love of God, and the communion* (or fellowship) *of the holy Ghost be with you all.* 2 Cor.13.13.

Secondly, an extraordinary kinde of blessing is, when an extraordinary Prophet, or servant of God, doth sit downe and pronounce a blessing unto any, and foretelleth their estate from God. Thus did *Noah* blesse his two sonnes, *Shem* and *Iapheth,* Gen.9.25,26,27. and pronounced a curse upon wicked *Canaan.* This he did, not as an ordinary father, but as an extraordinary Prophet, not onely praying for a blessing upon his two sonnes, but also foretelling them what should be their condition or estate afterward. So in this place, whereas *Isaac blesseth Iacob and Esau,* it is no private blessing, but a publike; and yet indeed, not an ordinary publike blessing, but extraordinary, by telling unto *Iacob* and *Esau* before-hand, what should be their particular estates and conditions, and what blessings they should have from God, both in this life, and in the life to come. For we must not here conceive of *Isaac,* as an ordinary Father, but as an holy Patriarch and Prophet of the Lord, and an extraordinary man; foreseeing and foretelling by the spirit of Prophecie, the particular estate of his two sonnes; and also what particular blessings they and their posteritie should receive from God.

The meaning then of these words, *Isaac blesseth Iacob and Esau,* is this; that *Isaac* being a Prophet, an extraordinary man, and a famous Patriarch, did by the spirit of prophecie foresee and set downe, and tell before-hand, what should be the particular estate of his two sons, *Iacob* and *Esau:* and as he did foretell it, so likewise he prayed unto God that the same might come to passe; as it did afterward. And thus much for the meaning.

Now though this were an extraordinary kinde of blessing, which *Isaac* used; yet from hence, we may all of us learne an ordinary dutie; for looke as *Isaac* blessed his two sonnes, so we by his example must learne to abstaine from all wicked speeches; as cursing and banning, and exercise our tongues in *blessing,* not making them the instruments of sinne, to curse and revile, as many doe: for *vengeance is mine, saith the Lord.* He must curse, that hath absolute power and authoritie to inflict the same, when he will. But we are not absolute Lords over any man, nor any creature; and therefore we must remember Saint *Peters* lesson, 1 Peter 3.9. *We must not render evill for evill, nor rebuke for rebuke; But contrariwise blesse:* and hereunto ereth a reason, *Knowing that we are thereunto called, to be heires of blessing.* Farre bee it from us therefore, to open our mouthes to curse either men or any of Gods creatures: and indeed vile and abominable is the practice of many, who exercise their tongues in cursing and banning, not onely men, but also other creatures of God. But let such as have God, both learne and practise the contrary.

The second point to be considered, is the cause of this blessing; to wit, *Isaacs* faith; *By faith Isaac blessed Iacob and Esau.*

Here first we are to consider, how *Isaacs* faith blessed *Iacob* and *Esau?* surely thus: He did most notably gather together all the promises of God made to him, and to his two children, which were specially three: First, *I will be thy God, and the God of thy seed.* Secondly, God had promised, that *he and his seed should possesse the land of Canaan.* Thirdly, that his two children should be two mightie Nations, and that *the elder should serve the younger.*

Now *Isaac* doth not consider these blessings a-part one from another, but hath them all in memorie; and on them all (receiving them by a lively faith) he builds his blessings: for by faith in these promises, he did certainely fore-see what should be the future estate of his two sonnes, and accordingly doth he pronounce particular blessings upon them both.

But it may be thought, that *Isaac* did not blesse his sonnes by faith; for if we reade the Historie in Genesis, we shall see, that he blessed them by errour, and was deceived therein: for he was purposed to have blessed *Esau* onely with the speciall blessing, when as he gave the same to *Iacob* unwittingly; how then could he doe this by faith? For the answering of this, we must consider two things: First, it is true indeed, that *Isaac* was blinded overmuch with a fond affection, toward *Esau,* and loved him otherwise than he ought, and therefore was purposed to have blessed *Esau* with the speciall blessing. This was a fault in *Isaac:* but yet it takes not away *Isaacs* faith, nor makes it to be no faith; But it shewes that *Isaacs* faith was weake, and joyned with some infirmitie in forgetting Gods particular promises. Secondly, howsoever at the first *Isaac* erred in his purpose for the blessing of his children, yet afterward he corrects himselfe for it. For as we may reade in the Historie, after he had indeed blessed *Iacob,* supposing it had beene *Esau,* when *Esau* came for his blessing with his Venison, the Text saith, That *Isaac was stricken with a marvellous great feare,* and said, *I have blessed him, and therefore he shall be blessed:* correcting his fault in his former purpose: yea, and though *Esau* sought it with teares, yet he could not move *Isaac* to repent himselfe of blessing *Iacob.* Hebr.12.17. wherefore it is undoubtedly true, that he gave these blessings unto his children by faith.

Now from this that *Isaac blessed his children by faith,* we learne many instructions: The first concerneth Parents; that howsoever they can-

not

Heb. 11. 21.

…ne as *Isaac* did, like Prophets and Patriarchs, pronounce blessings upon their children, and foretell what shalbe their particular estate afterward: yet if Parents would as farreas they may, follow the practice of *Isaac*, they should bring great comfort and consolation to their owne soules, both in this life and in the life to come.

Isaac set before his eyes all the promises that God had made both concerning him and his sonnes, and by faith in these promises, is moved to blesse his children; so if Parents would have true comfort in their children, they must search through the whole booke of God, and see what promises God hath made unto the godly and to their seed; and withall, they must by faith apply unto their owne soules, all those gracious promises, endevouring also to make their children to know the same, and to walke worthy thereof: and then as their obedience shall increase, so will their joy increase, not onely in God, but mutually one in another. This will stay their hearts in all assaults, yea, even in death it selfe.

Secondly, wherein *Isaac* blessed his children by faith: here we may take just occasion to speake of such wicked persons as are commonly called blessers; who are too much esteemed of, by many at this day, and their wicked practices counted blessings, and good meanes of helpe, when as indeed they are most vile and wretched creatures. This may bee thought a hard censure, because they are taken for cunning men and women, and for good people, following *Isaacs* example in blessing mens children and cattell: they are thought to doe no harme at all, but much good by helping strange mischances that befall men in their bodies, children, or goods. Thus would some excuse and defend these Wizzards and blessers, who are the wretched limbs of the Devill: but let us know, that if they will blesse aright, it must be by faith. Now what faith have they? hath God made any promise to them, that by their meanes he will helpe those that come to seeke helpe at them for their children and cattell? nay verily, there is no such matter: God never made promise to any such; nay, he hath flatly forbidden, not onely such practices as they use, but also for men to *seeke* to any such persons: and therefore they cannot blesse mens children and cattell by faith. But they say, they doe these things by faith: yet it is by faith in the Devill, and in his promises. For this is certaine, that as God hath his Lawes and Sacraments for those that enter covenant with him; so on the contrarie the Devill hath words, spells, and charmes, as his Lawes and rites, wherein he exerciseth his slaves: and by a Satanicall faith in the devils word and promise, doe these Wizzards and wife-women blesse mens goods and children. This is true by the common confession of many of them, to omit all other proofe. And therefore we must hold them for the limbs of the devill, and his wicked instruments to draw men from God; and so in no case goe to them for

A helpe: for in so doing, we *forsake the living Lord* Hos. 4. 13. 14.
and his helpe, and seeke for helpe at the Devill; than which what can be more odious? But say we receive some outward helpe by their meanes: yet marke the issue; the Lord hath said, Levit. 20. 6. *If any turne after such as worke with spirites, and after sooth-sayers to goe a whoring after them, then will I set my face against that person, and will cut him off from among his people.* Therefore unlesse we feare not the curse of God, we must be warned hereby, not to seeke for helpe at their hands. For they are grace esse people, who have no feare of God before their eyes: but they set themselves against God and his Word. And indeed these common blessers which seeme to doe no hurt, but to blesse mens children and cattell, are more dangerous than notorious witches, who can only hurt mens bodies and goods, when God permits; whereas these blessers ensnare the soule, and draw whole Townes and Countries to the approbation and partaking of their wickednesse.

The third point to be considered is, the parties blessed, that is, *Iacob and Esau*. Here marke first the order which the holy Ghost useth: he setteth *Iacob* in the first place, and yet *Esau* was the elder brother: what is the reason of this? *Ans.* We must know, that the Scripture useth a three-fold order in the naming of persons:

1. The order of *Nature*, as when the first borne is put first. And thus *Davids* sonnes are numbred according to their age; first *Ammon*, 1 Chron. 3. 1. 3.
then *Daniel*, the third *Absalom*, &c.

2. The order of *dignitie*, when as those are put in the first place, not which are the eldest, but which are the best, and most in Gods favour. This order the holy Ghost uses in naming *Noahs* sonnes, Genes. 5. 32. saying, *Noah* begat *Shem, Ham*, & *Iapheth*; when as *Iapheth* was the eldest, and by order of nature should have beene put first: yet with *Shem* God continued the covenant.

2. The order of *Historie*, when as one that is first, or chiefe in dignitie, is placed last, because his historie begins in the last place. So our Saviour Christ is mentioned last in the Genealogie made by S. *Matthew*, because his history began in the last place, though in dignitie he were the first and principall. To apply this to our purpose: The order which the holy Ghost here useth, is not the order of *Historie*, nor of *nature*, but of *dignitie*; because *Iacob* was chiefe in favour of God, therefore the holy Ghost putteth him in the first place.

Here then we see in this order of dignitie, that the first blessing (of life everlasting) belongs to *Iacob*: *Esau* must have his blessing, but in the second place.

Here observe these two things: First, *Iacob* is received into Gods Covenant, and *Esau* put by, *Iacob* gets the principall blessing, and *Esau* loseth it: but what? are these things so for *Iacobs* desert, or for the default of *Esau*? Nay verily: the good pleasure of God is the chiefe cause hereof: for as touching the blessing;

if

if we reade the history, we shall see, that *Esau* A
at his fathers commandement, went and hunted, and tooke paines, and got his Father venison, and told him nothing but truth. But *Iacob* never went to hunt, but gets a Kid dressed, and comes to his father with it, and while he talkes with his father doth foulely glose and lie: so that in all reason it might seeme, that *Esau* deserved the better blessing: yet God will have it otherwise, and the principall blessing belongs to *Iacob*. Wherein wee may note, that Gods speciall love to a man, whereby he receives him into his covenant, is not grounded on mans behaviour, but on his owne good will and pleasure.

Secondly, in that *Iacob* here had the principall blessing: wee learne that the counsell of B
God doth overrule the will of man. For Father *Isaac* had purposed to have blessed *Esau* with the chiefest blessing; but yet Gods counsell was contrary, and the same overrules *Isaacs* will. For though *Isaac* had cause to suspect that it was not *Esau*, both because hee came so soone, as also for that the voyce was apparant not to be *Esaus*, but *Iacobs* voyce; yet Gods counsell overruled his will: and when hee came to handle his sonnes hands, he could not discerne betweene a Kids skinne, and the skinne of a man: what's the cause hereof? Surely it was Gods will and counsell, that *Iacob* should have the chiefest blessing: and therefore hee overrules *Isaacs* will, and blindes his senses, and makes him to blesse *Iacob* with the chiefest blessing.

The consideration hereof is profitable unto us: for it is a received opinion with many at this day, that God did purpose to save all men. Now when question is made, Why then are not all men saved? They answer, because men will not though God will. But this opinion is erroneous: For, it makes mans will to overrule Gods counsell: as if they should say, God willeth it not, because men will it not: or else (which is worse) God willeth it, but it cometh not to passe, because men will not doe it. But Gods will and counsell is the highest and chiefest cause of all: and looke whatsoever hee willeth, that bringeth he to passe: and because all men are not saved, therefore wee may safely thinke and say, that God did never decree to save all men.

Now further, more particularly of *Iacobs* blessing: first, it may be asked, How could *Iacob* be blessed, seeing hee came dissemblingly and lying to his father?

Answ. Wee must know, that howsoever *Iacob* sought the blessing by fraud, yet hee might be blessed: for he failed not, neither did amisse in seeking for the blessing, but onely in the manner of seeking it: it was his duty to seeke it, though not after that manner which he did: she should rather have staied the leasure and time, wherein God had caused *Isaac* to blesse him, without his sinne in seeking it.

Secondly, consider the manner how *Iacob* A
receives his fathers blessing; namely, in his elder brother *Esaus* garment.

Here wee may see a notable resemblance of Gods manner of blessing us: When wee looke for a blessing at Gods hand, we must not come in our owne garments, in the rotten ragges of our owne righteousnesse; but wee must put on Christs garment, the long white robe of his righteousnesse. And so comming unto God, as *Isaac* said of the favour of *Esaus* garments, which *Iacob* had put on, (Genesis 27. 27, 28.) *Behold, the smell of my sonne is as the smell of a field; God give thee therefore of the dew of Heaven, and the fatnesse of the earth, and plenty of wheat and wine*: So will God say unto us, that the *righteousnesse of Christ*, which we have put on by faith, *is a sweet smelling savour in his nostrils*, Eph. 5. 2. Now seeing all the blessings we enjoy, come to us in Christ, and our acceptance with God, is in his righteousnesse; wee therefore must labour to put on Christ every day, by becomming new creatures: wee must seeke to resemble him in knowledge, righteousnesse, and holinesse: so shall our assurance of Gods blessings increase upon us more and more.

Lastly, marke that howsoever *Iacob* was blessed otherwise than *Isaac* had purposed; yet after the blessing is pronounced, it must needs stand; for so when *Esau* came, *Isaac* said unto him, *I have blessed Iacob; therefore he shall bee blessed*: Gen. 27. 33. Even so, the Ministers of C
Gods word, in the assembly of the Church, who have power to pronounce Gods blessings upon the people; howsoever they be but weake men, and may bee deceived, being subject to errour, as other men are: yet when they pronounce Gods blessing upon their congregation in the ministerie of the word; if they doe it in sincerity of heart, and uprightnesse of conscience, that blessing shall stand. And so on the contrary, looke whom they curse, for just cause out of Gods Word, their curse shall stand.

Further, as *Isaac* blessed, but knew not whom; so the Ministers of God in the dispensation of the word, they must blesse Gods people, though they know not who they are particularly, that doe receive it.

Thus much of *Isaacs* blessing *Iacob*. Now I come to his blessing of *Esau*: for hee also was blessed, as the text saith; yet in the second place though he were the elder brother. *Quest.* How could *Esau* bee blessed at all, seeing *Isaac* had but one blessing? *Answ. Esau* was onely blessed with temporall blessings, and not with spirituall. *Object.* But some will say, *Esau* was a bad man, and wicked; now it is said, that to the *impure, all things are impure*: how then could the bestowing of temporall things bee blessings to him? *Answ.* Temporall things bestowed on the wicked are blessings, and no blessings: they are blessings in regard of God

that gives them; but they are no blessings, in regard of men that receive them and use them amisse.

Quest. How came it to passe that *Esau* being the elder brother, lost his birth-right, and blessing both; how came it to be *Iacobs?*

Ans. The cause was his prophanenesse, as we may see and read in the next chapter; where it is said, Heb. 12. 16. that *he sold his birth-right for a portion of meat*, even for a messe of red broth; and being so prophane, as to contemne so high an honour, he must be content to have his blessing in the second place. And hence wee may observe a good instruction.

There is many a young man in these our dayes baptized, as *Esau* was circumcised, and living in the Church, as he did in *Isaacs* house; who, during the prime of his youth, is given to nothing but to his pleasure; that is as good to him as *Iacobs* red broth was to *Esau*: take this pleasure from him, and take away his life: herein is all his joy, and he delighteth in nothing so much, as to spend his time in hunting, hawking, dicing, gaming, wantonnesse, and drinking. Now know for certaine, this is a right *Esau*; and yet many such have wee among us, who thinke of themselves, that they are the jolly fellowes, and they onely carry the brave mind: but as for *Iacob*, and such as make conscience of their wayes and word; those alas are silly fellowes. Now what is to bee said or thought of these? Surely this, if they doe not (and in that time) looke to their estates, and to themselves, it will cost them their lives, even the life of their soules. *Esau* lost his birth-right by his prophanesse: and so will these men doe if they continue in this estate; they will blot their names out of the booke of life, and root themselves quite out of the kingdome of Heaven. Therefore let all young men whatsoever they bee, high and low, take heed how they live in sinne, and goe on in their wickednesse, for if they take *Esaus* course, and continue in prophanenesse, doubtlesse they will have *Esaus* end. How wonderfully doth Satan bewitch them, that while they goe on in sinne, they should thinke so highly of themselves, and so basely of those that make conscience of their wayes? Wherefore in the feare of God let such betime redresse their wayes and courses; lest when Gods curse is upon them, they crie too late for mercie. And thus much of the parties blessed.

The fourth point to be considered, is the nature or matter of this blessing, in the end of the verse;

Concerning things to come.]

The meaning of these words is this: That old *Isaac* their father did pronounce blessings upon his sonnes, not onely for the time present, but for the time to come; in blessings temporall and spirituall, (as we may reade, Gen. 27. 28, 39.) where hee giveth to them both the *fatnesse of the land, and plenty of wheat and wine*: and especially to *Iacob*, that he should be Lord *over his brethren*. But some will say, it may seeme to prove otherwise; for while *Iacob* lived, hee was alwayes humble and subject to *Esau*: and when hee came to his owne countrey from among the *Aramites*, as he met with *Esau*: he sent presents to him: and when he saw him, he *went before, and bowed himselfe to the ground 7. times, until he came neere to his brother.* *Answ.* That prophecie of *Iacob* and *Esau*, that the *elder should serve the younger*, must not be restrained to the persons of *Iacob* and *Esau*, but referred to their posterity; especially in the dayes of *David* and *Salomon*: for then were the *Edomites* who came of *Esau*, in subjection to the *Israelites*, the posterity of old *Israel*. Whereupon *David* speaking as a King, saith, Psal. 60. 8. *Moab shall be my wash-pot, over Edom will I cast my shoo*: meaning thereby, that hee would bring the posterity of *Esau* into a base and low estate of subjection unto him; according as wee may see verified, 2 Sam. 8. 14.

But some will say, that *Isaac* when he blessed *Esau*, pronounced that he should have a fertile soile, *and the fatnesse of the earth should be his dwelling place*, Genes. 27. 39. whereas in *Malachi* the Lord saith, Malach. 1. 3. *he hated Esau*. And a token thereof was this; *that he had made his mountains waste, and his heritage a wildernesse for dragons*: meaning that hee should dwell in a barren Land. How can these two agree? *Ans.* First, we may say thus: That the land of Edom was a fertile land; but yet in respect of the land of Canaan, but a barren and waste land. Secondly, *Isaac* speakes here of *Idumea*, as it was in his time; not as it was afterward: for it might be fertile in *Isaacs* time, and yet after become barren: for God will curse a Land, by turning *fruitfulnesse into barrennesse, for the wickednesse of them that dwell therein*, Psal. 107. 34.

And thus much for the example of *Isaacs* faith. Now follow the examples of the faith of *Iacob*.

IACOBS Faith.

VERSE 21.

By faith Iacob when hee was dying, blessed both the sons of Ioseph, and worshipped on the top of his staffe.

IN these words, the holy Ghost laies downe the notable and worthy example of *Iacobs* faith: which is here commended by two actions. First, his blessing of the two sonnes of *Ioseph*: Secondly, his *adoring or worshipping of God*. In the first action consider these points:

1. The

1. The *blessing* it selfe: 2. The circumstances belonging to the same; As 1. *The time* when *Iacob* blessed them, that is, *when he was dying*: secondly, by what meanes hee did blesse them, namely, by *faith*: thirdly, the *parties* blessed *Ephraim and Manasses*. Of these in order.

First, for the *blessing*: Of this kind of blessing wee intreated in the former verse, in the example of *Isaacs* faith; and therefore need not now repeat the same. Onely this wee must remember, that this blessing of *Iacob* is not the common or ordinary blessing of a father, but the extraordinary blessing of an holy Patriarch and Prophet of God. The blessing it selfe stands in three things: *Iacob* makes the sonnes of *Ioseph* his owne sons, adopting them and taking them into his family. And this is the meaning of those words in Genesis, where *Iacob* saith as he is blessing them, *Let my name be named upon them, and the name of my fathers, Abraham and Isaac*; Gen. 48. 16. that is, they shall be received into my family, and be my children, called after my name.

2. Hee gives them two portions in the Land of Canaan: for *Iacob* was made an instrument of God, by way of prophecie to distinguish and divide the Land of Canaan among his children.

3. He doth as a Prophet, by the spirit of prophecie, foretell the condition and estate of *Ephraim* and *Manasses* in their posterity; to wit, that they should be great nations, and of them should come two great people; in these three things doth *Iacobs blessing* consist.

Out of this blessing of *Iacob*, we learne two things: first, that God alloweth this liberty to a master of a family, to adopt and chuse for the upholding of his house, a child or children, in the want of issue from his owne body. For here old *Iacob* for the continuance of his posterity, and the inlarging of the Church of God; adopteth his sonnes sonnes into his owne family, to be his owne sonnes: And this he doth by *faith*. And therefore a Lord and Master in his family may doe the like: but yet with this caveat; hee must ever take heed that in this adopting hee doe not unjustly hinder his owne issue or kindred.

Againe, whereas *Iacob blesseth these two sonnes of Ioseph*, by fore-telling the particular estate of their posterity, for their portion in the Land of Canaan; here we learne, that in many things God doth vouchsafe to reveale his will and counsell in a speciall manner unto them that be his children: As in this place he revealeth unto *Iacob* the particular estate of the two *sonnes of Ioseph*. In like manner, when God was to destroy the Sodomites: *Shall I hide* (saith the Lord) *from Abraham that thing which I doe, seeing that Abraham shall be indeed a mighty Nation? for I know him that hee will command his sonnes and his household after him, that they keepe the way of the Lord.* And the Prophet *Amos* (saith, chap. 3. 7.) *Surely the Lord will doe nothing, but he revealeth his secrets to his servants the Prophets.* So saith our Saviour Christ to his Disciples, *Yee are my friends*: and hee giveth a reason, *because* (saith hee) *I have revealed unto you all that I have heard of my Father.* John 15. 15. So that those which are (in Christ) the friends of God, they shall in a particular and speciall manner know those things which God will not reveale unto others. And looke as this is here verified to *Iacob* in a speciall manner, so it is true generally in all Gods servants and children; he revealeth some particular things unto them, more than he doth unto others. For besides that generall knowledge which they have in his word, he reveales particularly unto them the knowledge of their owne *election, of their justification, sanctification, and glorification to come*: though not by way of prophecie, yet by the working of his spirit in the ministery and meditation of his word. And thus much of the blessing. Now follow the circumstances:

The first circumstance to bee considered, is the time when *Iacob* blessed the two sonnes of *Ioseph*; noted in these words, when *he was dying*, that is, being ready to dye, not in the act of dying.

In this circumstance we may learn two especiall duties: one for masters of families; the other for the Ministers of Gods word: for here *Iacob* beares the person not onely of a Father, but of a Prophet. First, masters of families are here taught to set in order their houses and families whereof they have charge, before they die: for *Iacob* having a great charge, and many children, cals for the sonnes of *Ioseph*, *Ephraim* and *Manasses*, before his death, and makes them his owne, to perfect his family.

Quest. How (will some aske) must a man set his house in order when he dies. *Answer.* By doing two things after *Iacobs* example: For first, hee disposeth of his temporall things, and distributeth his temporall inheritance in the Land of Canaan. Secondly, hee gives them charge of some duties concerning himselfe, and some others, especially concerning religion and Gods worship, and then he dies: and it is said, *When he had made an end of giving charges unto his sons, he plucked up his feet into his bed, and gave up the Ghost*, Gen. 49. 32. So like wise, Masters of families, they must set their houses in order by the like two duties: 1. By a due disposing of their temporall goods and possessions: and 2. by giving exhortation and charge unto their children and family, concerning the worship of God, and the practice of true Religion. This (as wee may also reade 1 Kings 2.) was the practice of good King *David*: when he was about to die, and as he saith, *to goe the way of all flesh*, hee cals for *Salomon* his sonne, and makes him King in his stead, and gives him a most notable charge concerning Gods worship, Verse 3. reade the place, it is worth the marking. So the Prophet *Isaiah*

when he comes to *Hezekiah* from the Lord, he A aimes at these two: and bids him *set his house in order, for hee must die and not live*: Isay 38.1. and so ought every master of a family, after their example, both learne and practise these two duties.

Secondly, Gods Ministers must hence learne their duty: for *Iacob* was a notable Minister and Prophet in Gods Church, which was then in his family. *Iacob hee blessed the sonnes of Ioseph*, that hee might receive them into his family, and into the covenant; that so hee might continue and preserve the Church of God after his death: for looke as *Isaac* his father did call him into the covenant, and blessed him, so dealeth hee with the two sonnes of *Ioseph*. And accordingly every Minister of GOD, in his B place ought to have speciall care to convey and derive true religion, and the Gospell of Christ from hand to hand, so much as they can while they live; that so after their death it may bee published and maintained. In the new Testament wee have a worthy Commandement for this purpose; S. *Paul* having instructed and taught *Timothy* in the wayes of godlinesse and religion, chargeth him, *that what things hee had heard and learned of him, the same he should deliver to faithfull men, which should bee able to teach others also*: that so Gods Gospell and religion going on from hand to hand, and from person to person, might increase from time to time. S. *Peters* practice herein, was notable, 2 Pet. 1. 15. *I will endevour therefore always, that ye may be able to have remembrance of the things of God after my departure*: having professed before, that *while he lived he would stirre them up by putting them in remembrance*, vers. 13. And in like sort, all Gods faithfull Ministers must doe their whole endevour before they die, that the Gospell may bee preached when they are gone.

2. *Circumstance.* By what meanes did *Iacob* blesse the two sonnes of *Ioseph*. *Answ.* By *faith* in the promises of God; so the Text saith, *By faith Iacob blessed the two sonnes of Ioseph*. And if we consider the matter well; wee shall see it was a notable faith: for he was now a poore pilgrime in Ægypt, and yet by faith gives them portions in the land of Canaan.

Quest. Why (will some say) did he not keepe himselfe in the land of Canaan.

Answer. Iacob indeed dwelt there for a time, but yet as a sojourner, having no more liberties than he bought for himselfe; no not so much as water for his camels, or a place to bury the dead: and besides, hee was driven out of this his owne Land by famine, and was faine to flie into Ægypt for food and sustenance; and there to live as a poore pilgrim and stranger, forth of his owne country: and yet for all this extremity (as though hee had beene some mighty potentate of the world, or some Emperour) he makes his will, and bequeathes unto his children the land of Canaan, allotting to every one his part and portion; which must needs be a worke of a notable faith, wonderfully apprehending and applying the promise of God.

In his example we are taught a notable duty in the matter of our salvation; when as any of us (by reason of the rigorous temptation of sin and Satan, and by their assaults) shall seeme to our selves to bee (as it were) thrust out of our inheritance in the heavenly Canaan, what must we doe? We must not despaire; but even then set before our eyes, and call to remembrance the promises of God made unto us in Christ concerning life everlasting: and thereon we must rest and stay our selves. Then let temptations assault us, and drive us whether they can: still we must hold fast the promise with both hands of faith; and above hope, *by faith* appoint and designe unto our selves, a part and portion in the kingdome of heaven. And so doing, we shall be true Israelites, and true followers of this faithfull Patriarch; who by faith (beyond all likelihood) allots the Land of Canaan to his posteritie.

3. *Circumstance.* The *parties* whom he blessed; namely, *the two sonnes of Ioseph, Manasses and Ephraim.* Hereof wee may reade at large, Gen. 48. 8, 9, &c. where among many things, observe this one: *Ioseph* brings his two sonnes *Manasses* and *Ephraim*, unto *Iacob* his father, that he might blesse them as he lay on his bed. Now *Ioseph's* minde was, that *Manasses* (the elder) should have the chiefest blessing; and C therefore he set *Manasses* at *Iacobs* right hand, and *Ephraim* (the younger) at his left: But *Iacob* being to blesse them, layes his hands acrosse, putting his right hand on *Ephraims* head, and the left on the head of *Manasses*: whereby, hee gave the birth right (which was a principall prerogative) unto *Ephraim*, contrary to *Iosephs* desire. Unto *Manasses* hee gave a blessing also, but farre inferiour to *Ephraims*. Now here we may not think, that *Iacob* did this upon any fond affection, (as parents oftentimes doe, because they love one childe better than another) but he did it after a speciall manner: by the direction and instinct of Gods spirit, which so appointed it. For, when *Iacob* blessed them, hee knew not (of his owne knowledge, by the benefit of his senses,) which was *Ephraim*, and which *Manasses*. Againe, looke as *Iacob* gave the blessing at this time, the principall unto *Ephraim*, and the lesser to *Manasses*; so afterward they came to passe. For (as we may read) the tribe of *Ephraim* was farre more populous, and more glorious than the tribe of *Manasses*. And therefore, in the bookes of the Prophets (Hos. 4. 16. and 5. 9. and 6. 4, &c.) wee shall finde, that the name of *Ephraim* is given to all the ten tribes: and they are called by that name because it was the most noble tribe of all, and the most valiant, and (as it were) the shelter of all the rest. Yea further, of this tribe came (1 Chron. 7. 27. *Iehoshuah*, that noble captaine: and (1 King. 11. 26.) *Ieroboam*, and many other mighty

mighty Kings of Israel.

Where wee may learne, that God is the disposer of honours and dignities in this world: hee giveth those to whom hee will, to some more, and to some lesse, as pleaseth him: yea, sometime hee raiseth up men of base and low degree, to great dignity; as *Davids* saith, Psal. 113. 7. *Hee raiseth the needy out of the dust, and lifteth the poore out of the dung.* Now whence comes this? Is their hearing, their great strength, their beauty, or wonderfull skill, and knowledge, the cause of their preferment? or the wealth of their parents, or any thing in them? No surely: if we speake of the first cause, we see in this example, that the preferment of *Ephraim* above *Manasses*, was for no cause in *Ephraim*; for what was in *Ephraim* that was not in *Manasses*, when *Iacob* blessed them? Surely, nothing: for he was but a childe as the other was, and a younger child also; but he was preferred by reason of Gods good will towards him. And so it is with all those that are advanced to preferment in this world. Wherefore, seeing honour and dignity commeth not from themselves, or any thing in them: therefore they must not ascribe it to their owne wit, learning, strength, or friends; but wholly to the gift of God, as the first cause: and so must labour to use it to the honour of him that onely gives it, of his good pleasure; else they sacrifice to their owne net: Hab. 1. 16.

Quest. Why doth the holy Ghost in this C place put *Iosephs* name downe, who was not blessed, and conceale the names of the two children that were blessed? *Answer.* If wee reade the History in Genesis, wee shall see the reason hereof. For, when *Ioseph* heard that his Father *Iacob* was sick: though he was a mighty Prince and a noble Potentate among the Ægyptians, and his Father but a poore Pilgrime: yet hee comes to his sicke Father before his death, and brings his two sonnes with him, to have his father to blesse them before he died: and therfore the holy Ghost here nameth *Ioseph*, to shew unto us what respect hee had of his Fathers blessing: hee made more account thereof, and did more esteeme it, that so hee might have his sonnes within the covenant, than of all the Kingdomes in the world: and therefore hee brings them both to his Father to be blessed, a little before his death. D

Now looke what minde and affection *Ioseph* beares, the same should bee in every one of us. Whatsoever our estate be, whether honourable, or base and meane; wee must with *Ioseph* esteeme more of Gods covenant, and to bee members of Gods Church, than of all the honour in the world besides: and we must esteeme our place and preferments that we have, or our children may have, to bee nothing in comparison of the blessing of God, and his favour. Yea, wee must chuse with *Ioseph* rather to leave our honours and dignities for a time, or (if it were) for ever, than to lose the blessing of Gods A grace: and blessed shall those Fathers be with *Ioseph*, who had rather have their children blessed of God, than advanced in the world. The second action of *Iacobs* faith is in these words, *And worshipped on the end of his staffe*: and it is a notable worke for the commendation of his faith. But before we come unto it, there are certaine questions which may profitably be considered: as first, for the translation; how the words should be read. The papists read them thus; and adored the top of his rod: that is, (say they) the top of *Iosephs* Scepter who came to visit him. From whence they would gather and ground their abominable Idolatry, in the Adoration of creatures, and namely, of holy things, as Crucifix, Reliques, Images, as also of God at and before such holy things. But we must know that their translation is false and erroneous, and cannot be justified, howsoever they may bring some mens witnesse and testimony for the same. For in reading it thus, *and adored the top of his Rod*; they leave out a substantiall word of the Text, to wit, this word *upon*; whereby they corrupt the Text, and deprave the meaning of the holy Ghost. B

Againe, their observation and collection hence is most abhominable: for to worship an Image or other holy thing, or God himselfe in or at the same, is flatly forbidden in the second Commandement, *Thou shalt not make to thy selfe any graven Image, &c. Thou shalt not bow downe to them.*

But our translation in this place is true and right, according to the words of the Text, and the meaning of the holy Ghost, *that he worshipped upon the end of his staffe.*

Yet further there may be a question moved about the words: for if we reade the History in Genesis, it is there said, that *Iacob worshipped towards the end or top of his bed*, Genes. 47. 31.

Now, there is a great difference betweene these two, *To worship on the top of his staffe: and on the top of his bed.*

How therefore can they stand together? *Ans.* They may stand well together, and bee both true: for when *Iacob* was about to give up the Ghost, and was ready to dye, hee raised up himselfe upon the pillow towards the beds head, and thereon rested his body. Now because his body was weake and feeble, he staied himselfe also upon his staffe: and thus comparing the places together, wee see there is no repugnancy in them. Againe, this we must know, that the same sentence of Scripture may bee diversly read in divers places of Scripture, without any impeachment to the truth, certainty, or perfection of Scripture: for when the holy Ghost speaketh the same thing often, yet in different termes (as in this place) the diversity of words doth inlarge or open the sense and meaning, but no way corrupt or deprave the same. And thus much for the words.

Now to come to the fact it selfe: in *Iacobs*

worship, three circumstances are to bee considered: 1. The occasion: 2. The time: 3. The manner of it.

The occasion of *Iacobs* worship here spoken of (as we may reade, Gen. 47.) was this: when the time drew neere that *Iacob* must die, he called for his sonne *Ioseph*, and charged him deeply, That he *should not bury him in Aegypt when he was dead, but that he should carry him thence, and bury him in the buriall of his fathers*; *Ioseph* consents unto his fathers request; and yet *Iacob* for certainty makes him to *sweare* that he shall doe so, and *Ioseph* sware unto him. Now upon this issue that *Iacob* had with *Ioseph*, the Text saith, *that Israel worshipped towards the beds head:* that is, he praised God, and gave thankes unto him for this benefit that he should be buried with his Fathers, *Abraham* and *Isaac*. And yet this benefit did not so much concerne himselfe as his children: for the carying of his bones thither, was to be a token and pledge, and a certaine assurance unto them, That the land of Canaan should bee theirs, and that God would bring them thither againe.

In this circumstance, observe a notable duty belonging unto fathers and Masters of families: they must in their life time have care of their posterity, and use all meanes to helpe them, and benefit them in their faith; not only while they are alive, but also after they are dead, after the example of this holy Patriarch: and when they have obtained this benefit for them, they must be glad in their hearts and rejoice, and thereupon take occasion to praise the Lord, as *Iacob* did in this place.

2. Circumstance. The *manner how hee worshipped:* Which is set downe in these words, on *the end of his staffe*. This circumstance is worth the marking: for good *Iacob*, by reason of the weaknesse of his body and old age, was not able to come forth of his bed, and kneele down or prostrate himselfe; but raiseth himselfe up upon his pillow towards his beds head: and by reason of feeblenesse, being not yet able to sit upright, he doth leane and beare himselfe upon his staffe.

Here wee learne, that wee must not onely worship God with our soules and hearts, but with our bodies also: for God hath created both, and therfore will be worshipped in both, 1 Cor. 6. 20. Old *Iacob* might have excused himselfe, that by reason of the weaknesse of his body, hee was not able to adore God with any bodily reverence: but yet wee see he leanes upon his staffe; and so, making supply to his bodily weaknesse, adoreth God with his body.

Quest. In what kinde of gesture then must we worship God with our bodies?

Answer. The word of God doth not prescribe any, by way of limitation. For sometimes our Saviour Christ prayed *kneeling*, Luk. 21. 41. sometimes *groveling*, Matth. 26. 59. sometimes *standing*, John 11. 41. as also did the Apostles.

And the Scripture approveth the Publican, who stood afarre off and prayed, Luke 18. 13. *Elias* also, 1 King. 18. 42. is said to pray *with his head betweene his legs*; so that we have no certaine forme prescribed us: onely this, we must use that gesture which may best set forth and declare our humble heart, and holy affection unto God.

Here then is confuted an opinion of those, which thinke that a man may worship God with his heart, and yet worship images with his body; that hee may bee present at Idolatrous worship, yet keepe his heart unto God. But *Iacobs* behaviour, in this place, doth both confute and condemne them: for hee thought his body as due to God, as his soule; and therefore worshipped God with both.

3. *Circumstance: The time* when hee worshipped God thus; namely, *when hee was dying*, even then he worshipped God. In this circumstance we may note divers things:

First, here behold the bad practice of the world; for many men when they are dying, now-adayes, are so farre from following *Iacobs* example in worshipping and praising God; that then they are faine to cal for men to teach them how they should worship God: having spent the former part of their life carelesly, in regard of their soules; following worldly profits and pleasures, never thinking of their duty to God till they die. But what a fearefull course is this, that men should thus brutishly goe on from day to day, not knowing how to worship God; Well, all such as love their owne soules, and would be like to godly *Iacob*; or (as our Saviour Christ said to *Nathaniel*) would be true *Israelites*: John 1. 47. the naturall sonnes of old *Israel* indeed: they must have care so to live in this world, that they may worship God when they die: and therefore they must not deferre, but learne betime the knowledge and feare of God; that when death comes, they may be able to shew forth, and practise the same. It is a lamentable thing, to consider how the devill bewitcheth mens hearts, so as they live in the world, as though they should never goe out of it; never caring for religion till the day of death come upon them, and then it is too late to learne. But this is to follow *Esau* and not *Iacob*; who is therefore condemned by the holy Ghost.

2. Againe, in this that *Iacob* worshipped God at his death, wee learne this; *that as men live, so they die, for the most part: Iacob* was brought up in Gods worship, and therein lived all his life long; and looke as he lived, so he died: for when hee died, *hee worshipped God, resting his body on the end of his staffe*. This same truth is verified now, and shall bee for ever; let a man worship God through the course of his life, and when hee dieth he shall be able to worship and praise God. On the other side (take notice of it) he that lives in covetousnesse, in prophanenesse, in fornication, and wantonnesse,

nesse, for the most part so dies: Come to a covetous man at his death, and talke with him, and you shall finde nothing in him ordinarily, but raving, and talking about his bargaines, his bils, and indentures, and other worldly things. And so we may say of other lewd livers: looke what minde they had while they were living, and that shall you finde most in their mouthes while they are dying: which shewes plainely, that as men live, so they die.

But some will say, that oftentimes the godly man raves and speakes lewdly, and (it may be) profanely before his death. *Answ.* It is true indeed: the best man is not freed from any kinde of bodily sicknesse, but is subject to them, as well as the wicked; as to burning fevers, and such like: by the violence and rage of which diseases, they are often driven to rave, to speake fondly, and sometimes lewdly; yea (it may be) profanely. But what is that to the purpose? for though a godly man (for the time of his fit) cannot expresse the grace of his heart, but rather corruption of his nature; yet when hee hath recovered himselfe, hee is sorrie for the same, and is then readie and willing to praise God with all his heart. So that if we would die well, as *Iacob* did, praising God, then let us lead our lives as he did; namely by faith, and the direction of his word and promises. Then come death when it will, and how it will: we may indeed bee sore assaulted by sicknesse and temptation, but yet wee shall never be overcome: for God is faithfull that hath promised an issue to his children in temptation, 1 Cor. 10. ver. 13.

Lastly, *whereas Iacob worshipped God at his death*; Here we learne, that *sound zeale will never decay*. Many men have zeale indeed, but it comes only from the strength and soundnesse of their bodily constitution: and looke, as strength decayes, so doth that kinde of zeale But sound zeale will not decay and weaken with the body: but (as *Davids* saith of the righteous, Psal. 92. 13, 15.) will *flourish like a palme tree, and grow like a Cedar in Libanon, it shall still bring forth fruit in a mans age, and flourish*. This wee see was true in *Iacob*; for though hee were old and feeble with sicknesse, yet hee shewed forth sound zeale in his heart, at the houre of his death. Even so will it be with us that professe religion: if zeale be found in our hearts, it will shew it selfe: and the older wee are, the more fruits of grace wee shall bring forth: and then shew forth more true zeale, than in younger yeares. For though bodily strength decay, yet sound zeale will never decay: but when strength faileth, then will zeale flourish (if it be found) like to the palme tree, which will bud and sprout, though the roots of it be cut off. Wherefore, if we would shew forth zeale in our age, we must get soundnesse of it in our youth: for that will put forth it selfe in the time of death. And thus much of *Iacobs* example.

Iosephs Faith.

VERSE 22.

By faith, Joseph when hee died made mention of the departing of the children of Israel, and gave commandement of his bones.

WE have heard in the former verses the severall examples of the faith of the three Patriarchs, *Abraham*, *Isaac*, and *Iacob*. Now in this verse the holy Ghost setteth downe the example of *Iosephs* faith. The words in this verse are plaine and easie, and need no exposition: They are a plaine and briefe summe of the end of the 50. Chapter of Genesis. Let us therefore come to the points of doctrine, and instructions which are to be learned and gathered forth of the words.

First, note in generall, the great resemblance of this example with the former: of *Ioseph* a godly sonne, with *Iacob* a godly father: for both of them shew forth their faith when they die. For it is said of both, *By faith when he died*: So that in ground and circumstance of time, they both agree.

Herein we may observe: first, that the good examples of *Superiors* (whether they be civil or Ecclesiasticall) are of great force to bring other men on, and to make them forward in the duties of religion: their zeale (as *Paul* saith to the Corinthians in this case of Almes) provoketh many. *Iacob* the father, a worthy Prophet and Patriarch, and giving an holy and blessed example unto *Ioseph* and his children, doth shew forth at his death most notable behaviour: wherein he worthily expresseth the truth of his faith. Now his example works with *Ioseph*, and hee in his death behaves himselfe in the same manner that his godly father did before him: and therefore *Superiours* must looke to all their sayings and doings carefully, that they may be worthy examples to their *Inferiours*, to draw them on in religion, and in the feare of God.

Secondly, hence inferiours also must learne to follow the godly, holy, & religious examples of their governours and superiours (whether they be civil or Ecclesiasticall:) as we may see in this place, *Ioseph* doth imitate the godly example of his father *Iacob*. Hereof Saint *Paul* giveth strait charge unto the Philippians, saying, *Brethren, bee followers of mee, and looke on*

them

them which walke so, as yee have us for an example, Phil. 3. 17. And in the next Chapter, exhorting them to honest conversation, hee bids them *doe those things which they had heard, received, and seene in him.* But are these duties practised among us? bee the elder sort teachers of good things to the younger? and do the younger follow their elders in well-doing? nay verily: but such are our times, too many among us, both those who give, and those which follow good examples, are as *signes and wonders*, as the Prophet speaketh; they are made a r .oach, and a by-word among men, and are fouly disgraced by odious termes, Esay 8. 18. But this indeed is a practice of *Ismael*, that mocked *Isaac*, Gen. 21. ver. 9. And we againe, must undoubtedly know, that unlesse it be reformed, that hand of God which hath beene stretched out against us in many fearefull judgments will not be pulled backe, but stretched out still, till it bring us to destruction: for God will not suffer his ordinance to be contemned, and his holy ones to be abused; he looketh for better fruits at our hands, and therefore wee must learne of these godly Patriarchs, both to give and to follow good examples.

In the example of *Ioseph*, more particularly we are to observe two points: 1. *Iosephs* faith: 2. The actions of his faith whereby it is commended.

For the first: it is sayd, *that by faith Ioseph when hee died, &c. Ioseph* for ought wee finde in Scripture, had not such meanes to come by faith, as his Ancestors had before him. For the three Patriarchs, *Abraham, Isaac, and Iacob*, had otherwhiles the appearance of God unto them, otherwhiles his holy Angels brought them messages from God, and sometime they had his will revealed unto them by dreams and visions; all which were notable helps and meanes both to beginne and to increase *faith* in them: but *Ioseph* wanted all these meanes, or at least many of them. For reade his whole Historie, and you shall not finde, that either Angel appeared unto him, or else that God by dreames and visions spake unto him: and no marvell; for he lived out of the visible Church where Gods presence was, in superstitious and Idolatrous Ægypt: and yet for all this, hee is here matched in the matter of faith, with the three worthy Patriarchs.

It is then a good question; how *Ioseph* should come by this faith?

Answ. We must know this, that though hee had not the like extraordinary meanes with the Patriarchs; yet he wanted not all meanes: for in his younger dayes, hee was trained up in his Father *Iacobs* family, & by him was instructed in the wayes of God, and in the practice of religion; and in his latter dayes also, he had the benefit of his Fathers company and instructions in Ægypt. Now *Iacob* was not an ordinary Father, but a notable Patriarch and an holy Prophet; in whose family God had placed his visible Church in those dayes, wherein *Iacob* was the Lords Prophet and Minister. Now *Ioseph*, both in his young age, and also after his Father came to Ægypt, did heare and learne of him the wayes of God: and by that meanes came to that excellent faith, for which he is so commended here and matched with his Fathers the holy Patriarchs.

Here we learne, that the preaching of Gods Word by his Ministers (though extraordinarie meanes, as revelations and visions, be wanting) is sufficient to bring a man to faith; yea, to such a faith as the three Patriarchs had. Indeed in the Ministerie of the Word, he which speaketh unto us, is but a man as others are; but yet the Word which he delivereth is not his owne, but the mightie Word of God: and looke what is truly pronounced by him unto us out of Gods word, the same is as certainly sealed unto us by his Spirit, as if God himselfe from heaven should extraordinarily reveale the same. And howsoever in former times men had visions and dreames, and Angels from God himselfe to reveale his will unto them: yet this Ministerie of Gods Word in the new Testament, is as sufficient a meanes of the beginning and increasing of true faith, as that was then.

This plainly confuteth all those that neglect or contemne the Ministerie and preaching of the Word, and looke for extraordinarie revelations, and for visions and dreames, for the begetting and increase of faith and grace in their hearts. But our Saviour Christ doth notably checke all such in the Parable of the rich man, by the words of *Abraham* to *Dives*; saying of *Dives* brethren, that they *had Moses and the Prophets; if they will not heare them, neither will they beleeve though one should come from the dead againe*; (verse. 31.) insinuating, that if a man will not beleeve by the preaching of the Word, there is nothing in the world will make him to beleeve; neither revelations, nor visions, no not the words of them that rise againe from the dead.

Secondly, the consideration of the sufficiencie of Gods ordinance in the holy Ministery, to beget and to increase true faith, must stirre us up to all care and diligence, not onely to heare the Word of God preached unto us, but to profit by it both in knowledge and obedience: and thus much for the first point.

The second point to be handled, is the commendation of *Iosephs* faith by two actions thereof: to wit, 1. His *mention of the departure of the children of Israel out of Ægypt*: 2. His *commandement concerning his bones.* Of both which we will speake briefely, because the speciall points herein were handled in the former verse.

For the first; *Ioseph when he died made mention of the departing of the children of Israel*, that is, *out of Ægypt into Canaan.*

Here we may observe a most notable worke of *faith*: it makes a man to keepe in memorie the

the mercifull promises which God hath made unto him. This is it which commends *Iosephs* faith for a lively faith, That being about to die, he remembreth this mercifull promise of God, made to his fore-fathers touching their posterity; to wit, that *after they had continued as servants in a strange Land 400. yeares, they should then have a good issue and a happy deliverance, and he brought into the Land of Canaan*, Genes. 15. 13. This is a notable worke of faith, as may appeare by two notable effects hereof in the life of a Christian. For first, by this remembrance of Gods mercifull promises, the servant of God in all times, and in all distresses and extremities doth find comfort unto his soule. This brings to his memorie the wonderfull goodnesse and mercie of God, by which he is comforted. When *David* was in a most desperate case, so as he cried out by reason of affliction and temptation, *Will the Lord absent himselfe for ever, and will hee shew no more favour? Is his mercie cleane gone? doth his mercie fayle for evermore?* Psalm. 77. with such like most fearefull speeches. How then did hee comfort himselfe in this distresse? *Answ.* Surely, by *remembring the workes of the Lord, and his wonders of old, and by meditating on all his workes*, and gracious acts which he had done for him. So likewise in another place, in great anguish of spirit, he saith to his soule, *Why art thou cast downe my soule, and why art thou disquieted within me?* Psalm. 43. 5. Yet in the next words hee thus stayes himselfe; *Wait on God, for I will yet give thanks unto him: he is my present helpe, and my God.* How came *David* to say so in this distresse? *Answ.* By meanes of faith, which doth revive and refresh the death of man, by bringing to his remembrance the mercifull promises of God.

Saint *Paul* pressed with corruption, cryed out: *O wretched man that I am, who shall deliver me from the bodie of this death?* Rom. 7. 24. Yet in the next words he saith, *I thanke my God thorow Iesus Christ our Lord: then I my selfe in my minde serve the Law of God, &c.* How come the latter words to follow on the former? *Ans.* In the first words indeed, hee is cast downe with the view and sight of his naturall corruption, which drew him headlong into sinne: but yet the latter words are a remembrance of the mercifull deliverance from sinne, which God had wrought in him by *Christ*: and therefore hee breaketh out to this saying, *I thanke my God thorow Iesus Christ, &c.*

Secondly, the remembrance of Gods promises serveth to bee a meanes to keepe a man from sinne: for mans nature is as readie and prone to sinne, as fire is to burne when fewell is put to it. But when by faith he cals to minde Gods mercifull promises, especially those which are made unto him in Christ; then hee reasoneth and striveth against temptation, and layes the Word as a shield unto his soule, to keepe out the firie darts of Sathan: yea, hee applyes the same word to his owne soule, as a corrasive unto corruption: whereupon it is said, that *faith purifieth the heart*, Act. 15. 9. How? namely, beside the applying of Christs bloud, it brings to memorie Gods mercifull promises in Christ; which stayes a man from committing such things, as would pollute and defile the heart. And therefore is *faith* said to be *our victorie over the world*, 1 Joh. 5. 4. because by applying to our soules Gods promises in Christ, we doe not only contemne the world, in regard of Christ; but also stand against the assaults thereof: so that it is a most notable and excellent worke of faith.

Lastly, observe the circumstance of time, when *Ioseph* made remembrance of their departing. The text saith, *When hee was dying.* Hereof we have spoken in the former verse; yet this one thing may here againe be well remembred: *Ioseph* cals to minde the promises of God at his death, which concerne the temporall deliverance of his people: and we by his example, when wee are dying, must learne to call to remembrance the gracious promises which God hath made unto us in Christ, touching our eternall deliverance from the spirituall bondage of the Devill. Oh! great will be the fruit hereof, not onely for inward comfort to our owne soules, and joy to such as love us: but also wee shall hereby give a worthy evidence to the world, that we have beene found in the faith: wherein wee shall leave a good president to those that follow us.

The second fact of *Iosephs faith* is this: *He gave commandement concerning his bones.* The meaning thereof is this: that *Ioseph* lying on his death-bed, gave a solemne charge to his brethren, to have special care how and where they buried him: that his bones might not be lost, but so preserved while they stayed in Ægypt, that at their departure they might bee carried into the Land of Canaan, and there buried in the sepulchre of his Fathers. The causes why *Ioseph* gave this commandement were these: 1. Hereby to testifie unto his brethren and posterity, that howsoever he lived a long time in the pompe and glorie of Ægypt, yet his heart was never set thereon: but hee had greater delight, and more esteemed to be counted a true member of the Church of God, than to be a noble Prince in the land of Ægypt. For if he had loved and liked the pompe of Ægypt, he would have had his sepulchre among them; but giving commandement to the contrarie, it sheweth plainly, that his heart was never set on that glorie and pompe in which he lived.

By whose example we are taught, that in using the world, and the things thereof, we must not set our hearts on them; but as the Apostle saith, 1 Cor. 7. 31. *Use them as though wee used them not*: still have our affections set on heaven, which is our spirituall Canaan.

2. Hereby *Ioseph* would testifie unto his brethren, what he esteemed his chiefe happinesse: namely,

namely, that in faith and hope hee was joyned unto his fathers, and ancestors, that believed in God; and that he was of their religion, and looked for a resurrection & another life as they did. And this he would have knowne, not only to his brethren and posteritie, but to the Ægyptians also, among whom he lived.

3. *Joseph* hereby intended principally, to confirme the faith of his brethren and posterity in Gods promise, for enjoying and possessing the Land of Canaan after his death: and this was a notable way to strengthen their faith. For when they should see or remember his corps, it was unto them as a lively sermon, to shew them plainly, that how soever they lived for a while in bondage in Ægypt: yet the day should shortly come, wherein they should bee set at liberne, and brought (as free-men) into the Land of Canaan. And undoubtedly, *Joseph* would therfore have his bones kept among them, that they might be a pledge unto them of their deliverance.

Yea note further, the storie saith, (Gen. 50. 25.) that *Joseph* did not onely charge his brethren generally; but binds them by an oath to carry his bones: hereby shewing, that it was a matter of great weight which he did impone them; even a signe and pledge of the truth of Gods promise in their deliverance. Whence we learne, that it is a matter of great moment, for every Christian, both carefully and reverently to use the *Sacraments*, which God hath given us pledges of his covenant of grace, made with us in Christ. For shall *Joseph* cause his brethren and posterite to reverence concerning his bones, that so they might more reverently regard that pledge and signe of their outward deliverance? And shall not we with reverence and good conscience, both esteeme and use those holy pledges of our eternall deliverance by Christ Jesus?

The Papists from this place would justifie their practice, in reserving and honouring the Reliques of Saints. Now by Reliques, they meane the parts of the bodies of Saints departed; as the head of *John Baptist*, the armes or bones of this or that Saint, the milke of the virgin *Mary*, and also the parts of the crosse whereon Christ suffered, with such like. *Answ.* First, let us know, that their Reliques are nothing else but forged devices of their owne, and no true Reliques of Saints; as by one instance may appeare. For the parts and parcels of wood, kept in Europe, which they say are parts of the crosse whereon Christ died, are so many, that if they were all gathered together, they would load a ship: which shewes plainely, that herein they use notorious forgerie, for it was no greater than a mans beast. And the like is their behaviour in this. Secondly, the keeping of *Joseph* bones, was for a good end and purpose; namely, to confirme his owne faith, and to confirme them, in believing Gods promise for their deliverance out of the bondage of Ægypt: but their Reliques serve rather to extinguish faith in Christ, than to confirme it: for they nourish men in fond devices, and foule superstitions, and not in the truth of Gods promises. Thirdly, we doe not reade in all the Bible, that *Josephs* bones were ever worshipped; and therefore from this place they have no ground whereon to build their superstitious *worshipping of Reliques*. And thus much of the example of *Josephs* faith.

MOSES Parents Faith.

VERSE 23.

By faith, Moses when he was borne, was hid three moneths of his Parents, because they saw he was a proper child: neither feared they the Kings commandement.

IN this verse the holy Ghost proceedeth further, and setteth downe unto us a notable and worthy example of the faith of *Moses Parents*. If we would see the historie at large, we must reade the 2. Chapter of Exodus; of which these words are an abridgement, or briefe Epitome. Now here the faith of *Moses* Parents is commended unto us by two notable actions: 1. The hiding of *Moses* their childe when he was borne: 2. Their courage and boldnesse in that action; in *not fearing the Kings commandement*. Of their hiding of him, we will first intreat generally, and then come to the circumstance thereof. In generall, Their hiding of the childe was this: They kept him close, and unknowne to the Ægyptians for three moneths space; because the King had given commandement and charge to all his people, that they should *drowne every man-child borne among the Hebrewes*, Exod. 1. 22. In this action of their faith, we may observe some speciall points:

Firſt, *Moses* was to be a worthy Prophet, and Captaine or guide unto the people of Israel: and therefore how to cover other men-children were drowned upon the cruell command of *Pharaoh*, yet the Lord provides for him so soone as he is borne, that he shall be hid, and so preserved from the tyranny & rage of *Pharaoh*.

Whence we learne, that God in the middest of all persecution, doth evermore preserve the seed of his Church. There bee two estates of Gods Church in the world: the first is quiet and peaceable, when the Gospell is generally

likely professed, taught, and received without hostile opposition, as by Gods great mercie it is in our Church at this day. The second is an hidden estate, when as it cannot shew it selfe visible, but the open profession of the Gospell is suppressed by the rage of the enemie the Devill, and by wicked and cruell men that be his instruments. Thus God suffered his Church sometimes to be shadowed, and in these times many of his deare children to be slaine and put to death for the sinnes of his Church, yet so, as that alwayes he preserves the seed of his Church. When *Esay* had shewed the Jewes the fearefull desolation of their Land; that the Cities should be wasted without inhabitant, and their houses without man; yet then hee saith, *There shall bee a tenth in it, and the holy seed shall bee the substance* or *underproppe thereof*, vers. 13. God doth not deale with his Church, as he doth with the enemies thereof: hee but lopps of the branches in his Church, when as hee stockes up the root of his enemies, Isay chapter 27. verses 7, 8. When hee visited *Sodome* and *Gomorrha*, hee destroyed them utterly out of the earth; but the Lord doth ever keepe fast the seed of his Church, that when the storme of persecution is blowne over, his Church may spring and flourish afterward. Isa. 6. 12.

Here some may say, Seeing God purposed to make *Moses* such a worthy mã over his people, why did he not by some wonderfull, powerfull, and mighty manner, preserve him against the rage of *Pharaoh*? *Answ.* God indeed was able to have sent a legion of Angels for his preservation, or to have done it after some strange visible manner; but yet he would not: for we must know and remember, that it is Gods pleasure to shew his power in weake meanes. Hee can preserve every servant of his from all kinde of injury: but he will not alwaies doe so. When Christ himselfe our Saviour, was in his infancie persecuted by *Herod*, God his Father was then able to have preserved him in Judea, and to have overthrowne his persecutor by many legions of Angels; yet he would not, but only useth the poore helpe of *Joseph* and *Mary*, with the ordinarie weake meanes of flight; and all this he did, that he might be glorified in the weaknesse of his servants, for when all meanes faile, then doth hee magnifie his power and providence in preserving those that trust in him. And thus much of this Action in generall.

The circumstances to be considered in the hiding of *Moses*, are foure: 1. The time when he was hid: the Text saith, *When hee was borne. Moses* (as we said) must be afterward a notable servant, and a worthy instrument of God, whereby hee would worke the deliverance of his people, out of the bondage of Ægypt: and yet we see, he is faine to be hid so soone as hee is borne.

Hence we learne: that those that be the servants of God, & are in special favour with him, must looke for trouble and affliction in this life, from the cradle to the grave, from the day of their birth, to the houre of their death. *Moses* is in danger of his life by *Pharaoh*, so soone as hee is borne. And so was our Saviour Christ by *Herod*, when he was but a babe: whereupon his Parents fled with him into Ægypt for his safetie. And answerable to their infancie was the rest of their life; full of danger, full of trouble: And as it was with them, so is it with others; 2 Tim. 3. 12. *He that will live godly must suffer persecution*: and he that *will be Christs disciple, must take up his crosse every day, and follow him.* Luk. 6. 23.

This is a point which all of us must marke; we must not look to have ease and joy on earth; It is enough for us to enjoy that after this life. If Christ himselfe carrie his crosse out of the gate, we then with his disciples *must take up our crosse and follow him every day.*

The 2. circumstance to be considered is this. How long was *Moses* hid? namely, *three moneths. Quest.* Why was he hid no longer? *Ans.* Because they could not; for it is likely, there was search for him, and therefore they *made a basket of reed, and dawbed it with slime and pitch, and laid the childe therein, and put it among the bulrushes by the rivers brinke.* Exod. 2. 3.

Thus did the Parents adventure the childes life, for the saving of their owne: wherein we may see a great want & weakues in their faith: for they kept their childe a while by faith; but afterward committed him to the dangers of the waters, of wilde beasts, and fowles of the aire. So that it is plaine their faith was weake, and mingled with feare, and with some doubting. For in keeping the childe three moneths, they shew forth lively faith: but when as they expose him to danger for their owne safetie, herein they bewray some want of love, and weaknesse of faith: and yet wee see they are here commended for their faith. Which sheweth plainely, that if a man have true and sound faith, though it be but weake, yet God in mercy will take knowledge of it, and commend it, passing by the weaknesse of it; yea, and unto that faith will give the promises of life everlasting made in Christ.

The third circumstance to bee considered is this; Who it was that kept *Moses* three moneths. In Exodus it is said, that his *Mother kept him*: but here it is said, *his Parents kept him*: where the holy Ghost includes his Father also. How can both things be true? *Answ.* We must know, that the Mother was the chiefe doer in this worke; and the Father, though he was not a doer, yet he gave his consent. Now we must remember, that consent is a kinde of doing, whether it bee in good things or in evill: for when *Saul* did but *keepe the persecutors cloathes that stoned Stephen*, (Act. 7. 58.) whereby hee signified his consent: thereupon hee confesseth himselfe to *bee guilty of his death*, Act. 22. ver. 20. Exod. 2. 3.

Moſes Parents faith.

Laſtly, obſerve the Cauſe, or rather the *Occaſion* that moved the Parents to ſave their childe. It was a notable *comelineſſe* and *beauty*, which did appeare in the bodie of the childe, when he was borne. This moved them to reaſon thus with themſelves: Surely God hath given ſuch beauty and comelineſſe unto this child, that it is very likely he will uſe him hereafter, to bee ſome notable inſtrument of ſome great worke: we therefore will keepe him alive. This point muſt be marked of us: for beſide their naturall affection, this alſo was a motive to make the Parents ſave the childe.

Hence we may learne, that thoſe whom God will imploy above others in ſome ſpeciall ſervice for his owne glory, are uſually endowed with ſome ſpeciall gift above others; yea, many times with outward grace and comelineſſe in the body. For this beautie in *Moſes* bodie, moved his Parents to ſeeke to ſave his life; they perſwade themſelves that God had not imprinted that in him for nought. *Saul* (we know) was made King over Iſrael: and it is noted, that the Lord had given him a goodly ſtature; for he was *higher than any of the people from the ſhoulders upward*. And ſo *David had a good countenance, and a comely viſage*: for the Lord purpoſed to make him King over Iſrael. Now as hee did excell his brethren in beautie and comelineſſe, ſo he was to bee farre above them in this ſpeciall ſervice of God, in governing his people.

1 Sam. 10. 23.

1 Sam. 16. 12.

Hence we learne, firſt, that comelineſſe and beautie is a gift of God: Secondly, that thoſe which excell others in theſe gifts of nature, muſt looke alſo that anſwerably they excell them in holineſſe, and zeale in the ſervice of God, and doing good unto men, as *Moſes* and *David* did. But alas, wretched is the practice of theſe times: for commonly thoſe which have comelineſſe and beautie above others, doe uſe it as a bait and occaſion unto all ſinne and naughtineſſe; as to whoredome and laſciviouſnes, that thereby they may more fully ſatisfie their owne wretched and Satanicall luſts: but this muſt carefully be looked unto, of all ſuch as have the gifts of nature in more excellent manner than others. For if they uſe them, or rather abuſe them to be meanes of ſinne, and to ſet forth the pride and vanitie of their hearts they have much to anſwer for unto God, at the dreadfull day of judgement. Hath God given thee beautie and comelineſſe: and doeſt thou uſe it as a bait to inſnare others for the ſatisfying of thy luſt? then looke unto it thou evill ſervant, for thou doeſt not hide but conſume thy Maſters talent, imploying it to his diſhonour; therefore it ſhall be taken from thee: and inſtead thereof, thou ſhalt have uglineſſe and deformity, and ſo in ſoule and body be tumbled into hell with uncleane ſpirits. And thus much of the firſt action of their faith, with the circumſtances thereof.

The ſecond action, whereby the faith of *Moſes* Parents is commended unto us, is this; *They did not feare the Kings commandement*. Theſe words muſt not bee underſtood abſolutely and ſimply, but with limitation. For many places of Scripture are ſpoken ſimply, which muſt bee underſtood with reſpect; as when it is ſaid, Matth. 11. 18. *John came neither eating nor drinking*, that is not, *eating nothing at all*, but *eating little*: and *Chriſt* ſaith, Matth. 10. 34. *He came not to bring peace, but the ſword*: that is, (as *Luke* expounds it, Luk. 12. 51.) *rather debate than peace*. And ſo in this place, *Moſes* Parents feared not the Kings commandement; that is, they did not feare it overmuch, or wholly, or onely, or ſo much as others did in this like caſe.

Here then firſt wee may learne, how farre forth we muſt obey ſuperiors and migiſtrates: wee muſt obey them not ſimply, but in the *Lord*, Epheſ. 6. 1. that is, in all their lawfull commands; but when they command things evill & unlawfull, then we muſt ſtay our ſelves, leſt obeying them we rebell againſt God. For this we have ſufficient warrant in this place, as alſo in the Apoſtles; who being commanded (Act. 4. 18, 19.) that in *no wiſe they ſhould ſpeake or teach in the name of Ieſus*: anſwered, *Whether it bee right in the ſight of God, to obey you rather than God, judge ye*. And the *midwives* of Ægypt are commended by the holy Ghoſt, Exod. 1. 17. for ſaving the young children alive againſt the Kings commandement. And the three men of the Jewes, *Shadrach*, *Meſhach*, and *Abednego*, are renowned with all poſteritie, for diſobeying the commandement of *Nebuchadnezzar*. (Dan. 3. 16, 17.) of worſhipping the golden Image. By which examples, wee may ſee plainely, that our obedience to men, muſt be in the Lord only. Neither is our refuſing to doe their unlawfull commands, any diſobedience indeed: becauſe the fifth commandement in this caſe ceaſeth to binde, and gives place to the commandements of the firſt table, which are greater, as we ſhewed before, ver. 17.

Secondly, ſee here this godly boldneſſe, in not overmuch fearing the Kings commandement, is made a worke of faith: whence wee learne, that true faith in the promiſes of God, doth ſerve to moderate a mans affections. There is no man, but if he be left to himſelfe, hee will goe too farre in the ſway of his affections: experience ſheweth that many through anger and joy, have loſt their lives; ſome for feare have forſaken religion, and ſorrow hath coſt many a man his life: yea, any affection, if it be not moderated and ſtayed, will bereave a man of his ſenſes, and make him a beaſt, and no man.

But behold the uſe and power of true faith: It ſerveth to mitigate a mans affections: ſo as if a man be angry, it ſhall be with moderation: and ſo we may ſay of feare, joy, hatred, or any other affection: faith will aſſwage and ſtay the rage thereof. For undoubtedly, *Moſes* Parents might have been overwhelmed with feare of *Pharaohs* tyranny and cruelty, but that God gave them faith, which did moderate this feare. There is none of us, but if wee looke well into our ſelves, wee ſhall ſee that we are exceſſive in many affections, ſometime in feare, ſometime in anger, ſometime in ſorrow, and ſuch like. Now would we know how to bridle theſe ſtrong paſſions? Then get true faith: it is the means whereby a man may moderate and ſtay the rage of his affection, ſo as they ſhall not breake out in extremity. Is a man angry? Why, if hee have faith, he will bridle his anger. Is he ſorrowfull? yet it is in meaſure: and ſo for the reſt, faith will rule them all, and yet extinguiſheth none. Which ſhould greatly provoke us to labour for true faith, ſeeing it is of ſuch uſe and power in the ſtay of our affections.

Moſes faith.

v. 24. *By faith, Moſes when hee was come to age, refuſed to bee called the Sonne of Pharaohs daughter.*

25. *And choſe rather to ſuffer adverſity with the people of God, than to eujoy the pleaſures of ſinne for a ſeaſon.*

26. *Eſteeming the rebuke of Chriſt greater riches than the treaſures of Egypt: For he had reſpect unto the recompence of reward.*

HEre the holy Ghoſt comes to the commendation of *Moſes* faith, and in theſe three verſes propounds a moſt notable example hereof.

By *Moſes faith*, in this place, wee muſt underſtand *ſaving faith*; which is nothing elſe, but a gift of God, whereby *Moſes* received the promiſe of God touching ſalvation by the *Meſſias*, and of the promiſed land, made to *Abraham* and to his ſeed after him, and applyed the ſame unto himſelfe particularly.

Now in the firſt entrance of this example, the holy Ghoſt ſetteth downe a wonderfull thing of *Moſes*; namely, that *Moſes* had faith; and by it did this great worke. This (I ſay) is ſtrange, becauſe hee was brought up by *Pharaohs* daughter in the Court of *Pharaoh*, where was no knowledge of the true God, and indeed nothing but Idolatry, wantonneſſe, and prophanneſſe. And yet here it is teſtified of him, by the ſpirit of God which cannot lie, that he had faith; which is a wonderfull thing. And the like is recorded of others in the word of God: As in *Ahabs* Court, (who was a King that had *ſold himſelfe to worke wickedneſſe*) yet the Spirit of God teſtifieth, that even there was good *Obadiah a man that feared GOD greatly*. And *Herod* was a moſt deadly enemy to Chriſt: and yet *Joanna* the wife of *Chuza Herods* friend, miniſtred of her goods unto Chriſt. And *Paul* ſaith, *The Saints which are of Cæſars houſhold ſalute you*: Where by *Cæſars* houſe, is meant the Court of *Nero*, who was a moſt bloudy man, and a wicked perſecuter; and yet in his houſe were the profeſſors of Chriſts Goſpell. By theſe examples we learne, that Chriſt hath his children and ſervants in the middle among his enemies: for theſe three Courts, of *Pharaoh*, *Herod*, and *Nero*, may bee called a kinde of hell; and yet there were ſome of Gods ſervants in them all. Which ſheweth us cleerely the truth of Gods Word, which ſaith of Chriſt, that hee *raigneth in the middle among his enemies*. How-ſoever they rage, and ſeek to blot out his name, and root out his kingdome, yet maugre their throats, he will rule in the middle of their kingdomes, and there have thoſe which truly ſerve him and feare his name. Revel. 2. 13. God had his Church in *Pergamus* where Satans throne was.

1 King. 18. 3.

Pſal. 110. 2.

Againe, this fact of *Moſes* ſerves to checke many a man in this age, that is brought up in the Church of God, and under godly Parents and governours, and yet is a hater and mocker of the religion of Chriſt. Surely *Moſes* in the day of Judgement ſhall ſtand up againſt all ſuch, and condemne them. For he had faith, though he were brought up in a moſt prophane place: and they are voyd of faith, nay, enemies unto it, though they live in the boſome of the Church.

But let us come to the ſtrange fact which *Moſes* did, for which his faith is ſo commended. The Text ſaith of him firſt of all. That *when hee was come to age, hee refuſed to be called the ſonne of Pharaohs daughter*. How *Moſes* became her ſonne, we may read at large, Exod. 2. where it is ſaid, that ſhe having found *Moſes in the basket*, preſerved him alive, and brought him up as her owne childe, purpoſing to make him her owne ſonne and heire. But this honour of hers hee would not accept; this hee refuſed by faith, and this is that notable and famous act, for which his faith is here commended unto us.

But ſome will ſay, This fact of *Moſes* may ſeeme rather worthy of blame than praiſe, as being a practice of great rudeneſſe and ingratitude: for ſhee preſerved his life from

death, and brought him up as her owne child, and vouchsafed him this speciall favour, to make him her heire; and therfore *Moses* should not thus have contemned her favour. *Answ.* Indeed it had beene *Moses* part to have shewed himselfe thankefull, in accepting this favour at her hands, and also enjoying the same, if hee might have done it with the feare of God, and keeping a good conscience. But that hee could not doe: for if hee had dwelled still with her, and beene her sonne and heire, hee should have beene undutifull unto God. Now this is a rule to bee remembred and practised alwaies; that in duties of like nature, the Commandements of the second table doe binde us no further than our obedience thereto may stand with obedience unto the Commandements of the first table: and when these two cannot stand together, then wee are freed from obedience unto the second table; as from performing honour and thankfulnesse unto men, when wee cannot therewithall performe obdience and service unto God. And this was *Moses* case; because hee could not both serve God, and continue his thankfulnesse to *Pharaohs* daughter, (for in staying with her, hee should have made shipwrack of true religion) therfore he forsaketh her favour and honour; and for this cause is here commended unto us. The like did our Saviour Christ: for when *the people would have made him King, he refused it, and fled from among them,* Jo. 6. 15. because it would not stand with that calling, for which hee was sanctified and sent into the world: therefore *Moses* fact was commendable, and doth greatly set forth unto us his holy faith.

In this fact of *Moses* thus generally considered, observe a notable fruit of true faith: It maketh a man esteeme more of the state of adoption to bee the childe of God, than to bee the childe or heire of an earthly Prince. This is plaine in *Moses* in this place. And the like wee may see in *David*: for though he were a King, yet he set all his royalty and majesty at naught, in regard of Gods blessing of Adoption; and therefore he saith, *The Lord* (not the kingdome of Israel) *is my portion.* And againe, when hee was kept from the Lords Tabernacle, and the company of Gods Saints, through persecution; he saith, *The Sparrowes and the Swallowes were more happy than hee.* Psal. 84. because they had nests where they might keepe their young, and sit and sing; but hee could not come neere the Lords altar. And yet more fully to expresse the earnestnesse of his affection this way; he saith, hee had rather bee a man of base office, even a *doore-keeper in the house of God,* than a man of renowne *in the tents of wickednesse.* But howsoever, these men were of one minde herein, yet come to our age, and seeke in Towne, Country and people, and wee shall see this fruit of faith is rare to bee found: for generally (though I will not say all) the most of those that are borne of good parentage, as the sonnes of Knights or Squires, and especially of Nobles, are so bewitched with the pride of their earthly Parentage, that they have scarce a thought after Adoption in Christ. Gods heavenly graces will take no place in their hearts, but they utterly contemne all other effates of life in regard of their owne. And this is the common sinne of the whole world: for at earthly preferments men will stand amazed; but seldome shall you finde a man that is ravished with joy in this, that hee is the childe of God, as *Moses* was. But this practice must be a president for us to follow: we must learne to have more joy in being the sonnes of God, than to be heires of any worldly kingdomes; and to take more delight in the grace of Adoption through Jesus Christ, than in the sonne-ship of any earthly Prince.

It is a great prerogative to be heire to a King or Emperour, but yet to bee the childe of God goes farre beyond it, even above comparison. For the sonne of the greatest Potentate may be the childe of wrath: but the childe of God by grace, hath Christ Jesus to bee his eldest *brother,* with whom he is *fellow heire* in heaven; hee hath the holy Ghost also for his *comforter,* and the kingdome of heaven for his everlasting *inheritance.* And therefore wee must learne of *Moses,* from the bottome of our hearts, to preferre this one thing, To bee the childe of God, before all earthly things, either pleasures, riches, or any other prerogatives whatsoever.

Now more particularly in this fact of *Moses* note two circumstances: 1. The *manner how:* 2. The *time* when hee refused to be called the sonne of *Pharaohs* daughter.

For the first; his refusall was not in word, but in deed: for if we reade the whole History of *Moses,* we shall not finde, that either hee spake to *Pharaoh* or to his daughter, or to any other to this effect, that hee would not be her heire, nor called her sonne: but wee finde that he did it indeed: for when hee came to age, hee left the Court oftentimes, and went to visit his brethren, to comfort them, to defend them, and to take part with them. And hence wee must learne, not so much to give our selves to know, and to talke of matters of religion, as to doe and practise the same both before God and men. This did *Moses.* It is the common fault of our age, that wee can bee content to heare the doctrine of religion taught unto us; yea, many will learne it, and often speake thereof: but few there bee that make conscience to doe the things they heare and speake of. But let us learne of *Moses* to put those things in practice which wee learne and professe, and in silence doe them: for the fewer words the better, unlesse our deeds bee answerable. If any of us were to walke upon the top of some high mountaine, wee would leave off talking, and looke unto our steps for feare of falling. Behold, when wee enter the profession of Christianity,

Heb. 3. 13.

Matth. 5. 16.

stianity, wee are set upon an high mountaine: for the way of life is *an high*: and Christianity is the *high calling of God.* We therefore must be *wise,* as *Salomon* saith, Prov. 15. 24. and looke well to our conversation, having a strait watch over all our wayes thorow the whole course of our lives, even to the end of our dayes, and not stand so much on speaking and talking, as on doing: *for the doer of his work shall be blessed in his deed.* Jam. 1. 25. This is the thing we must looke unto, as the onely ornament of our profession, declaring that we have the power of godlinesse but if deeds be wanting, our religion is vaine, we are like the *Figtree* which Christ curfed, *having leaves and no fruit.*

The 2. circumstance to be considered, is the time when he refused this honour: namely, *when hee came to bee a man of yeares and discretion.* A man in common reason would judge thus of *Moses* fact: *Moses* hath rare fortune offered him, he might have beene sonne and heire to a Princesse: Surely this is a rash fact of his, and void of consideration, to refuse it; undoubtedly hee farre over-shot himselfe herein, either through rashnesse or ignorance. But to prevent such carnall surmises, the Spirit of God sets downe this circumstance of time; saying, that hee did not refuse it in his youth: but when hee *was come to age, that is, to perfect yeares of discretion.* and by reason thereof must needs have consideration and judgement to know what he did; then did he refuse this honor, to be *Pharaohs* daughters sonne and heire. In the seventh of the Acts, we shal see that he was *fourty years old* when he did this. And therefore this is true which is here said, that *when he was come to age* and staiednesse, then he refused this honour: for fourty yeares is a time, not onely of ripenesse for strength, but of staiednesse in judgement and discretion.

Out of this circumstance wee learne two points: 1. That it is a common fault of young yeares, to be subject to inconsideration and rashnesse: for *Moses* did not refuse the honour of *Pharaohs* daughter, when he was young, lest it should seeme to bee a point of rashnesse: but *when he was come to age,* (as the text saith:) insinuating, that if hee had done it when hee was young, it might have beene esteemed but a rash part, and done in some hasty passion of youth. Every age of man hath his faults: and this is the fault of youth, to be heady and rash in their affaires, for want of consideration and experience. And therefore all young persons must have care of these sinnes of youth, and watch the more against them, because they are so incident to their yeares. Now the way to avoid them, is to follow Christs example, Luke 2. 52. to labour to *grow, as in yeares: so in wisdome and grace:* and to obey the counsell of *Paul* to *Timothy,* 2 Tim. 2. 22. to *flee the lusts of youth, following after justice, faith, charity, and peace, with all that call upon the name of the Lord with a pure heart.*

Secondly, this circumstance of time, noting *Moses* deliberate staiednesse in this fact, doth plainely advertise us, what is or should be, the vertue of old age, and the ornament of yeares; namely, *staiednesse* and *discretion*: whereby I meane, not onely that naturall temper of affection, which old age bringeth with it; but such religious discretion, whereby men of years doe all things in faith, so as their workes may be acceptable and pleasing unto God. For when a man is growne in yeares, and hath had experience and observation in the Church of God, he must not onely have a generall knowledge and wisdome, but a particular wisdome; whereby he may do in faith, whatsoever he takes in hand and therein please God. But alas, this may bee spoken of old men in these dayes, that in regard of this wisdome they are very babes: a thing greatly disgracefull to their condition: For *Paul* bids the Corinthians, 1 Corinth. 14. 20. that *they should not be children in understanding, but of ripe age:* yea, and he forbids the Ephesians, Eph. 4. 14. to be *children still, wavering and carried about with every wind of doctrine.* Whereby we may see, that aged persons doe quite degenerate from that they ought to be, when they are babes in knowledge, void of spirituall wisdome. Indeed wee must grant that our aged persons are worldly wise; and hee must have a cunning head, and (as wee say) rise early, that herein goes beyond them: But bring them to the booke of God, and to give a reason of their actions, that they are done in faith; herein, they are meere babes, and ignorant: neither can they tell what it is to doe a thing in faith, so as it may be acceptable to God. Herein, many that are young in yeares, doe quite outstrip them. What would we thinke or say of a child that being set to a good schoole, should still be in the lowest forme, though hee had long continued at it? Surely we should judge him either exceeding negligent, or destitute of ordinary capacity.

Behold the Church of God is the schoole of Christ: and if a man have lived long therein, (as twenty, or fourty yeares) and yet be no wiser in religion, than a young childe; is it not a shame unto him? and shall wee not condemne him of great negligence? Wherefore, let all aged persons here learne their duty; which is, to grow to ripenesse in spirituall wisdome, that so their *age may be to them a crowne of glorie, being found in the way of righteousnesse.* Prov. 16. 31.

Verse 25.

And chose rather to suffer adversitie with the people of God, than to enjoy the pleasures of sinne for a season.

The meaning of these words is this: *Moses* cast with himselfe, that if he should yeeld to become heire to *Pharaohs* daughter, he must live with her, and please her in all things, and so altogether

altogether leave Gods Church, and people, and Gods holy religion: which thing to doe, he abhorred in his heart: and withall, he must leave and lose the eternall blessednesse of Gods children, for the honours and sinfull pleasures of the Court, which were but momentany. These things considered, hee chuseth rather to bee in affliction and misery with the people of God, than upon these conditions, to live in *Pharaohs* Court, and to become his daughters sonne and heire.

And because this may seeme a strange choice the holy Ghost doth afterward render a reason hereof, which is this: Because *Moses* liked rather to enjoy the prerogatives of Gods Church (though it were in misery) than to enjoy any honour in a wicked Court, such as indeed *Pharaohs* was.

In this verse therefore, wee are to note a second fruit of *Moses* faith; to wit, that he preferred the fellowship and communion of Gods Saints, before all other societies in the world. The same also was *Dauids* practice, Psal. 16.3. *All my delight* (saith he) *is in the Saints that are in earth.*

This fruit of *Moses* faith, doth discover unto us a grievous fault which raigneth in this age; to wit, the neglect and contempt of the communion and society of Saints. There is a society and fellowship that is loved and magnified among us: but what manner of societie is that? surely of such as give themselves to drinking, jesting, scoffing, riot, mirth, gaming. This is the common and generall good-fellowship: through which, God is greatly dishonoured. For most men set their delight therein, and are never merry but in such company, wherein indeed they delight themselves in their sensuality. True it is, men plead that this good fellowship is a vertue. But then was *Moses* verie overseene: for in *Pharaohs* court he might have had all kinde of such good fellowship and companie; yet hee likes it not, but rather chuseth affliction and misery with the people of God, then to enjoy such fellowship in *Pharaohs* Court. And as for the goodnesse of it, it is neither so esteemed, nor called by any, but by them that call good evill, and evill good. Wee see, *Moses* a man of wildome and learning, Act. 7.23. no childe, but a man of xl. yeares old, hates and abhorres this good fellowship, as the worst estate in the world: rather chusing the society of a miserable and persecuted Church, than the best of that fellowship which a Kings Court could yeeld. Let us therefore learne more wildome out of his practice. Some say, this good fellowship is harmelesse; and such men, who thus merrily passe their times, doe no such hurt as many others doe. But I answer, men are borne to doe good. Againe, to misspend time, wealth, and wit, are not these evil and harmefull, both in themselves, and in the example? And which is worst of all, it is no fellowship with God, nor any part of the communion of Saints, but rather a fellowship with Satan; therefore, let all that will, like true Christians, have true comfort in that article of their Creed, the *communion of Saints*, esteeme the fellowship of good and holy men above all other. For by this communion with Gods Saints, a man reaps great profit, when as the other brings to a man the ruine both of his body and soule. By the society of the godly, we are first made partaker of their gifts and holy graces; and secondly, of their prayers, and the blessings of God upon them; which things, if there were no other, might move us to embrace this blessed societie before all other. And yet further, by being of this societie, a man avoids many of Gods judgments: If there had beene ten righteous men in *Sodome*, they had all beene spared from destruction. Wherein wee may see, that they that cleave to such as feare the Lord in deed, never receive harme, but rather much good: for, *for the elects sake* it is, that the world yet standeth: and if they were gathered, heaven and earth would goe together; but for the calling of the Elect, the hand of God is yet staied. Why then should not *Moses* example be our rule, Above all worldly pleasure to rejoyce in the society of Gods Saints.

Gen. 18.32.

Thus much in generall: Now in the particular words are many notable points of doctrine, which we will touch in their order. *And chuse rather, &c.* Mark here a rare and strange choice as ever we shall reade of. There are two things propounded to *Moses*: The first is, honour and preferment in *Pharaohs* Court; to be sonne and heire to *Pharaohs* daughter: which he might have enjoyed all earthly pleasures and delights. The second is, the miserable afflicted condition of Gods Church and people.

And of these two, *Moses* must needs chuse the one: well, what chuseth he? Surely he refuseth the prerogatives and dignity, that he might have had in *Pharaohs* Court, and makes choice of the misery and affliction of Gods people in adversity; that so hee may enjoy the privileges of GODS Church. A wonderfull choice: for which his faith is here commended, and he renowned to all posterity. The same choice hath God set before all men in all ages. In former times God set before *Esau* two things: A *messe of red broth*, and his birth-right: but prophane *Esau* chuseth the worse; hee forgoes his birthright, so he may have the broth. But far worse did the Gadarens: there was set before them Christ Jesus the Lord of life, and their hogs and cattell: Now they preferre their hogs before Christ; A most miserable and senselesse choice. And is it not as ill with us? There is set before us on the one side heaven, and on the other side hell: but men for the most part chuse *hell*, and forsake heaven. Civill worldly men whose delight is all in riches, they prefer earth before heaven; the service of sinne, which is the greatest slavery, before the service of GOD, which is perfect freedome, and glorious liberty of the Saints in light: and thus doe all men without Gods special grace. Whereupon *Paul* prayes in his Epistles for the Churches, that God would give unto them the *spirit of wisdome, that they may bee able to judge betweene things that differ*. And this wisdome wee must labour for, that when these different things are set before us, we may make a wise choice: otherwise, we shew our selves to be like brute beasts without understanding, and do quite overturne our owne salvation. In the Ministery of the word we have *life and death, good and evill* set before us, as *Moses* said to the people, Deut. 30. 15, 19. Let us therefore endevour our selves to chuse life, by embracing and obeying the word of God: and so shall we follow both his precept and practice.

Phil. 1.10.

To suffer adversity with the people of God.] Here wee may observe what is the ordinary state and condition of Gods Church and people in this world: namely, to be in affliction and under the crosse. Hence *Paul* saith, *That wee must come to be saved through manifold afflictions*, Acts 14.22. The Lord knoweth what is best for his servants and children: and therefore hee hath set down this for a ground, that all that *will live godly in Christ Iesus, must suffer persecution* 2 Tim. 3.12.

Thus the Lord dealeth with his children for especiall causes: for first, all crosses, as losse of goods, friends, liberty, or good name, they are meanes to stir up and awake Gods people out of the slumbring fit of sinne; for the godly are many times overtaken this way. The wise virgins sleepe, as well as the foolish: Now afflictions rouze them out of the sleepe of security. See this in *Iosephs* brethren; who went on a long time without any remorse, for selling their brother: But when they were staied in Ægypt, then they are rouzed up, and can say, Gen. 42.21. *This trouble is come upon us for selling our brother.*

Secondly, afflictions serve to humble Gods children, Levit. 26.41. So the Church of God speaketh, *I will beare the wrath of the Lord, because I have sinned against him*, Micha. 7.9.

Thirdly, they serve to weane the people of God, and to drive them from the love of this world: for if men might alwayes live in ease, they would make their heaven upon earth; which may not be. And herein God dealeth with his children like a Nurse; when shee will weane her childe, shee layes some bitter thing upon the paps head, to make the child to loath the pap; so the Lord, to draw our hearts from the world, and to cause us to love and seeke after Heaven and heavenly things, hee makes us to taste of the bitternesse of affliction in this world. Fourthly, affliction serves to make Gods children to goe out of themselves to seeke sincerely unto God, and to relie one, y upon him which in prosperity they will not do. This *Paul* confesseth of himselfe and others, *we (saith he) received the sentence of death in our selves, because wee should not trust in our selves, but in God*, 2 Corinth. 1.9. So good King *Iehoshaphat*, when hee was compassed of his enemies, *He cried to the Lord, and said; Lord we know not what to doe, but our eyes are toward thee*: 2 Chron. 20.12. Yea, the rebellious Jewes are hereby driven to seeke the Lord, whom in prosperity they forsooke: as wee may see at large, Psal. 107.6, 12, 13, 19.

Lastly, afflictions serve to make manifest the graces of God in his children. The *Lord* (saith Job *knoweth my way and trieth mee*, Iob 23.10. Deut. 8.2. *Remember all the way* (saith *Moses* to the Israelites) *which the Lord thy GOD led thee this four yeares, for to prove thee and to know what was in thine heart.* Hence *Iames* calleth *temptations, the tryall of faith*, Jam. 1.2, 3. and *Paul* makes *patience the fruit of tribulation*, Rom. 5.3. For looke as the flowers in the spring time, cause the buds to appeare: so doe afflictions make manifest Gods graces in his children. Patience, hope, and other vertues, lie close in the heart, in the day of peace: but when tribulation comes, then they break forth and shew themselves.

Hence wee learne that it is not alwayes a token of Gods wrath, To suffer affliction. If any man or people be laden with crosses, it is no argument, that therefore they are not the children of God: for as *Peter* saith, *Iudgement is begun at Gods house*, 1 Peter 4.17. and any crosse upon a people, family, or particular persons, if it bring forth the fruit of grace in them, is a true signe, they belong to God. Yea, when men wander from God by an evill way, these afflictions are meanes to call them home to God: Psal. 119. 67. *Before I was afflicted, I went astray.* And they that forsake their sin, and returne to God in the time of affliction, are certainely Gods people: for the wicked man fretteth and murmureth against God when a crosse commeth, and hee cannot abide it. But the godly man is humbled thereby, and it makes him more obedient in all duties unto God.

This we should consider: for by an outward profession, wee beare the world in hand, that we are Gods children, and therefore wee come to heare Gods word, and to learne how to behave our selves as beseemeth his children. But if wee would bee knowne to be Gods children indeed, then when any of Gods judgements doe befall us, wee must make this use of them; namely, labour thereby to be humbled for our sinnes, and to forsake our sinnes, and to make conscience of all bad wayes for ever afterward: and then wee shew our selves to be Gods children indeed: but if under the crosse, or after the crosse, we be as dissolute as ever wee were, and still follow our old sinnes, then wee cannot be judged to bee Gods people and children, but rather a wicked and stubborn generation, which the more they are corrected, the worse they are; like a stubby, the more it is beaten, the harder it is. Let us therefore by the

use of Gods judgements, shew our selves to be Gods children: so shall wee say with *David* with much joy and comfort. *It is good for us that we have beene in trouble.* Psal. 119 71.

Thus we see *Moses* choice: now come wee to the thing here refused, *To enjoy the pleasures of sinne for a season.* By *pleasures of sinne*, we must understand the *riches and dignity that Moses might have had in Pharaohs Court and Kingdome.* Which are called *the pleasures of sinne*, not because they were so in themselves; for so they were the good gifts of God but because *Moses* could not enjoy them in *Pharaohs* Court, without living in sin; for hee must have refused the society of Gods Church and people, and so have beene a stranger from the covenant which God made with *Abraham, Isaac*, and *Iacob*, and with their seed after them, if hee would have beene sonne to *Pharaohs* daughter.

Here then the holy Ghost setteth downe two notable reasons, which induced *Moses* to refuse these honours and dignities: First, because *they were the pleasures of sinne*; And secondly, because he should enjoy them but *for a season.*

The first reason affordeth unto us many notable points worthy our consideration: 1. Here wee learne, that riches, honour, and dignity severed from true religion, are nothing but the pleasures and profits of sinne. This was *Moses* judgement, as the holy Ghost here testifieth: and it is the plaine truth of God, as *Salomon* after lamentable experience disputeth, and proveth at large: concluding of riches, honour, pleasures, and all earthly things separated from the feare of God, they are nothing else but *meer vanity and vexation of spirit.* And *Paul* saith, *To the impure all things are impure*; his meat, drink, and apparell, which in themselves are otherwise the good gifts of God.

The consideration hereof is of great use: for first, it lets us see what is the state of these men which lay aside religion and good conscience, and betake themselves wholly to the world, to get riches and preferment: most men are of this disposition, and such indeed are onely counted wise. For let there be speech tending to a mans commendation, usually this is the first matter of his praise, that hee is a substantiall wealthy man; and one that lookes well to himselfe: as though riches, or honour were a mans chiefe happinesse. But howsoever the world judgeth of these men; yet hereby we may see and know that their case is miserable. For without religion and the feare of God, their riches and honours are but the pleasures and profits of sinne, and therfore the more they heap up riches after this sort, not regarding Christ, nor his Gospel; the more they heape up to themselves the treasures of sinne, and consequently the greater condemnation: for worldly treasures severed from religion, are but the Mammon of iniquity, which causeth damnation. Hence Christ said unto his Disciples (upon occasion of the young rich man) that it was *as easie for a great Camel to goe through the eye of a needle, as for a rich man to enter into the Kingdome of Heaven*; that is, such a rich man as sets his heart to get riches and honour, not regarding the religion of Christ. Whence also in another place hee pronounceth this fearefull sentence against them: *Woe bee to you that are rich, for you have received your consolation*: Luke 6. 24. They therefore that lay aside religion and give themselves wholly to seeke gaine and honour, are before God most wretched and miserable: and the longer they continue in this course, the more miserable they are; for the more sinne they heape up, and so the deeper shall be their condemnation. Wherefore if any of us have beene thus minded heretofore, let us now leave this course, as most dangerous to our soules: for what will it profit a man to gaine the whole world, if hee lose his soule?

Matth. 19 24.

2. Hence we must all learne, especially they that have any measure of wealth more or lesse, to joine with the use of our riches the feare of God, and the practice of true religion: for sever these asunder, and riches are nothing else but sinfull pleasures. It is a good conscience which rectifieth the owner in the right use of his honour and treasures: but without that, he pollutes the blessings of God which he enjoies, and they being polluted shall turne to his greater woe. A man would have thought that King *Belshazzar* had been an happy man, when hee kept his royall feast, and drank wine in golden bowles, before a thousand Princes that were under him, and before his Concubines: but the end of all that his jollity may shew us the nature of such prosperity. For so soone as he saw the *fingers of a mans hand, writing upon the wall*, hee became quite confounded in himselfe: *his countenance was changed, and his thoughts troubled him*; *so that the joints of his loines were loosed, and his knees smote one against the other*: What comfort had hee now from all his riches and pleasures? So *Dives*, while he lived, might seeme for his wealth and riches to be happy: yet all this did him little good; for *he had but his pleasure for his life time.* Luke 16. 25. and after this life, his soule went downe to hell. A worldly man would judge the rich man in the Gospell, a most happy man, that said to his soule, by reason of his great abundance of outward wealth, Luk. 12. 19. *Soule, soule, thou hast much goods laid up for many yeares, live at ease, eat, drinke, and take thy fill*: yet because herewith hee wanted religion, a good conscience, and the feare of God, this sentence was denounced against him; *Oh foole, this night will they fetch away thy soule: then whose shall these things be?* Wherefore unlesse wee will wilfully cast away our owne soules, let us sanctifie our interest in all earthly blessings, by a sincere endevour in all things, to shew forth the feare of God, with the keeping of faith and a good con-

Dan. 5. 2, 3.

science:

science: and let us begin with this, as Christ saith, *First seeke Gods Kingdome, and his righteousnesse*, Mat. 6. 33. Let us hereby seeke to have our hearts acceptable unto God; and then all things shall be cleane unto us.

Thirdly, are riches and honour, being severed from true religion, but the pleasures of sinne? then undoubtedly all recreations, all sports and pastimes, severed from religion and a good conscience, are much more the pleasures of sin. This *Salomon* knew well: for speaking of such mirth, hee cals laughter *madnesse*; *and to joy* (he saith) *what is it that thou doest?* Eccl. 2. 2. Oh then how manifold be the sins of all sorts of men? for who almost doth not neglect religious duties for matters of sport and pleasure? Wherefore if we desire joy indeed in any worldly things, let us first lay the foundation in our owne hearts, by getting and keeping true faith and a good conscience.

Secondly, whereas *Moses* refuseth dignity and honour onely for this, Because they would be unto him *the pleasures of sinne*; here we are taught in what manner and order we ought to enjoy worldly riches and honour. *Moses* practice here must be our direction; wee must enjoy them and use them with thankfulnesse to God, so farre forth as they will further us in the course of religion and true godlinesse. But if the case stand thus, that wee cannot enjoy them both together, then we must follow *Moses* example; chuse religion and a good conscience, and let honour and preferment goe. This is *Moses* practice: and we may resolve our selves, that if he might have enjoyed them together, he would have refused neither; but because he could not have them both, therefore he preferreth the religion of Christ with a good conscience before the honour and wealth of Ægypt.

Thirdly, note this, *Moses* doth not onely refuse the riches and pleasures of Ægypt, when they would become unto him the pleasures of sinne; but rather than he will enjoy them, hee is content to suffer great miserie and adversitie with Gods people. Where, behold a singular vertue in *Moses*: He judgeth it to be the greatest miserie, *to live in sinne*; and therefore hee chuseth rather to suffer any adversitie and reproach in this world, than live and he in sinne: because thereby, he should displease God, his most loving father in Christ. A most notable vertue in this servant of God: and the like minde beare all those that have the same graces of saving faith, and true repentance that *Moses* had. Saint *Paul* esteemed the temptations unto sinne, which Sathan suggested into his minde, to be as *beatings and buffetings*, and as *pricks and thornes in his flesh*, 2 Cor. 12. 7. And *David* saith, Psal. 119. 136. *His eyes gush out rivers of waters, because men breake Gods Commandements.* Was *David* thus grieved for other mens sinnes? Oh! then what a griefe did hee suffer, when he himselfe brake Gods Commandements, and thereby displeased God?

Now looke how these servants of God were affected, so must every one of us, that professe the faith and religion of Christ, labour to bee affected towards sinne; we must judge it the greatest miserie and torment in the world, to doe any thing that shal displease God. But alas, come to our dayes, and the case is farre otherwise; for to most men, it is meat and drinke unto them to commit sinne: to farre are they from counting it a miserie. Yea, if a man be ordinarily addicted to some speciall sinne, you then may as soone take awey his life, as bereave him of his sinne: he will adventure the losse of heaven for ever, for the pleasure of sinne for a time. But all such, are farre unlike these holy servants of God; for they counted it the greatest crosse and miserie that could be, to doe any thing that displeased God, and did checke and breake the peace of good conscience. And if we looke to enjoy the like peace and comfort with them, wee must strive against our owne corrupt disposition, and labour to finde sinne to be our greatest sorrow. Worldly miseries may affect us: but in respect of sorrow for sinne, all worldly griefe should be light unto us. Indeed, we are other wise minded naturally, but herein wee must shew the power and truth of grace, that to displease God by any sinne is our greatest griefe.

The second reason, that moved *Moses* to refuse the honours and pleasures of *Pharaohs* Court, was because hee should have enjoyed them but *for a time*: for the time of his naturall life, was the longest that possibly he could have enjoyed them. And the same reason must move every one of us to use this world, and all things herein, (even all temporall benefits) as though we used them not: being alwayes willing and ready to leave them whensoever God shal call. This same reason doth *Paul* render when hee perswades the Corinthians to the same duty, 1 Cor. 7. 31. *Use this world* (he saith) *as though you used it not; for the fashion of this world goeth away.* As if hee should say, All things in the world last but for a time; and if a man would never so faine, he could but enjoy them to the end of his life: and therefore use them as though you used them not. But pitty it is to see, how farre men are from the practice of this duttie; for they set their whole heart upon the world: and to get riches is their delight, and their god. This ought not so to bee, God hath not laid downe these precepts and examples in vaine: undoubtedly, if they draw us not to the like practice, they shall rise up in judgement against us at the last day. And thus much of *Moses* choice, and refusall.

Verse 26.

Esteeming the rebuke of Christ greater riches than the treasures of Ægypt; for he had respect to the recompence of reward.

Moses

Moses (as we have heard) *refused* the honour and wealth of Ægypt, and *chose* to live in affliction with Gods people. Now, because this might seeme to be a strange choice, and a naturall man would soone condemne him of follie for his labour: therefore here the holy Ghost layes downe a reason that moved *Moses* thus to doe: to wit, *Moses* chose rather to suffer affliction with Gods people, than to enjoy the pleasures and honour of Ægypt: because he was perswaded, that *reproach for Christ his sake, was greater riches than all the wealth in Ægypt.* So that hee refused not absolutely riches, honour, and other comforts: but chose the best riches and honour, and left the worser upon a sound judgement betweene things that differ.

Hereby wee may observe in generall, how needfull a thing it is for every Christian, to have sound knowledge and understanding in the Word of God. For, hee that would walke uprightly, and approved of God, must bee able to judge between things that differ: not only between good and evill, but between good and good, which is the better: and so of evils which is the worser. Which no man can do, but he that hath a sound and right judgement in the Word of God: for therein is attained the spirit of discerning. Many there be that by the course of their lives chuse hell, and refuse heaven: which undoubtedly comes from their ignorance in the Word. But ignorance will excuse none. He that will come to heaven, must be able to discerne good from evill: and accordingly, to chuse the good, and to refuse that which is evill, which without divine, and supernaturall knowledge no man can doe. And therefore all ignorant persons, and all such as are blinded through the deceitfulnesse of sinne, must shake off their securitie, and get sound knowledge in Scripture, with a good conscience; that when things which doe differ are set before them, they may with *Moses* chuse the better.

But let us come to *Moses* judgement more particularly. *He esteemed the rebuke of Christ, &c.* that is, he was firmely resolved, that reproach and contempt for Christ his sake, was greater riches unto him, than the treasures of a whole kingdome. But some will say, This is a very strange judgement: can it possibly be true and good? *Ans.* Yes undoubtedly, it is most sound judgement, and worthy eternall remembrance of every one of us; that to suffer *reproach for Christ his sake, is greater riches than all worldly wealth.* The truth hereof is proved by many reasons out of Gods Word: 1. God hath made a *promise of blessednes* to those which suffer for Christs sake. *Blessed are you* (saith Christ) *when men revile you, and speake all manner of evill sayings against you for my names sake, &c.* And S. *Peter* saith, *If yee be reviled upon for the names sake, blessed are yee.* And lest any should doubt how this can bee, Christ shewes wherein this blessednesse consists, saying; *Hee*

A *that forsaketh houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my names sake; shall receive an hundred fold more, and shall inherit eternall life.* A most worthy promise, assuring us that no man loseth by suffering for Christs sake; for he shall be rewarded an hundred fold over. In stead of earthly friends, and worldly comforts, he shall have the love and favour of God shed abroad in his heart, which will be an over-flowing fountaine of comfort for soule and body for ever, farre more worth than the wealth and treasures of all the kingdomes in the world. A small springing fountaine (we know) is better to an house, than an hundred cisterns full; because of continuall supply from the springing fountaine, when the cisterns will be spent. Behold the love of God in Christ, with other spirituall graces, shall be in all that suffer for the name of Christ, as living streames flowing unto life eternall; when as the cisterns of all worldly pleasures and treasures, shall be spent and dried up. 2. By suffering affliction for Christs sake, we are made conformable unto him in his humilitie; that so wee may bee made like unto him after this life in glorie. So *Paul* saith, *our light affliction worketh unto us an eternall weight of glorie.* 2 Cor. 4. 17. And againe, it is a true saying, *If wee bee dead with Christ, we shall also live with him: If we suffer, we shall also reigne with him.* 2 Tim. 2. 11, 12. This assurance can no worldly riches give: and therefore we may boldly say, that the

C suffering of reproach for Christ his sake is greater riches than the treasures of a whole kingdome. 3. To suffer for Christ his sake, is a token of Gods speciall love: and therefore Saint *Paul* bids the Philippians, *Not to feare their adversaries: which is a token of salvation unto them, and that of God; because it is given to you* (saith he) *for Christ, that you should not only believe, but suffer for his sake.* Wherefore if suffering for Christ have a promise of blessednesse; if it make us conformable unto Christ, and bee a signe of Gods speciall love; then it is to bee esteemed above the riches and honours of the whole world.

D Are afflictions of Christ to be esteemed above the treasures of a kingdome? then we must all learne to rejoyce in the troubles and wrongs which we suffer for Christs sake. So did the Apostles, Act. 5. 41. *They departed from the Councell, rejoycing that they were counted worthy to suffer affliction for his name.* And Saint *Paul* brags thereof greatly, saying; *I beare in my bodie the markes of the Lord Jesus*, Gal. 6. 17. And looke, as these servants of God rejoyced in their sufferings for Christ; so likewise must we labour for the same heart and affections in the like case: for who would not rejoyce to be made partaker and possessor of the treasures of a kingdome? Well, the rebuke of Christ is greater riches than the treasures of a kingdome.

This lesson is of great use: for howsoever many

Moses faith. Matth. 19. 29.

Moses faith. Philip. 28, 29.

many among us come to heare Gods Word, yet A there be many also that scoffe and mocke at religion, and at the Gospell of Christ, and the professors thereof; whereby the most are hindred in profession, and many daunted, and quite driven backe. But wee must here learne, not to be discouraged by these mocks. Indeed wee must take heed, wee give them no just occasion to mocke us: and then if we be scoffed at, we shall never be hurt by it: nay (though that be farre from their intent) yet in mocking us, they doe us great honour. For the Word of God that cannot lie, is this, that to suffer affliction for Christs sake, is greater honour and riches, than the treasures of a King dome. And if *Moses* judgement be good, which God himselfe doth here commend; then we are happy and blessed, B in enduring these mocks and scoffes for Christ.

Secondly, wee must here learne instruction for the time to come: Wee have a long time, through the great goodnesse of God, enjoyed peace and wealth, with the Gospell of Christ; but undoubtedly, these dayes of peace will have an end, they cannot last alwayes, Gods people must passe thorow the fiire furnace of affliction. Well, when this is come upon us, how shall we be able to beare it? Surely, wee must now learne to be of this opinion that *Moses* was of; we must judge it to be the greatest honour and riches that can be, to suffer affliction for Christs sake: and this will be the ground of all constancie, courage, and Christian boldnesse in the day of triall. For he that is of this minde, will never feare affliction, nor reproach for Christs sake; nay, he will be so farre from fearing it, that he will rejoyce and triumph therein. C

Further, whereas it is said, *Esteeming the rebuke of Christ*; here marke, the rebuke of Gods Church & people is called *the rebuke of Christ.* The people of God in Ægypt were laden with reproaches and rebukes: and behold, Christ accounts it his rebuke, and the holy Ghost so calls it. Where learne this, *That Christ esteemeth the reproach and affliction of his Church, as his owne affliction.* When *Saul* went to persecute the brethren at Damascus, Act. 9. 2, 4. Christ Jesus calls to him from heaven, saying; *Saul, Saul, why persecutest thou me? Saul* went to persecute the Christians, and yet our Saviour Christ taketh it unto himselfe. And after his convertion he saith, 2 Cor. 4. 10. *Every where wee beare about in our bodies, the dying of the Lord Jesus.* And againe, *Let no man put me to buttnesse: for I beare in my bodie the marks of the Lord Jesus*, Gal. 6. 17. This is a point of speciall use. D

First, hence we learne, that Christ hath a speciall care of his Church and children, in that he judgeth their afflictions to be his owne afflictions; and therefore hee can no more forget, or leave off to helpe them in distresse, than deme himselfe.

Secondly, here is a speciall comfort for Gods children: that he is affliction: their afflictions are not their owne alone, but Christs also; he is their partner, and fellow sufferer. This may seeme strange, but is most true: Christ puts (as it were) his shoulders under our afflictions, and takes them to himselfe, as though they were his owne; than which what can be more comfortable? for though thou thy selfe cannot beare it, yet trust undoubtedly, that Christ who bears with thee, will give thee strength to make, or it unto victorie.

Thirdly, if the afflictions of a Christian, be the afflictions of Christ; then it is a fearefull sinne for any man to mocke or reproach his brother, in regard of his profession and religion, for *mocking is persecution*, Gal. 4. 29. with Gen. 21. 9. And that reproach which is cast upon a Christian, is cast upon Christ; and Christ takes it as done unto himselfe: the persecutor B wounds Christ Jesus thorow the sides of a poore Christian; which is a fearefull thing. For in so doing, hee sets himselfe against the Lord Jesus, he kickes against the prickes; and if he so continue, hee must needs looke for some fearefull end: *for who hath ever borne fierce against the Lord, and hath prospered?* Job 9. 4. Wherefore if any of us be guiltie of any sinne in this kinde, let us repent: for unlesse we turne, our condemnation will be remediesse.

Againe, the afflictions of the Israelites are here said to be their sufferings for Christ: where note, that though Christ his comming were then a farre off, yet the Israelites then knew of Christ: for else they could not suffer for C him.

This confuteth those which hold, that every man may be saved by his owne religion, whatsoever it bee, if hee live civilly and uprightly therein. Their reason is taken from the Jewes, who (they say) had only the knowledge of outward ceremonies, and so were saved. But that opinion is here disproved: for the Jewes knew Christ, and professed him, or else they would never suffer for him: and therefore they were saved by him, and not by their obedience to outward ceremonies. And thus much of the reason, which moved *Moses* to make such a choice as hee did.

Now in the end of the verse is added a reason, why *Moses* was of this strange judgement, to thinke the reproach of Christ *greater riches than the treasures of Ægypt*: namely, *because he had respect to the recompence of reward.* This is, he often set his eye to behold, and his heart to consider how God had made a promise of life everlasting after this life, unto all those that obeyed him, and trusted in him after this life: for the enjoying whereof, he preferred that estate wherein hee might live in the feare of God, though it were a state of reproach, before all other whatsoever. Where we see, what it is will bring a man to extreme affliction, with the feare of God, better than the creatures and pleasures of an earthly kingdome: namely, as wee see the bodily eye to behold the sunne in one; so wee must lift up the eye of the minde

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by faith, to behold the recompence of reward; that is, the state of glorie in heaven prepared for Gods children. Thus did the Christian Hebrewes in the Primitive Church, Hebr. 10.34. *They suffered with joy the spoyling of their goods:* a very hard thing, but yet most true, for it is the Word of God. And the reason is rendred, *They knew in themselves how that they had in heaven a better and more enduring substance.* And our Saviour Christ *endured the Crosse, and despised the shame, for the joy that was set before him,* Heb. 12.2. that is, in consideration of that joy in glory, whereto he should be advanced himselfe, and bring all his members. This we must make use of: for if we will live godly in Christ Jesus, we must suffer affliction. This flesh and bloud will not yeeld unto: and therefore, to perswade us to suffer with joy, we must with *Moses* have respect *to the recompence of reward.* We must say thus to our soules, The day will come wherein we shall have life everlasting in the Kingdome of heaven, if we now serve and feare him: Shall we not then for his sake be content to suffer a short affliction, seeing the greatest of them are not worthy of the glory that shall be revealed? Rom. 8.18.

Quest. But why doth the holy Ghost call everlasting life a reward? *Answ.* It is not so called because *Moses* did procure it, and deserve it at Gods hand by the dignitie of his workes in suffering: for sure no man can merit any thing at Gods hands. The case is plaine: for Christ as he is man (consider his manhood a-part from his God-head) could not merit any thing at Gods hands: for he that would merit of God by any worke, must doe three things: 1. Hee must doe the worke of himselfe, and by himselfe: for if he doe it by another, the other merites it, and must have the reward and praise of the worke. Secondly, he must doe it of meere good will, and not of dutie: for that which is of dutie cannot merit, because a man is bound to doe it. 3. The worke done to merit, must be of that price & dignity, that it may be proportionable to life everlasting, which is the reward. Now, though Christ as he is man, be above all men and all Angels in grace and dignitie; yet consider his manhood a-part from his Godhead, and he could not doe a worke with these 3. properties: For first, the workes done of the manhood were not done of it selfe, but from that fulnesse of the spirit wherewith hee was endued. Secondly, Christ as man is a creature: and so considered, his workes are of dutie to the Creator, and so cannot merit. Thirdly, Christs works, as a man simply considered, are finite, and so could not merit infinite glory.

Quest. How then did Christ merit at Gods hands? *Answ.* Partly by meanes of Gods promises made in the Law, which was this, *Doe this and thou shalt live:* but properly and chiefly, because hee was not a meere man onely, but (withall) true and very God: for because his obedience both in his life and death (though performed in his manhood) was the obedience of him that was God and man, even from the infinite excellencie of the person whose it is, it becomes meritorious. In his manhood he obeyed the Law, and suffered for our sinnes: but the dignitie thereof came from the Godhead: for he that did these workes for us, was both God and man.

Now, if Christ considered as a man only cannot merit; then much lesse can any other man merit at Gods hands. And therefore *Moses*, though he were a worthy man, yet because he was but a man, and a sinfull man also, he could not by any worke deserve life everlasting at Gods hands.

But life everlasting is called a reward in the Scripture, because it is the free gift of God, promised by God to his children in Christ; for this end, to allure and draw them on in obedience. And it must not seeme strange that wee say a *reward* is a *free gift*: for so it may be, as we shall see by comparing two places of Scripture together; to wit, Matth. 5.44. with Luk. 6.32. For whereas *Matthew* saith, *If you love them that love you, what reward have you?* Saint *Luke* repeating the same thing, saith, *What thanke have you,* (or as the word signifies) what favour or *free gift have you?* Secondly, there may bee another cause rendred, why life everlasting is called a reward; to wit, not in regard of the worke done, but in regard of the worker considered in Christ: for Christs merit makes life everlasting to be a reward. Now, every true believer that endevours to doe the will of God, is in Christ; and so Christs righteousnesse with the merit thereof, is his, so farre forth as serves to make his person acceptable to God. Whereupon he hath a promise of reward made unto him upon his obedience; yet not for his worke, but for the worke of Christ, obedience in whom he is: And to mutt these words here be understood:

1. The consideration of this reward of life eternall given through Christ, to those that suffer for his sake, may make us joyfull and patient in our afflictions for righteousnesse sake. A naturall man will endure much for a good recompence in the end. Now Christ saith, *Great is your reward.* And therefore let us rejoyce in suffering for Christ; *holding fast our confidence, which hath so great recompence of reward.* Matth. 5.12. Heb. 10.35.

Secondly, is life everlasting a *recompence*, that is, a giving of a *reward?* Then here is condemned the desperate practice of many a one, who spend their whole life in a greedie pursuit after the profits and pleasures of the world; as it were running themselves out of breath in the way to hell, without all regard of their soules till death come; thinking, that if at the last gaspe they can crie God mercie, and commend their soules to God, all is well. But all such persons for the most part deceive their owne soules, not considering that life everlasting is given as a reward. Now, we know

know that no reward is given to any man, till the worke be done which he is set about; hee must come worke in the Vineyard some part of the day, that would have his penny at night: as for those that neither stirre hand nor foot to doe the worke, what reward can they looke for? And yet this is the state of carnall livers, they addict themselves wholly to earthly things. But if wee looke for any reward at the day of death, wee must labour in the works of godlinesse all the dayes of our life; for therefore were we redeemed, Luk. 1.74,75.

In the whole booke of God, wee finde but one man that lived wickedly, and repented at his end: that is, the theefe upon the Crosse. Which shewes that it is a most rare thing for a man to have the reward of life everlasting after this life, that labours not in the works of godlinesse in this life.

Thirdly, the consideration of this reward, must stirre up all Gods children unto all diligence in the duties of godlinesse, and that with cheerefulnesse, through the whole course of their lives. When we shall die, we will looke earnestly for this reward; and therefore while we live, we must diligently doe the works that God commandeth: and then when death comes, we may assure our selves that God will give us this reward; not because we did deserve it by our works, but because he hath promised it in Christ, upon our endevour in obedience and true repentance. And thus much for the reason of *Moses* choice.

VERSE 27.

By faith hee forsooke Egypt, and feared not the fiercenesse of the King. For he was couragious, as hee that saw him that is invisible.

IN this verse the Spirit of God proceedeth to another example of *Moses* faith: and hereto also in the verse following, hee addeth a third. Now he is thus large in the commendation of his faith for this end; to perswade the *Hebrewes*, to whom this Epistle is sent, that they were not to looke for any Justification by the works of the Law: and his reason is, because if any man could be justified by the works of the Law, it must be *Moses*, who gave the Law to the people from the Lord, and did excell in obedience to both Tables, and therefore is a renowned Prophet unto all posteritie in *speciall favour with God*, Numb. 12.7,8. But *Moses* could not be justified by the works of the Law; for here the holy Ghost proveth, that *Moses* was justified and saved by faith. The thing that commends *Moses*, and makes him stand before God, is not his works, but his faith: and therefore the conclusion is; that as *Moses* was not justified by his workes, but by faith; no more must they stand upon their workes to be justified thereby, but labour for such faith as *Moses* had. Now, this faith of *Moses* is a true saving faith, founded on these two promises of God: 1. On this great and maine promise made to *Abraham, I will be thy God, and the God of thy seed:* 2. On another particular promise rising from the generall, made unto him when he was called to fetch the Israelites out of bondage; which was this: *I will bee with thee, and guide thee.* And in this place, *Moses* is said to have faith, not onely because hee beleeved that *God would be his God*, as hee was the God of all *Abrahams* seed; but because he beleeved particularly, *that God would be his God, and defend and bee with him in the deliverance of the Israelites out of Ægypt.* Exod. 3.12.

To come particularly to this fact. *By faith Moses forsooke Ægypt. Moses* departed from Ægypt twice, First, when he had slaine the Ægyptian, and fled from *Pharaoh* unto *Midian*, and there kept *Iethroes* sheepe. Secondly, fortie yeares after, when he lead the people of Israel out of Ægypt into the land of Canaan: and here some make it a question, whether of these departures is meant in this place. *Answ.* It is most like, that this place is to bee understood of his second departure, rather than of the first: And the reason is taken out of Exodus, chap. 14. 5. where we finde that the first time, *he fled for feare:* for so soone as he heard that his slaughter of the Ægyptian was knowne to *Pharaoh*, he fled in such feare, as that he durst not returne againe of fortie yeares. Now these words are not to be understood of such a flight: for here it is said, *He departed, not fearing the Kings wrath or fiercenesse.*

Here some will say, This is no commendation: for malefactors and rebels doe flie their Country? *Answ.* They flie indeed, yet not in faith, but in feare. *Moses* fled in faith; and hereby his faith is commended, that he *fled not fearing the King:* but malefactors flie for feare of punishment. *Moses* departed with courage and boldnesse, and therefore fled not as a malefactor: for he feared not the King, as appeareth plainely in the Historie: for though *Pharaoh* had said unto him, Exod. 10.28. *Get thee gone, see thou see my face no more: for when thou commest in my sight, thou shalt die:* yet *Moses* went once more, namely, the tenth time, and told him of the tenth plague, and said, That *Pharaohs* servants should come downe unto him, and *fall downe and pray him to get him out, with the people and their cattell.* And when the Israelites murmured against him at the red sea, when *Pharaoh* was at their heeles, and they had no way to flie, *Moses* encourageth the people, saying, *Feare not, stand still, and behold the salvation of the Lord which he will shew you this day: for the Ægyptians whom ye have seene this day, shall yee never see againe,* Exod. 14.13. Whereby it notably appeares, that *Moses* departed in faith without feare of *Pharaoh.* Exod. 11.8.

But

Moses faith.

But some will say; For a man to come into another mans Kingdome, and to carie away his Subjects without the Kings consent, is a fact of rebellion and sedition; and therefore worthie no commendation, but rather shame & punishment. And this did *Moses*: hee comes from Midian, and caries away the Jewes which had beene a long time *Pharaohs* subjects; and for whose service he might plead possession, and a long prescription: therefore it seemes to bee no fact of faith. *Answ.* Indeed if *Moses* had done this on his owne head, he might worthily have beene thus censured. But when he came to Ægypt, he had a calling immediately from God to do as he did; and for the confirmation hereof, he had Gods promise of assistance, in working strange miracles: and when he carried the people out of Ægypt, he did it by commandement from a King that was higher than *Pharaoh*. Neither yet did *Moses* carrie them away as a private man, for he was a publike person, an high Magistrate, and no stranger, but one of themselves: yea, he was a King, as may appeare in Gods words for Deut. 33. 5. he is plainly called a King; and Genes. 36. 31. it is said, *There were so many Kings in Edom, before there reigned any King over the children of Israel.* Now, the last of those Kings reigned at that time when *Moses* went with the Israelites out of Ægypt: so that *Moses* was their King, and had the authoritie and government of a King over them from the Lord: and therefore it was no fact of rebellion in him, but a worke that did greatly commend his faith, being grounded upon Gods Commandement and promise.

Thus we see how we must conceive of *Moses* fact. Now wee come to some particular points to be considered therein:

How came it to passe that *Moses* now had this courage to depart from *Pharaoh*, not fearing his commandement; whereas 40. yeares before, being called to *shew himselfe unto the brethren, as one whom they were to respect as their deliverer*, Act. 7. 23, 25. he fled immediately out of Ægypt upon the notice of one fact of defence in behalfe of the Israelites? why did hee not shew as much courage when he slew the Ægyptian, as at his second departure? *Ans.* The cause of his courage at this latter time was this: God now renued his commission, and confirmed his former calling. For when he was first called, he did his dutie, and revenged their wrongs: but yet being in danger, and his calling being as yet but a secret instinct, hee was fearefull, and fled. But now when God called him the second time and confirmed the same calling, both by promise and commandement, and power to worke miracles, then fearefull *Moses* becomes couragious and bold.

Here then observe, that there is a difference of Gods graces; there is a first grace, and a second grace. The first is that which God gives, to any man for any calling: the second is that which God addes to the first, for the confirming thereof. And the first is not effectuall without the second; As here we see, *Moses* first calling was not effectuall with him, till the second came. And so Gods first grace is not effectuall til the second come; by which the former is confirmed, strengthened, and increased. And the second is confirmed by the third: and so we must goe on from grace to grace, if we will be bold and couragious in any duty, either of our generall or particular calling. This must be well considered; for that any man stands in grace, or increaseth therein, either respecting his particular calling, or his Christian conversation, it comes from this, that God addes a second grace unto the first. And therefore whosoever is inabled for any dutie, hath great cause to praise God: for whether we continue in grace, or increase therein, it commeth from the goodnesse of God, who addeth grace to grace: which if he should not doe, we should fall away, and not be able to goe forward in the feare of God, and the duties of our calling: for the first grace would not suffice to strengthen us against temptation. And therefore howsoever God hath strengthned us for the time past, yet still wee must pray to God to deliver us from evil: which plainely imports, that our standing is from his daily supply of new grace.

2. Point. When went *Moses* out of Ægypt? The time is directly set downe, Exod. 12. 41. *Even the selfe same day when the promise of God was expired: for when the 400. and thirty yeares were expired, they went all the host of the Lord out of Ægypt*: neither before nor after, but the very same day. Indeed *Moses* was chosen to be their Captaine 40. yeares before, and sent unto them by God: and S. *Stephen* saith, *He thought they would have understood so much.* But then they would not take him for their guide. Yet now 40. yeares after, when Gods determinate time of 430. yeares was expired, he comes againe unto them, to carrie them out of Ægypt; and then they acknowledge him and follow him out, according to Gods commission.

Hence wee learne, first, that no creature can alter the rule of Gods providence. Fourtie yeares before, *Moses* would have delivered the people; but hee must stay till the time of the Lords promise was accomplished, and then he caries them away. Secondly, this must teach us, not onely to beleeve, that God both can and will keepe his promises; but also by faith to wait for the time, wherein he will accomplish the same unto us. *Moses* is faine to wait forty yeares for the fulfilling of Gods promise. When *Daniel* understood how long the Israelites must be in captivity, he would not pray for the shortning of that time: but when he knew that the time of their returne drew neere, then hee prayed unto the Lord most earnestly, waiting for the accomplishment of Gods promise in their deliverance. And *David* thus waited on God for deliverance in all his troubles. And their examples must wee follow, for the fruition

Dan. 9.

Psal. 25. 21.

tion of all Gods blessings.

3. Point. In what manner doth *Moses* depart? The text saith, he went out, not *fearing the Kings commandement*: so that his departure was with courage. Whence wee learne sundry instructions: First, here is a notable president for the framing of our lives, which must bee a rule unto us. We must walke diligently in our callings, as *Moses* did; and though crosses doe meet us, so that *Pharaoh* fall out with us; if Kings become our enemies, yet we must not lay aside the duties of our callings; but after *Moses* example, go on therein with courage. *Moses without fearing the Kings wrath; went and led the people away.* And so must every one of us do; although dangers come, we must not feare, but stand fast in our profession, and goe on in the duties of our callings: Eccles. 10. 4. *If the spirit of him that ruleth rise up against thee, leave not thy place.*

Secondly, hence we learne, that Magistrates which are to governe the people, ought to bee men of courage, in performing the duties of their calling. When too heavy a burthen lay on *Moses*, in judging all the congregation himselfe: *Iethro* his father in law bids him provide *among all the people men of courage, fearing God, to be Rulers*, Exod. 18. 13, 21. Now their courage must not be a proud hautinesse, or an indiscreet cruelty, but a godly boldnesse, which may inable them to the duties of their calling, without feare of man. To this end, the Lord put of his Spirit upon the *seventy*, which were to rule with *Moses*, Num. 11. 17. Now the Spirit of God, is not the spirit of feare, but of *power, and of love, and of a sound minde*, 2 Tim. 1. 7. Which shewes, that in a Magistrate must bee courage to call, and (if need be) to compell others to the duties of their callings, how great soever they bee. And it is a matter of great weight and moment in Gods Church: for the Minister may teach and speake as much as hee will, or can; yet unlesse with the sword of the Spirit, there be joyned the temporall sword of the Magistrate to reforme mens lives, and to keepe them from open sinne against the law of God, and to urge them to the duties which the Minister teacheth: surely, their teaching and preaching will be to small effect.

Lastly, *Moses* went with courage out of Ægypt. This departure of his was a signe of our spirituall departing out of the Kingdome of darknesse: for so *Paul* applieth it, 1 Cor 10. And therefore after *Moses* example, wee must with courage come every day more and more out of the kingdome of darknesse, marching forward with couragious faith and heavenly boldnesse towards our blessed Canaan, the glory of heaven: we must not leave this to the last breath, and then thinke to have heaven gates ready open for us: but we must enter into Gods Kingdome in this life. Looke as *Moses* by his faith did depart boldly out of Ægypt, so must wee in heart, by faith depart out of the kingdome of sinne. This we shall doe, when we use meanes to establish the kingdome of Christ Jesus in our hearts, and doe forsake the workes of sinne and darknesse. For looke where there is no departing from sinne, there is no faith: and therefore let us shew our selves to have true faith, by departing more and more boldly and joyfully out of the kingdome of sinne and Satan; that so it may appeare we love the light and hate darknesse. And in this journey, let us not feare any contrary commandement, nor the furious wrath of spirituall *Pharaoh* the devill, nor all the gates of hell: for Christ Jesus is our guide.

Because a man might thinke at the first, that it was a rash and deiperate part in *Moses*, thus boldly to take away the Israelites, not regarding *Pharaohs* commandement; therefore in the latter part of the verse, the holy Ghost setteth downe a reason, that moved *Moses* to doe so, in these words: *For he endured*, or *was couragious*, that is, he tooke heart to himselfe. Why so? *Because he saw God that is invisible.* That is, he cast the eye of faith upon God, who had promised the evidence of his power and presence in their deliverance. So that it was the worke of *Moses* faith, laying hold on the promise of Gods presence and protection from the rage of *Pharaoh*, that made him thus confident and bold.

Hence wee learne, that the true valour and manhood that was in *Moses*, and is in all Gods children, like unto him, is a gift of grace. Among many gifts of the Spirit, powred upon our Saviour Christ, *the spirit of strength or courage is one*, Isay 11. 2. And *Iethroes* counsell to *Moses* is notable this way; he bids him provide for Governours, *men of courage, fearing God*, Exod. 18. 21. insinuating, that true courage is alwayes joyned with the feare of God, and is a fruit of grace. But some will say, that many heathen men, who never knew the true God, nor what the gifts of the Spirit meant, had that courage. *Ans.* True it is, they had courage indeed; but it was nothing but a carnall boldnesse (not worthy the name courage; being onely a shadow of true fortitude) arising from ambition, pride, and other fleshly humours; whereas *Moses* his courage sprang from the grace of faith, in the mercifull promises of God made unto him concerning his deliverance and safety. And indeed, howsoever wicked men have a notable shew of divers vertues, yet in the triall they prove but shadowes; for true valour and other vertues doe alwayes accompany regeneration.

As he that saw him that is invisible.] Here is the cause that made *Moses* thus couragious: and this will make any man bold, if he can bee perswaded in his conscience of Gods speciall presence with him, and providence and protection over him.

Here then observe a singular fruit of faith: it makes God, who is indeed invisible, to bee

Moses faith.

after a sort visible unto us. *Moses* by faith saw him that was invisible: for by faith he was perswaded of Gods providence, and speciall protection in the delivery of his people, though *Pharaoh* should rage never so much. So *Henoch* is said to have walked *with God*, because he saw him by the eye of faith, in all his affaires. And when *Ioseph* was allured to sinne with his Mistris, what stayed him? surely the feare of God, whom he saw by faith: *How can I doe this great wickednesse* (saith *Ioseph*) *and so sinne against God?* As if he should say; I am alwayes where God is present; how then shall I doe so wickedly, and God see it? and the same is the state of all true beleevers; their faith makes the invisible God to be after a sort visible unto them: so as a faithfull man may say, God is present with me, and protecteth me. Whereby we may see, what little faith is in the world: for few can truly say they see God; which faith inableth a man to doe. Yea, most men care so little to see God, that hee is farre from their very thoughts. Many have made meanes to see the devill; but where is he that labours for such a measure of faith, that hee may see the invisible God? If wicked men run to Conjurers to see the devill, whom they shall once see to their sorrow, let us labour for faith in the Word and Sacraments, and this faith will make us so to endure in all tribulation, as though wee saw God,

Furthermore, seeing *Moses* by faith endured as he that saw God: we learne, that the seeing of God by faith, takes away feare, and gives spirituall boldnesse. This is a point of speciall use: for naturally men are fearfull: some cannot endure the darke, nor solitary places, for feare of the devill: yea, the shaking of a leafe, or the crawling of a worme doth terrifie others. Now how soever some mens constitutions may helpe forward this feare, yet many times it doth come from an accusing conscience, as a fruit of sinne. And the way to remove it, is here to bee learned: namely, to doe as *Moses* did: that is, labour to bee resolved of Gods presence with us, and providence over us: and this will arme us, against all fantasticall and foolish feare. For if God be on our side, who can be against us to doe us harme? Againe, the Souldier by his place and calling ought to bea man of courage; for else the state of his life, and the thought of his enemies will much affright him. Now how may he become couragious? They use to sound the drumme and trumpet for this end: and it must bee granted they are good incitements and provocations unto battell: but when it comes to the point of danger, they cannot give heart. Others use against the battell to fill themselves with wine, and to make themselves valiant by strong drinke. This indeed may make them senselesse, and so desperate. But the true way is, to become Christian souldiers, knowing and fearing God; and with their bodily armour to bring also the shield of faith: whereby their hearts may bee assured, that God hath called them to that fight; and that hee is present with them to cover their heads in the day of battell. This will make them to take heart and courage to themselves, and to become truly valorous, though by nature they bee weake and timorous.

Thirdly, who knowes whether God wil bring us to this triall: either to lay downe our lives, or forsake his truth: for he may justly take from us these golden dayes of peace, for our ingratitude. Now, if such times come upon us, what shall we do? Shall we deny the faith of Christ? God forbid. But how shall we stand out in such triall? Surely, we must follow *Moses*, and *labor to see him that is invisible, by faith.* This will make us couragious, and without feare in Gods cause: remembring this also, that among those which are reckoned to goe downe to hell, the *fearefull man* is one, Revel. 21.8. who dares not stand to the truth of God, but for feare of men denies it. Let us therefore now begin to settle our hearts in the assurance of Gods providence and protection: that so when triall comes, wee may be bold in the cause of God.

Him that is invisible.] That is God, who is a most simple essence, voyd of all composition, or corporall substance; for *God is a Spirit.* Joh. 4.24. and therefore invisible, and not subject to mans senses. But some will say, God is said to have head, heart, hands, and feet, with other parts of mans body: and therefore he is visible. *Answ.* The holy Ghost so speaketh in Scripture of God, by way of resemblance of him unto man, that we might the better thereby conceive of his works: for therefore are the parts of mans body ascribed unto God in Scripture, that we might know he doth such works by his divine power, as man doth by the parts of his body. Man sheweth his strength and valour in his arme; and by resemblance unto man, God is said to have an *Arme, to note out his power and valiant acts.* And so God is said to have eyes, because wee should conceive that by his infinit wisdome he seeth all things more clearely, than man doth any thing at noone day, with his bodily eyes. And so of the rest.

But *Moses* is said, *to talke with God face to face*, and to see *his backe-parts*, Exod. 33.11. 23. *Answer.* This imports not, that hee saw the substance of God; but onely that God did after a familiar manner reveale himselfe unto him, and in some resemblance shew him his glory, so farre forth as *Moses* was able to behold it: for the Text is plaine, *My face cannot bee seene. There shall no man see me and live*: vers. 20.

Here we learne, that when we pray to God, wee must not conceive of him by any forme or image in our mindes; for so we make an idoll of God. *Quest.* What then must we doe? for how (will some say) can I pray to him, and not thinke of him? *Ans.* When we thinke of God, or pray unto him, wee must conceive of him in

Moses faith.

in our mindes, as hee hath revealed himselfe in Scripture; that is, by his workes, and by his properties: we must thinke in our mindes of an *eternall essence*, most holy, *wise, &c. who made all things, and governes them by his mighty power.* For every image to resemble God by, either to the minde, or to the eye, is a plaine lie; making him visible, who is invisible: as saith the Prophet Hab. 2.18. *The image, what profiteth it, for it is a teacher of lies?* Which flatly overthroweth the opinion and practice of the Romish Church, who resemble the true God, even God the Father, and the holy Trinity, in images: what else doe they herein, but make a lie of God?

But the Papists say, they devise no image to resemble God in, but onely such whereby hee hath shewed himselfe, as the Scriptures testifies: as the *Father*, like an *old man*; the Sonne, as he was incarnate; and the holy Ghost, *like a dove*, Matth. 3.16. *Answ.* We must not conceive of those formes, of an *old man*, or of *a dove*, to have beene ever any image of the Father, or of the holy Ghost: but onely signes and pledges for a time, whereby those persons did then manifest their presence. Now, there being an expresse commandement against all representation of God by images, not excepting those very shapes, whereby it pleased God for a time to signifie his presence; it must needs be idolatrous presumption to make any image of God, or of the Trinity. And indeed God being invisible (as the text saith) it is impossible to make any true image or resemblance of him.

Verse 28.

By faith hee ordained the Passeover, and the effusion of bloud: lest hee that destroyed the first borne, should touch them.

IN the former verses, the author of this Epistle hath shewed unto us the notable faith of *Moses* by two worthy acts: 1. His *refusing to be called the sonne of Pharaohs daughter.* 2. His *departing out of Ægypt.* Now here in this verse he commends his faith unto us by a third action; which is, the ordination, or celebrating of the Passeover. This verse is the summe of the 12. Chap. of Exodus: the effect whereof is this: After that God had sent nine severall plagues upon the land of Ægypt, which were occasions to harden *Pharaohs* heart: at last he sends *Moses* to certifie *Pharaoh*, that unlesse hee would let the people goe, hee would send a tenth plague, which should bee more grievous to them, than all the former: even the *slaughter of all the first borne in Ægypt, both of man and beast.* Yet *Pharaohs* heart was not softned, neither did he let the people goe. Therefore *Moses* departed from him, and (according to Gods commandement) assembles the Elders of Israel together, and causeth them to kill every man a lambe of a yeare old, and to eat it rost with fire; and to take the blond, and sprinkle it upon the doore-cheekes, and upon the posts of their houses, for a signe unto them, that the Angell of the Lord (seeing the bloud sprinkled upon their doores) should passe over them, and touch none of their first borne, neither man nor beast. This is the summe and meaning of that history. Now let us come to the consideration of this fact more particularly: and first, to the meaning of the words of this verse, because there is some difficulty in them.

Through faith he ordained the Passeover.] The *Passeover* here named, may be thus described; *It is one of the Sacraments of the old Testament, serving for a signe to the people of Israel, both of their temporal deliverance from the bondage of Ægypt, and from the slaughter of the first born; and also of their spirituall deliverance from everlasting death, by the sacrifice of Christ Iesus the immaculate Lambe of God.*

Touching this description: first, I call it *one of the Sacraments of the old Testament*: because they had beside this, *Circumcision*, another ordinary Sacrament. Next I say, It served for a signe to the people of Israel, to shew that it was properly a Sacrament unto them. For it is of the nature of a Sacrament, to signifie and seale up some blessing of God to his people: now that the Passeover did so, is plaine, where the Lord calls it a signe or token of deliverance unto them. But some will say, this Passeover was a *sacrifice*: for so it is called, *This is the sacrifice of the Lords Passeover.* And, *Thou shalt not offer the blond of my sacrifice with leavened bread, &c. Ans.* It is called a Sacrifice, because it was killed, also the bloud thereof was sprinkled, and some part of it, as the *fat*, with the two kidnies were burnt in sacrifice to the Lord. For when *Iosias* kept that famous Passeover with all the people, the Priests that slew the Passeover, and sprinkled the bloud thereof, did *first take away that which was to be consumed with fire, and then gave to the people according to the divisions of their families, as Moses appointed.* Now in regard of these properties of a sacrifice which were in the Passeover, it is truly called a sacrifice. And yet more properly it was a Sacrament, because it was a visible signe of speciall blessings from the Lord.

Exod. 12.27. Exod. 23.18.

Levit. 3.4.

2 Chron. 35.12.

But what did this Sacrament of the Passeover signifie? *Ans.* It did signifie a double deliverance: one *temporall*, as well from the destroying Angell, as also from the bondage of Ægypt: The other *Spirituall*: from the curse of the Law, and from the wrath of God. The first is plaine, where the Lord saith, *The blood being sprinkled upon the doore-posts, shall be a token for you that I will passe over you.* And ver. 17. *Ye*

Exod. 12.13.

Moses faith.

shall keepe the feast of unleavened bread: for that same day will I bring your Armies out of the land of Ægypt. And touching the second, that it was a signe of a more heavenly deliverance from the bondage of sin and Satan, *Paul* telleth us plainly, when as he saith, *Christ our Passeover is sacrificed for us:* giving us to understand, that the Paschall Lambe in the old Testament, was undoubtedly a true signe of the true Paschall Lambe Christ Jesus: to which purpose *John Baptists* saith, *Behold the Lambe of God that taketh away the sinnes of the world:* Joh.1.29. Where he calleth *Christ the Lambe of God*, making there an opposition betweene him and the Paschall Lambe of *Moses*, which may he called the Paschall Lambe of men; for herein also they differ. The Paschall Lamb was separated by men, though by Gods appointment; but Christ the true Lambe of God, was set apart before all worlds by God the Father. And thus we see briefly what this *Passeover is*. It followeth,

Ordained the Passeover. The word translated, *ordained*, signifieth, *Hee made, or, did celebrate:* for the better understanding whereof, we must have recourse to the Evangelists. *Matthew* setteth downe Christs speech to his Disciples about the Passeover, which hee kept with them a little before his passion, thus: *My time is come, I will make my Passeover at thine house.* Now S. *Luke*, repeating the same Story, mentioneth, first the *killing*, and then the eating of it: by which two words hee explaineth what Christ meant by making (which here is translated *ordaining*) the Passeover; to wit, first, the killing and preparing of the Paschall Lambe, and then the eating of it as the Lords Sacrament. But this is a strange kinde of speech (will some say) how can the Passeover be killed or eaten? seeing properly the Passeover is nothing else, but the act of the Angell passing over the houses of the Israelites, when hee smote the first borne in every house of the Ægyptians. *Anſ.* The phrase is improper: yet it must not seeme strange, because it is usuall in Scripture, intreating of the Sacraments, sometime to give the name of the signe to the thing signified: as 1 Cor.5.7. Christ is called our Passeover; and on the other side, to give the name of the thing signified to the signe: as in this place, *he ordained the Passeover*; that is, the Paschall Lamb, which was a signe of the Angels passing over their houses. So, *This is my body*, that is, a signe of my body. *The rocke was Christ.* The reason of these figurative speeches, whereby one thing is put for another, is the Sacramentall union of the signe with the thing signified: which yet is not *naturall* according to place, either by change of the signe into the thing signified, or by including the thing signified in the signe, or fastning it upon it; but *respective* and analogicall, by reason of that agreement and proportion which is betweene the signe and the thing signified: which stands in this, that looke when

A the *outward signe* is presented to the outward senses, at the very same time the *thing signified* is thereby, as by certaine visible words, presented to the minde. And indeed looke what conjunction is betweene words, and the things spoken of, in the minde of the understanding hearer; the same is betweene Sacramentall signes, and the things signified, in the minde of a discerning receiver. But when words of sense are spoken to the eare, the understanding minde doth therewith apprehend the thing spoken of. And even so the mind of the discerning receiver doth inwardly apprehend the thing signified; and apply it to his soule, when the Sacramentall signe is presented to the outward sense. And this conjunction ariseth not from the nature either of the signe, or the thing signified; but from the institution of the Lord. The meaning then of the holy Ghost here is this, That *Moses* by faith did ordaine and appoint the killing and eating of the Paschall Lambe, which was the signe of the passing over of the Lords Angell, when the first borne in Ægypt were slaine.

B It followeth: *And effusion of bloud*; that is, the sprinkling of the bloud of the Paschall Lambe; which was a notable rite and ceremony used in this first Passeover, after this manner; The bloud of every Lambe was put into a bason, and sprinkled with a bunch of Hysope upon the doore-posts of every mans house among the Jewes. Now this rite did not continue alway, but was peculiar and proper to this

C first Passeover kept in Ægypt at the institution thereof, being then practised (but not after) in regard of that speciall deliverance then at hand, whereof it was an assurance: for it signified unto them, that the Angell of the Lord, comming to destroy the first borne of Ægypt, and seeing that bloud so sprinkled, should passe over their houses, and touch none of their first borne, of man nor beast. This end of the sprinkling of this bloud, is here likewise set downe in these words; *Lest hee that destroyed the first borne, should touch them. Hee*: that is, the Angell of the Lord, who was sent to destroy the first borne throughout all Ægypt both of man and beast, save onely of those who had their doore-posts sprinkled with bloud. And thus much for the meaning of the words.

D First, observe what the holy Ghost saith of this fact of *Moses*, in ordaining the Passeover: namely, that *he did it by faith*. Hence we learne, that the Sacraments of the new Testament must be celebrated in faith: for herein we are to seeke to be acceptable to God as *Moses* was. The Lords Supper in the new Testament succeedeth the Passeover in the old: for, that was a signe to the Jewes, that Jesus Christ the immaculate Lambe of God, should afterward be sacrificed for their sinnes; and this is to us a signe of Christ already sacrificed. Now looke as that was ordained and received under the Law, so must this be administred and received under the Gospell. But in the old Testament *Moses* cele-

Moses faith.

celebrates the Passeover through faith, and enjoynes the Israelites so to doe; therefore accordingly must wee by faith celebrate and receive the Lords Supper under the Gospell. *Cains* sacrifice was fruitlesse to him, and odious to God, because hee offered not *in faith*; and no lesse were all other faithlesse sacrifices: even so every Sacrament and spirituall sacrifice received or offered in time of the Gospell, is unprofitable to man, and unacceptable unto God, if it bee not received in faith. In every Sacrament we receive something from God, as in every sacrifice wee give something to God. In the Lords Supper, as the Minister gives the bread and wine into the hand of the receiver, so the Lord God gives his sonne unto their hearts. Now if faith bee wanting, Christ crucified is not received: for, faith is the hand of the soule, without which, there is no receiving of Christ and his benefits; but contrariwise, an heavy and fearefull sinne, heaping up Gods wrath against us. Hereby we learne, how sundry sorts of people sinne most grievously against God: for many come to receive the Lords Supper, who are altogether ignorant in the nature and use thereof, not knowing what the Sacrament meaneth; and yet because it is a custome in the Church, they will receive at least once a yeare, though they know nothing therein as they ought. Now such persons must know they ought to *come in faith*; which they cannot doe because they want knowledge: and therefore in receiving it so, they

C commit a grievous sinne, and so indanger their owne soules, because they receive it unworthily. And this is not the fault of young ones only; but of many, whose yeares might shame them for their ignorance, if they were not past all feeling of spirituall wants. A second sort there are who receive the Lords Supper, and say they will doe so, because they have faith. But these are like the former: for their faith is nothing but *honest dealing among men*; thinking that if they bring that to the Lords Supper, though they have no more, yet all is well. The greatest sort are of this minde, taking *fidelity* for true faith: and it is a plaine point of Popery, so common, as almost in every place men doe embrace it. But these deceive themselves; for another kinde

D of faith is required of those that receive the Lords Supper worthily; namely, such a *faith* whereby wee doe not onely beleeve the remission of sinnes in Christs bloud; but also are assured, that the bread and wine received worthily, are signes and seales of the same blessing exhibited unto us by Christ. He that comes onely in a good meaning, deceives himselfe, and receives to his condemnation. And yet alas, many even of the ancient sort, have no other faith, but their good meaning.

A third sort there are, who yet goe further; and knowing the vanity of this opinion, that a mans fidelity in his dealing with men should be his faith to commend him unto God; they hold and know, that true faith is to beleeve

A their owne salvation in the bloud of Christ: and these are to be commended in respect of the former. But herein they faile; that comming to receive, they bring not with them a lively faith: for it is not onely required in a communicant, that he professe the faith of Christ aright; but a worthy receiver must looke to his owne heart, that his faith therein be a living faith, such as worketh by love, and shewes it selfe by obedience. Now herein, many that have good knowledge doe grievously offend, That howsoever they make a shew of faith, in an orderly and religious carriage of themselves on the Communion day: yet when that time is a little past, they returne to their former sinnes againe, never else having any care (nay, not so much

B as making any shew) of laying away their sins, save onely at the receiving of the Lords Supper. And thus doe too many of those who make a faire profession. These men bring faith in profession, but yet their faith is dead; for, if it were a lively faith, it would purifie their hearts, and cause a change in them from evill to good, and from good to better, every day more and more. But blessed bee God, by whose mercy it comes to passe, that there are some in his Church, who come with such a faith, and thereby communicate acceptably to God, and fruitfully to themselves. Yet wee must confesse they are but few in comparison. But as for all the other three sorts of people, they sinne grievously, because they bring not the hand of a

C lively faith, to receive those things which their God offereth unto them. Wee therefore in this example are admonished to celebrate and receive the Lords Supper in such sort, as *Moses* did: namely, in faith: and that not in an idle or dead, but in a lively faith: which may both before and after the receiving of this Sacrament, bring forth good fruits to the reforming of our lives, in continuall obedience of Gods glory, and our owne comfort and salvation in Christ.

2. Observe further: *Moses ordained and made the Passeover.* Wee may not thinke, that *Moses* killed all the Lambes that were to bee slaine at this Passeover: but in his owne family he killed his owne lambe, and injoyned the people from God, to doe the like in theirs. The like phrase is often used in the Scripture: Josiah 5. 3. *Iosuah* is said to *circumcise the sonnes of Israel*: which was almost a thing impossible for one man to doe: But the meaning thereof is this: that *Iosua* injoyned and procured that all the people should bee circumcised, and saw it done. And so wee must understand this place.

Now in this, that *Moses* did in this manner celebrate this Passeover, wee are taught this lesson; that *Governours* and *superiours* in their place, must procure, that those which bee under their government, doe keepe the commandements of God; and especially those, which concerne Gods worship. It is the commande-

ment of the Lord by *Moses*, that the *King should have the Law written: that he may learne to feare his God, and keepe all the words of this Law written, to doe them.* Now, how shall the King doe all the words of the Law? seeing there be many commandements that doe not concerne him, nor his place, but his subjects, and other particular men of their callings. Surely thus: He must doe those in his owne person, that concerne him in his place, and then see that his subjects and servants doe likewise such duties both towards God and man, as concerne them in their places. This is a speciall point concerning all Magistrates and Superiours whatsoever: and therefore *Paul* saith, Rom. 13. 4. *The Magistrate beareth not the sword for nought, but for the wealth of Gods people*: that is, for their good, not in body onely, but principally for the good of their *soules*. And therefore every Governour, either of towne or kingdome, and every Master of a family, within the compasse of his calling, is to see that those which are under him keepe Gods commandements: especially, those that concerne Gods worship. When a Magistrate shall doe this, then the praise and honour of the whole is given to him; as here the killing of the Passeover is ascribed to *Moses*, because hee saw that the people did it. So on the contrary, if the Magistrate bee negligent in his duty, hee becomes the greatest sinner of all: for then the sinnes that are committed through his default, are ascribed to him. *Nehemiah* reproving the *Rulers, tells them that they brake the Lords Sabbaths*, Nehem. 13. 15. when as not onely they, but the people also broke them: yet there hee chargeth the sinne of the people upon them, because it came through their negligence. As if any sinne bee committed in a familie, through the defect of the Governour of the familie; it is not onely the sinne of the particular partie, but the Governours sinne. And so, when any man sinnes in breaking the Sabbath, it is not onely the sinne of that particular man, but of the Governours to whom he is subject. And therefore Governours must see that Gods commandements be kept of those that be under their government. But here some may object (as indeed some abuse the place to this end) that it seemes no man may be barred from the Lords Supper: for the like reason is in the Lords Supper, that was in the Passeover: but *Moses* kept the Passeover himselfe, and commanded all the people of Israel so to doe: therefore no man is to be put from Gods table. *Anſ.* It is true indeed, that in Ægypt at the celebration of the first Passeover, *Moses* kept it himselfe, and commanded every Master of a family among the Israelites to doe the same: and the reason hereof was, because at the first institution the Passeover was both a signe and a meanes of a temporall deliverance, besides the spirituall: and therefore there was great reason then, why all the Israelites should eat the Passeover,

Moſes saith.

A and none be put backe, because all of them were to escape the temporall punishment, which God was to inflict upon the Ægyptians. But afterward the Lord made a Law, that if any were but *legally uncleane*, hee might not eat the Passeover, but must stay till the next moneth, and then come, and onely the cleane must eat thereof: so that the Lord himselfe did inhibit some from that Sacrament: whereby it is plaine, that the celebration of the Passeover is so farre from giving warrant to this confusion, and careleſſe admitting of all to the communion, that rather it proveth that there must be a distinction made, and a separation of the unworthy from the Lords Table. Those which are fitly prepared are to be received, but notorious offenders, who B are morally and spiritually uncleane, are to bee put backe, till by repentance they have testified their worthinesse.

3. Let us consider the signification of the *Passe-over*. For the *Paschall Lambe* was a signe of Christ the true Lambe of God, shadowing out diverse things worthy our observation: as first the Lambe, for the Passeover was to be a Lambe of a yeare old, without spot or blemish which signified unto us, that *Christ* was *that immaculate Lambe of God* and without spot, as *Peter* calleth him, 1 Pet. 1. 19. Secondly, the *Paschall Lambe* when he was killed and eaten, had no bone of it broken: so was it commanded, Exod. 12. 46. and Numb. 6. 12. signifying, that Christ when hee was crucified, C should not have a bone of him broken, as Saint *Iohn* applieth the former Texts, Joh. 19. 36. Thirdly, the *Paschall Lamb* must be eaten with sowre herbs, Exod. 12. 8. signifying that no man can feele any sweetnesse in the bloud of Christ, till hee have his heart full of bitternesse for his sinnes; and with *Hanna* be sore *vexed and troubled in minde so as he can powre out his soule before the Lord*, 1 Sam. 1. 15. The want of this is the cause why so many doe heare Gods word, and receive the Sacraments, and yet reape no benefit by them. Fourthly, before the *Paschall Lambe* was eaten, all leaven must bee removed out of their houses. This had a notable signification: which we need not to ghesse at, seeing the holy Ghost hath set it D downe; namely, that we must remove all *old leaven of corrupt doctrine* (Matth. 16. 12.) out of our hearts: and the *leaven of sinne and wickednesse*, out of our lives, if we professe communion with Christ. This is a point worth our marking: for unlesse we doe so, wee shall have no benefit by the sacrifice of Christ: for if we will live in this old leaven, we must never looke to receive Christ into our hearts. Lastly, every person received the Passeover in *haſt, with shooes on their feet, with staues in their hands, and their clothes girt up*, Exod. 12. 11. yet this wee must understand onely of the first Passeover in Ægypt: for Christ did eat it *sitting*. Now this ceremony used in the first Passeover, signified thus much; that if we looke to have benefit by Christ,

1 Cor. 5.

Luke. 22. 14.

Chriſt saith.

Christ, we must be of this minde to be alwaies A ready to leave this world, and bee prepared to goe when and whither God shall call us. Wee must not have our hearts glued to earthly things, but alwaies ready to receive Gods command, and to goe at his call. These be the significations of the Passeover: which we must remember to make good use of in the course of our lives. And thus much of the first branch of this act of *Moses* faith, in *ordaining the Passeover*.

The second branch of this worke is this; *And the effusion of bloud*: that is, the sprinkling of the bloud of the Lambe upon the posts of their houses, and upon the doore cheeks; which was a token to the Israelites, that the destroying Angell should not strike the first B borne of the Israelites either man or beast. In mans reason this may seeme to bee a weake and simple meanes; yet God ordaines it to preserve all the first borne among the Israelites. And thus the Lord useth to deale, that his people, through the weaknesse of the meanes, might bee brought to acknowledge God to be their protector and defender. When the Israelites were stung with the serpents, a man would have thought it had beene the best way for their curing, to have given them cunning Surgeons; but the Lord ordaines onely a dead Serpent of brasse which they must looke up unto, and bee cured. A weake meanes it was, and yet the Lord useth it; because he would have them to give all the glory unto him, and not to ascribe the same either to themselves or to the meanes.

Further, this *sprinkling of the bloud* upon the doore cheeks, and the posts of their houses, had a notable signification: namely, of the *sprinkling of the bloud of Christ* upon the doores of our hearts: to which *Peter* alludeth, 1 Pet. 1. 2. *Through the obedience and sprinkling of the bloud of Iesus Christ*. And *David*, when he saith, *Sprinkle me with Hyssope, and I shall be cleane*: *David* knew well that the bloud of beasts could not take away sinne, and therefore no doubt by his saving faith, hee had an eye to the bloud of the *Messias* under legall termes. Whence we are taught this lesson: that as the Israelites with their bodily hands did sprinkle the bloud of the *Paschall Lamb* upon their doore cheeks, and the posts of their houses: so by the hand of *faith*, every one of us must sprinkle *the bloud of Christ* upon our owne hearts: which wee shall then doe when wee doe not onely in generall beleeve that Christ is a Saviour and Redeemer, but particularly that he is a Redeemer unto us; and that the merits of his death, and the benefit of his bloud are ours.

Obiect. But some will say, If this be so, then all is well, for I doe beleeve this. *Anſ.* Herein very many deceive themselves, thinking that they have faith, when indeed they have none. For looke unto their waies, and see into their hearts by their lives; and it will easily appeare, that they have nothing in them but ignorance, security, and presumption in sinne. Now such men are deceivers of their owne soules; for after this sprinkling followeth sanctification, and rising from dead workes to newnesse of life: so that they that live in sinne, and yet say they have faith, deceive themselves. For if a mans heart bee sprinkled with the bloud of Christ through faith, it will change his life and conscience, and make him a new creature; for Christs bloud is a cleansing and purifying bloud, insomuch as where it is truly sprinkled, it certainly cleanseth: Heb. 9. 14. And thus much of this ceremony of *sprinkling*.

Now followeth the end of both these actions in these words, *Lest he that destroyed the first borne should touch them*. Let us examine the words in order; First, by the *destroyer* is meant the Angell of God, (as we may see in the Story, Exod. 12. 29.) who at midnight smote all the first borne of Ægypt both of man and beast. Where by the way we may take a view of the wonderfull power and strength of Gods Angels, and also of their admirable swiftnesse and readinesse in doing the will of God, that in one night, even at midnight, one of them could passe thorow the land of Ægypt, and kill all the first borne of man and beast, in every place of the Ægyptians. The like wee may see in the destruction of *Senacharibs* host, by one Angel in one night.

C *The first borne*: that is, both of men and beasts. So it is in the Story, Exod. 12. 29. But being so, it may not unfitly bee demanded, How this *Passe-over* could bee a Sacrament when as even the beasts of the Israelites had benefit by it; for they were spared by reason of this *sprinkling of the bloud of the Paschall Lambe*. *Anſ.* That hindreth not why it should not be a Sacrament. For we must consider this *Passe-over* two waies: First, as a meanes of temporall deliverance, and so the beasts had benefit by it. Secondly, as a signe and seale of our spirituall deliverance from hell by the sacrifice of the Lambe of God, Jesus Christ, which is the thing signified; and so it is a Sacrament for mans salvation: and thus the beasts had no benefit by it. The water that flowed from the D rocke in the wildernesse was a Sacrament, and the beasts dranke of the water, but yet they did not partake of the Lords Sacrament: for we must consider that water two waies; first, as a meanes to quench thirst, and consequently as an outward benefit to preserve the life of the creature, and so the beasts had a benefit by it: but consider it as a signe and seale of the water of life, and so their beasts had no benefit by it, but onely the beleeving people.

It followeth; *Should touch them*. Here is the very use and end of both the former actions; *That the Angell might not hurt them*, but passe by the Israelites houses. Here consider a notable point concerning Christ the true Passe-

over.

over: namely, that they which have their hearts sprinkled with his bloud, shall bee preserved from everlasting damnation; and not onely so, but hereby they shall have deliverance from all temporall judgements in this life, so farre forth as they are curses and hurtfull unto them. So wee may reade before the destruction came to the citie of the Jewes, the *Angel* of God went thorow the citie *with a writers inkhorne, to set a marke upon those that did mourne and cry for their sinnes.* And *David* saith, *the righteous man standeth upon a rocke, so as the floods of many waters shall not come neere him.* This is a point of great use: and the consideration hereof should move all persons that have been careless in religion, now to become carefull and desirous to have their hearts washed in *the bloud of Christ*: and those also which have any care, must have double care hereof; for they have freedome and security both in temporall and eternall judgements.

Object. But many of Gods deare children are taken away in common judgements. *Ans.* True: but yet they are never hurt thereby; but the judgement and affliction is sanctified unto them, because they have their hearts *sprinkled with the bloud of Christ.* And as for those whom God knoweth it good for, they are delivered in generall judgements; and preserved for his glory, and use of the Church.

But how did the *Angell* destroy the first borne in Ægypt, both of man and beasts? *Ans.* By taking from them their temporall lives, by destroying or killing their bodies. That is the sense and plaine meaning of the holy Ghost: and to this signification answereth the word in the originall. Now some doe abuse this place, and such like, for the overthrowing of the ancient censure of the Church in *excommunication*: for (say they) the practice of S. *Paul*, 1 Cor. 5. is the principall ground of excommunication: where *Paul* bids that the incestuous man *bee given to Satan for the destruction of the flesh.* Now they that deny excommunication, would have that place to be interpreted by this, because the same word is there used: and therefore (say they) *Angels* words must be understood, of destroying the incestuous mans body, and taking away his temporall life. This interpretation doth quite overthrow excommunication: for if nothing else be there understood, but onely the tormenting of the body, then excommunication is not thence proved. But the truth is, that the censure which the Apostle urgeth there, cannot be understood of the punishment of the bodie; which I prove thus. In that place Saint *Paul* opposeth the *flesh* and *the spirit*. Now usually, when he maketh this opposition, *Flesh* signifieth the *corruption* of the whole man; and the *spirit* signifieth the grace of God in the man: so that his plaine meaning is this, *Let him be delivered to Satan for the destruction of the flesh*; that is, for the destruction of his naturall corruption, and of the body of sinne.

Further, where it is said, *the first borne*: wee must understand it of the first borne among the Ægyptians, both of man and beast. And where as he saith, *should touch them*; hee meaneth the Israelites, who were not touched in this destruction.

Hence we learne two points further: First, the first borne of Ægypt are destroyed, both of man and beast. This is markable: for the Ægyptians in former times destroyed the Israelites children, and especially their first borne; for they slew all the Males, lest they should increase in their land: and now it comes to passe, that their children, even the principall of them, their first borne are slain for the Israelites sakes; and when they are preserved. Where we may observe a most righteous, and yet an usuall kinde of judgement with God. He doth often punish the wicked in their kind, with their own sinnes: This is true even in the best, so far forth as they are sinfull. The same injurie which *David* did to *Uriah*, was done unto him by his owne sonne, even by his sonne *Absalom*, 2 Sam. 10. 10, 11. and 16. 22. And this our Saviour Christ teacheth us, saying, (Matth. 7. 1.) *Judge not, that ye be not judged.* Wee finde this true likewise by experience: that they that give themselves to back-biting, railing, and slandering, by the just judgement of God, have for the most part the same done unto themselves by others; so that men are often punished in their owne sinnes. For God hath his storehouse full of judgements, and hee can punish men what way he will. But he oft observeth this order, to punish men by their owne sinnes, and to catch the wicked in their owne devices.

This must be a motive to make us to looke unto our selves, and to have care against all sinnes of the second Table: for looke wherein thou takest thy pleasure to Gods dishonour, therein thou shalt feele and see Gods judgements upon thee, to thy correction and confusion, Psal. 109. 17. *As he loved cursing, so shall it come unto him: and as he loved not blessing, so shall it be farre from him.* This *Adonibezek* felt and confessed when his thumbs were cut off, Judg. 1. 6, 7. *As I have done, so God hath rewarded me.*

Lastly, in that *the destroyer killeth the first borne of Ægypt*, marke a strange kinde of Gods judgements. King *Pharaoh* and his people sin, because they will not let the Israelites goe; but the punishment of their sinne is laid upon their children and cattell. The like we reade of 2 Sam. 14. 14. when *David* had committed those grievous sinnes of adultery and murther, a part of his punishment was the death *of his child.* When he numbred the people, the plague light on them, 2 Sam. 24. Now wee must not too curiously prie into the reason of Gods judgements: for he is not bound to give account of his actions, and yet in reason we may see the equitie thereof. For wee must consider of kingdomes and societies, and of townes and families,

families, as of bodies; every society is a body, and the particular persons therein are members of that body. Now looke, as it is in the naturall bodie, so it is in the body civill or politike: Oftentimes in the naturall body, when the stomacke is sicke, the head aketh; the braine is wounded, and the heart aketh; the foot is hurt, and the head aketh; and the offence of the tongue may be punished with stripes upon the backe: Even so it is in civill societies, the Prince sinneth, and the people are punished; or the people sinne, and the Prince is punished. This is no injustice with God: for both Prince and people make but one body, and so Parents and children; God may justly lay upon any member the temporall punishment of sinne committed by another. And thus much of this example, and of the faith of *Moses* alone.

The Israelites Faith.

VERSE 29.

By faith they passed thorow the red Sea, as by dry land: which when the Ægyptians had assayed to doe, they were drowned.

Hitherto wee have heard the faith of *Moses* alone highly commended in two examples. Now followeth a commendation of his faith with others; so that here is a new example of faith; to wit, of the Israelites together with *Moses*. For *Moses* is here to be considered not onely as one of them, but as a principall agent in this worke of faith. And here their faith is commended unto us by a wonderfull strange action which they did, through the power and goodnesse of God; namely, by *their passing thorow the red sea*: not by passing over it, for that might have beene by Art; but *thorow it*: which is above Nature and Art, and meerely miraculous. This fact of theirs is largely set downe, Exod. 14. And that it might appeare to bee every way wonderfull, as it is indeed, the Author of this Epistle commends it by two circumstances: which notably set forth unto us the strangenesse hereof: First, by their *manner*, how they passed thorow; namely, *as by dry land.* Secondly, by the time when; namely then, when the *Ægyptians following them were drowned.* Here first we will speake of the fact it selfe, and then of the circumstances.

The fact is set downe in the first words; *By faith they passed thorow the red Sea.* The words are plaine of themselves, and offer unto us sundry points worthy our observation: And first, it may be asked who they were that here passed thorow by faith? The answer is, the Israelites. But some will say, we reade in the History that when the people came to the red Sea they were wonderfully afraid, and murmured against *Moses*, saying, *That it had beene better for them to have lived in the bondage of Ægypt, than to come into the Desart and there die.* Now how can they murmure impatiently and fearefully, and yet *passe thorow by faith? Ans.* At the first indeed they murmured, when they saw the danger they were in, having the huge army of *Pharaoh* following them, and the red Sea before them, and hils and mountaines on each side. But howsoever they murmured at the first, yet when *Moses* spake words of comfort unto them in the name of the Lord, bidding them *not to be afraid, &c.* and when hee held up his rod and entred into the red Sea before them, then they followed him by *faith*: and hereupon the holy Ghost gives unto them the title of true beleevers. Exod. 14. 13, 17.

Here we may learne, that true faith in Gods children is mingled with unbeleefe. The Israelites faith was true faith, but yet it was very imperfect and weake: for if it had beene perfect and found faith, they would never have murmured, nor have beene impatient and fearefull. But looke as it is in nature, so it is in grace. In nature we cannot passe from one contrary to another, but by the mixture of the contraries: as in light and darkenesse, the one doth not follow the other immediatly; but first, there is a mixture of them both in the dawning of the day, and closing of the night: and so it is in other contraries, even in those which concerne the soule; unbeleefe is a sinne, faith is a vertue and grace contrary to it. Now unbeleefe cannot be expelled by faith, before there be a mixture of them both, and so when faith prevaileth, unbeleefe decaieth: neither can faith bee ever perfect, because it is ever mingled more or lesse with unbeleefe.

This plainly overthrowes the opinion of the Church of Rome, who say, that after a man is regenerate and beleeves, there is nothing in him that God can hate. For they imagine that he is soundly sanctified, that there is nothing in him which may properly bee called a sinne: but here wee see their doctrine is false, seeing faith and unbeleefe are alwaies mingled together.

Secondly, as it falls out with faith, so it is with the rest of Gods graces: looke as faith is not perfect, but mixed with unbeleefe; so are all

all other graces of God whatsoever. The feare of God is not perfect in a man, nor the love of God: for the feare of God is mingled with the feare of men: and the feare of God for his mercy, is mingled with the feare of God for his judgements. And hereby many are deceived; for when they feare God for his punishments, they thinke themselves to bee most miserable and void of grace, but they deceive themselves. For there is no man upon the earth that feareth God onely for his mercies, and doth not feare God also for his punishments in part: for Gods graces in this life are ever mingled with their contraries. And therefore to imagine that a man may feare God for his mercies onely, and not for judgements also, is to conceive of such a man as none is, nor can be in this life; for the best feare that is in any man living, is a mixt feare.

Further, when *Moses* had spoken words of comfort unto them, the unbeleeving and feare-full Israelites, doe shure up their hearts to-beleeve. So we accordingly must labour and strive against that in-bred unbeleefe which is in us: for every man hath innumerable sinnes in him that resist faith; and if they be not checked and suppressed, they will master his faith; but hee that would have faith to continue and last, must strive against naturall unbeleefe, as the Israelites doe in this place; and as the man in the Gospell, Mark. 9. 24. when hee saith to Christ, *Lord, I beleeve, helpe my unbeleefe*, knowing that his unbeleefe did suppresse his faith. And so did the Disciples of our Saviour Christ, when they prayed, *Lord increase our faith*, Luk. 17. 5. And *David* being oppressed with deadnesse of heart, stirres up his faith, saying, *Why art thou cast downe, my soule, &c? wait on God*, Psal. 42. 11. For he that hath faith, is troubled with unbeleefe; and the more it troubles him, the lesse he beleeveth, unlesse he strive against it manfully.

2 *Quest.* But how many of the Israelites beleeved and went over by faith? *Ans.* Not all: for *Paul* saith, *With many of them God was not well pleased, for they were overthrowne in the wildernesse*: 1 Cor. 10. 5. Which shewes, that all that passed over had not true faith; for some beleeved: and by the force of their faith, all went over safely.

Hence we note this (which hath beene often taught us) that an ungodly man receiveth many temporall benefits by the societie of Gods people which *beleeve*: as here the *unbeleeving Israelites* had this benefit, to goe *thorow the red Sea* safely, by reason of those that *beleeved*. And in the former example, the brute beasts were freed from killing by the Angell, because they belonged to the host of the Lords people. Now shall a brute beast have benefit by being with Gods people, and shall not a man much more? Yes undoubtedly: for so we may reade, that for *Pauls* sake all the Mariners and Souldiers that were in the Ship, were saved from drowning, Acts 27. 24. This point must perswade every one of us to make choice of the godly for our societie and company, with whom wee live and converse, for by them wee doe reape many benefits, and freedome also from many heavy judgements.

The third point is this: *When did the Israelites beleeve?* This circumstance is worth the marking: They *beleeved when they passed thorow the red Sea*: for they *beleeved* not onely in generall, that God was their God, as hee had promised to their fathers; but they *beleeved* that God would be with them. And give them life in the middle of the red Sea. A notable point. They *beleeved* (as it were) in the middle of their graves, (for so might the red Sea be well called) that God would give them life everlasting, and preserve them safely thorow the Sea, and from their enemies.

In their example we are taught the same dutie, to doe as they here did. The childe of God in this life hath innumerable causes of desperation: and sometimes his owne conscience will take part with Satan, in charging the soule to bee in state of damnation. In this heavy case what must be done? Surely at this time, when a man is a cast-away in himselfe, he must even then *beleeve*: being in hell (as it were) hee must *beleeve* that God will bring him to Heaven. It is nothing for a man to beleeve in prosperity and peace: but in time of desperation to beleeve, that is a most worthy faith: and indeed, then is the right time for a man to shew his faith, when there is in himselfe no cause of *beleeving*. *Object.* But when a man is in this case, he cannot *beleeve*. *Ans.* Indeed to *beleeve* then is a wonderfull hard thing, and a miracle of miracles. But yet this is the property of true faith so to doe; and if there bee but one dram of true faith in the heart that despaires, howsoever it may for a time lie hid as dead; yet at length it will make him to hope, and wait for mercie and life at the hands of Almightie God. And therefore, if it shall please God at any time to lay a torment upon our consciences, so as we shall thrive with the wrath of God, thinking that he hath cast us away; yet for all that, then we must beleeve Gods promises, and set before us his mercies, and therewith refresh us. And if this faith were not, the childe of God many times were in a most miserable case: the Lord therefore hath most mercifully provided to helpe him by the grace of faith. When a man is past all hope of life, he must then beleeve and hope for life, as the Israelites did in the red Sea for preservation. And undoubtedly this is a most comfortable signe of grace, if a man in the horrour of conscience can shew forth the least sparke of true faith.

Fourthly, note the effect and issue of this faith, *They passed thorow the red Sea*. We lay usually that water and fire bee unmercifull creatures: and

and therefore the naturall man feares them both: but the *Israelites faith* makes them not to feare the water; but it makes them bold, even to passe thorow *the Sea*. The like we may see for fire in the three children, Dan. 3. 16, 23. who were not afraid of the hot burning Oven, but were as bold in it as out of it. Ravenous and wilde beasts are terrible unto men, but faith makes a man not to feare them: and therefore *Daniel* feares not the Lions, though hee were throwne into their den to bee devoured, Dan. 6. 22. Great is the fruit and force of faith: it takes from a man the feare of those creatures which by nature are most terrible. And here wee see a cause why the holy Martyrs of God died most cheerefully. A man would thinke it strange, that one should goe into the fire rejoycing, as many of them did: but the reason is, Because they had faith in their hearts, which taketh away the feare of the most fearefull creatures.

But if it be so (may some say) that the Israelites by *faith went thorow the red Sea*, not fearing the water; why may not wee that beleeve now doe the same? for we have the same faith that they had. *Ans.* We have indeed the same faith, and yet we cannot passe thorow waters as they did. For their faith rested on two promises: first, on this made to *Abraham, I will be thy God, and the God of thy seed*: secondly, on a particular promise made to *Moses*. For when hee commanded him to goe thorow the red Sea, withall he made a promise to keepe and preserve them: and this they beleeved, and so went thorow. Now howsoever wee have justifying faith, having the same generall promise; yet wee have not the like particular promise, That if we passe thorow the red Sea, God will be with us and save us. And therefore, if any man shall adventure to doe so, let him looke for nothing but death; for it is not an action of *faith*, but of *presumption*. And therefore *Peter* sunke when he would needs walke unto Christ upon the Sea, having no such hold upon Gods speciall promise as here they had; and the Ægyptians following presumptuously were all drowned. Wherefore let us here be warned, not to attempt to doe extraordinary workes without Gods speciall warrant: for a particular faith requires a particular promise besides the generall promise of God in Christ.

Further, let us here observe a wonderfull worke of Gods mercy and power. When these servants of God were brought into extremitie of danger, so as they were in a desperate case for their temporall life; yet then the Lord finds a way of deliverance. And indeed, if a man consider aright of it, hee must needs acknowledge that these Israelites were in a pitifull case; for they had the red sea before them, and mountaines on each side, and themselves hindered from flight by their bag and baggage, and with their children, and the huge host of *Pharaoh* behinde them; so as to mans reason there was nothing but present death to bee looked for; yet the Lord in mercy to save them, makes a way where there was no way, and openeth them a gap to life, when naturall reason could lay before them nothing but violent death. Which shewes the wonderfull mercy of God to his owne people and servants. And the like thing we may reade of *David*, when he abode in the wildernesse of *Maon*: for there *Saul followed him, and he and his men compassed David and his men round about*, 1 Sam. 23. 26, 27. Now what hope of deliverance was there for *David? Ans.* Surely this onely: *David* was the servant of God, and the Lord preserved him, that he might rule his people after *Sauls* death; and therefore he escapeth, though wonderfully: for a *messenger comes to Saul, and bids him haste, for the Philistims invaded the land: and so Saul returned from pursuing David, and went against the Philistims*.

Hence we learne this generall rule; that in the extremitie of all danger, God hath meanes to preserve and save his owne children and people. Which must teach us to commend our case to God, and to rest on him in all dangers: for when our case is desperate in our sight, then are wee fittest for Gods helpe. Let us therefore in such cases learne to practise our faith; and then especially to cast our selves upon God. This *Iehoshaphat* did most notably: for being assaulted with the huge armies of the Moabites, Ammonites, &c. he prayed unto the Lord most fervently, saying, 2 Chron. 20. 12. *Lord, there is no strength in us, wee know not what to doe, but our eyes are towards thee*: and thus doing, was preserved: for God will in no extremitie whatsoever forsake them that trust in him.

The red sea.] In many places of the old Testament, it is called *the sea of rushes*, Psalme 106. 7, 9. or the *sea of sedges*, Jer. 49. 21. It is a corner of the Arabian sea, that parteth Ægypt and Arabia. Those which have seene it in travell, say, it hath no other colour than all other seas have; Why then is it called *the red sea? Ans.* To omit many supposed causes hereof, there be two especially, for which it is so called. First, because of the red sand: for both the bottome of the sea, and the shore, are full of redder sand than ordinarily is elsewhere. Secondly, Some thinke it is called the red sea, by reason of the sedges and bull-rushes which grow much at the sea side, and bee of a red colour: which by reflection, may make the same colour appeare on the water. But this need not to trouble any man: for the holy Ghost useth the same name which commonly the men of that country gave it. And thus much of their fact, that *they by faith passed thorow the red sea*. Now we come to the two circumstances, whereby it is commended.

The first circumstance is the *manner* of their going thorow the red sea: *they went thorow as on dry land*. This must not be conceived to be,

be by helpe of Bridge or Ship, nor by meanes which men vse, as swimming, sailing, or wading; but their passage was miraculous: for the waters stood like walls on both sides of them. And the channell of the Sea was as a *pavement or dry land*, Exod. 14. 22. which notably setteth forth the strangenesse of this fact, shewing that it was a wonderfull worke of God. And this also confuteth certaine enemies of the Scripture, who have cavilled at all the miracles which are recorded therein: accounting of *Moses* but as a Magician and Sorcerer, and of the miracles which he did, as of illusions: and for this miracle they make no account of it; for say they, *Moses* being a great Scholler, and a wise man, knew the time of the rise and fall of the waters, and knew the foords and shallow places: therefore he tooke his time, and found a place so shallow, that when the tide was past, the sands were bare and dry, (as the Marshes in England are) and then hee led the host of Israel thorow. But *Pharaoh* and his host following them were drowned; because they went thorow at the flowing of the Sea. *Answ.* Whereas they say that this their passage was no miracle, here wee see it is overthrowne by this circumstance of the manner of their passing over: for the bottome of the Sea was a pavement, and as ground on which no waters fall. Now in most places of the Sea, where the waters ebbe and flow, the ground is never fully *dry*, but watery and full of moist places.

Exod. 14. 22.

Againe, the waters passed not away as at an ebbe: but *stood as walls on each side of the host of Israel, both on the right hand and on the left*: both which shew plainly, there was no vantage taken by the ebbing and flowing of the water, (as ungodly Atheists doe cavill, deriding Gods workes to their owne destruction) but a mighty and miraculous worke of God, first making the waters stand like two walls, and then making the earth under it firme and dry, contrary to nature in them both.

The second circumstance is concerning the *time* when he passed thorow; even then when the *Ægyptians assaying to doe the same were drowned*. Marke the words, for the thing is strange: The Ægyptians come armed after the Israelites with a huge great army. Now the Israelites they take into the Sea, and the Ægyptians seeing them, stand not still upon the banke, but adventure after them, not by Ship, but the same way that the Israelites tooke before them; but yet without any warrant or commandement from God: so great was their malice against them; and yet a man would have thought they durst never have adventured into the Sea after them, especially as they did.

Here by this fact of *Pharaoh* and his men, we learne, that when God forsakes a man, and leaves him to himselfe, he doth nothing else but run headlong to his owne destruction. *God* (as *Moses* saith) *raised up Pharaoh to shew his power upon him*: and now it pleaseth God to leave him to himselfe, and hee pursueth the Israelites to his owne destruction. And this is the course and state of all those that are forsaken of God. The consideration whereof must teach us a speciall clause to be vsed of us in our prayers: wee must ever remember to pray for this, That God would never wholly forsake us nor cast us off. This condition is more fearefull than the state and condition of any creature in the world besides: for when God forsakes a man, all that he doth, is hastening himselfe to his owne destruction. *David* knew this well, and therefore he prayes, *Oh knit my heart unto thee, that I may feare thy name*, Psal. 86. 11. And againe, hee prayeth that the Lord would not *forsake him over-long*, 119. 8. as if he should say, If it bee thy pleasure to try mee by leaving me to my selfe: yet *O Lord, let it be but for a while, forsake me not over-long*. This is the scope of the sixth Petition, *Leade us not into temptation*: where we are taught to pray, that God would not forsake us or leave us to our selves, or to the power of Satan; but that he would be with us, and shew his power in our weaknesse continually. And this may enforce us unto this Petition: for the consideration, That men forsaken of God, doe nothing but worke their owne destruction, is many times a cause of great trouble of minde. For some desiring to see such as hang or drowne themselves, by beholding of them get this conceit in their heads, that God will likewise forsake them as he hath done these whom they behold; and so shall they make away themselves: whence followeth great trouble and anguish of soule for a long time. Now how must a man or woman in this case helpe themselves? *Ans.* The best way is by prayer to crave at Gods hands; that he would ever bee with them, and never wholly forsake them. And further, this must bee remembred withall, that God will never forsake any of his servants before they first forsake him: and therefore they that can say truly and unfeinedly that they desire to serve God, and to be his servants, and seeke his blessing by prayer, they may stand fast on this ground, That God will never forsake them till they first forsake him. And therefore *Azariah* the Prophet saith notably to King *Asa*, 2 Chron. 15. 2. *The Lord will bee with you while you be with him; and if yee seeke him, he will be found of you: but if ye forsake him, he will forsake you*. And *Iames* saith, *Draw neere to God, and he will draw neere to you*, Iam. 4. 8. It was never heard that God did ever forsake any that did seeke him. And if the causes were knowne why men make away themselves, it would prove (generally) to bee thus, because they first by some fearefull sinnes have forsaken God; and then hee in his justice forsakes them. And therefore they that are troubled with this temptation, must pray earnestly that they may sticke fast unto God by faith and holinesse: and so will hee never forsake them.

Second-

Secondly, in this circumstance, that the Ægyptians following *the Israelites were drowned*, we have a notable patterne of the state and condition of all persecutors of Gods Church. *In Pharaoh and his host* we may see their end, which is usually destruction: that is their reward for persecuting Gods Church. *Caine* slayes *Abel* that notable servant of God; but his reward was this, hee was *cast forth of Gods Church*, Gen. 4. 11, 12. and stricken in Gods just judgement, with finall desperation. *Saul* persecuted *David*: but his end was to kill himselfe with his *owne sword*, 1 Sam. 30. 4. And *Iesebel*, she *persecutes* the Prophets and children of God; but her end was this, *the dogges did eat her flesh*. The whole flocke of the *Herods* were great enemies to Christ, but their name was soone rooted out: and *Herod* called *Agrippa*, that slew *Iames*, and persecuted *Peter*, was eaten up of wormes. Many great Emperours in the Primitive Church were persecutors; but they died desperately. And *Iulian*, for one, once a Christian, died blaspheming Christ; and casting his blood up towards heaven, cryed, *Thou hast overcome, O Galilean, thou hast overcome*. And to come neere these times; what reward from God the persecutors of the Church have had, we may reade in the booke of Acts and monuments, which was penned for that purpose. And to come to these our dayes, the whole band of those that call themselves Leaguers, in *France, Italie, Spaine, &c.* like the *Tabernacles of Edom and the Ismaelites, Moab and the Agarims, &c.* Psal. 83. 5, 6. they vow the destruction and perfecution of Gods Church: but yet Gods Church stands; and he so contrives the matter, that they draw swords against themselves, and slay and poyson one another. Herein doth God graciously make good his promise to his Church, that *the weapons made against her shall not prosper*. And Zachariah 12. 2. there is a prophecie of the Church in the new Testament: the Lord saith, *He will make Ierusalem* (that is, his Church) *an heavie stone: for all people that lift it up shall be torne, though all the people of the earth be gathered against it*: where the Prophet setteth downe notably, what shall be the condition of those that persecute Gods Church: the more they persecute her, the more they shall have Gods hand against them to confound them. Daniel 2. 34. There is mention made of *a stone hewne out of a rocke without hands, which smote the image upon the feet, which were of iron and clay, and brake them to peeces*. By that stone is meant the kingdome of Christ, which shall dash in peeces the kingdomes of the earth, which set themselves against Christ, and his kingdome. For Christ must reigne till he have put all his enemies under his feet: so that destruction is the end of the enemies of Gods Church. For *the hand of the Lord shall bee knowne among his servants, and his indignation against his enemies*, Isay 66. 14. And thus much of the second circumstance.

2 Kings 9. 35, 36.

Acts 12. 23.

Isay 54. 17.

Now in this whole fact of the Israelites passing through the red Sea, towards the land of Canaan, there is a notable thing signified; namely, *Baptisme*. So *Paul* saith, *The Israelites were baptized unto Moses in the Sea*, 1 Cor. 10. 2. Yet we must remember, it was not ordinarie *Baptisme*, but extraordinarie; never administred before, and never shall be so againe, for ought we know. The minister of this Baptisme, was *Moses*; an extraordinarie minister, as the Baptisme was extraordinarie. The outward signe was the *red Sea*; or rather the water of the red Sea. The departing of the children of Israel out of Ægypt through the red Sea, signifieth the departing of the children of God out of the Kingdome of darkenesse, from the power of sinne and Satan. And the drowning of *Pharaoh* with all his host in the red Sea, signified the subduing of the power of all spirituall enemies, with the pardon and death of sinne; which stands partly in the abolishing of sinne, and partly in newnesse of life. And to this alluded the Prophet *Micah*, saying, *He will subdue our iniquities, and cast all their sinnes into the bottome of the Sea*, Mic. 7. 19. As if he should say; looke as God subdued *Pharaoh*, and all his host, in the bottome of the Sea; so will he cast, and put away the sinnes of his people.

From this we learne two points: First, that the *Baptisme of infants* hath warrant in Gods Word, howsoever some men be of a contrarie opinion: for here we see all the Israelites were baptized in the Sea; and among them no doubt were many children. If it be said, this baptisme was extraordinarie, and is no ground for ours. *Answ.* True, it was extraordinarie for the manner; but yet herein, the matter and substance, and the thing signified is ordinarie, and the end all one with ours: and therefore the baptizing of infants in the red Sea, is some warrant for the baptisme of infants in the Church now a dayes.

Secondly, here wee may learne another instruction. As the *Israelites* went through the red Sea (as through a grave) to the promised land of Canaan; so we must know, that the way to the spirituall Canaan, even the kingdome of heaven, is by dying unto sinne. This is a speciall point to be considered of every one of vs: we professe our selves to be Christians, we heare Gods word, and receive the Sacraments, which are the outward badges of Christians, and we perswade our selves of life everlasting after death: well, if we would have that to be the end of our journey, then wee must take the Lords plaine way in this life; which is to die unto all our sinnes. So it is said, *They which are Christs, have crucified the flesh with the affections and lusts thereof*: where this dutie is injoyned to every Christian; hee must crucifie the lusts and affections of the flesh, and not live in sinne. For a man cannot walke in sinne, and so runne the broad way to hell, and yet wait for the kingdome of heaven; these two will not stand

together: and therefore, if wee would walke worthy the calling of Christianitie, we must have care that all our sinnes, whether they be of heart or life, little or great, new or old, may be mortified and abolished. Many will for a time become civill, and seeme to be religious, especially when they are to receive the Lords Supper: but when that time of the Sacrament is past, then they returne to their old custome in sinning againe: whereby it appeares, that their change was but in shew, to blinde the eyes of men. And doe wee not each Sabbath professe our selves good Christians, and seeme to glorie in it, by keeping this day with such solemnitie? But alas! assoone as that day is past, many (and some even this day) run into all ryot. This is not Christianitie; this is not the way to heaven: but if ever we thinke to come to Canaan, we must kill and burie our sinnes, we must die unto them; or else we shall never come to the end of Christianitie; namely, eternall life. And thus much of this circumstance, and also of the example it selfe.

Iosuahs Faith.

VERSE 30.

By faith the walls of Jericho fell downe, after they were compassed about seven dayes.

FRom the beginning of this Chapter, to this 30. verse, we have heard two sorts of examples of faith: the first, of beleevers from the beginning of the world to the flood. The second, of such as were from the time of the flood, to the giving of the Law in Mount Sina: and of both these, we have hitherto intreated. Now here, and so forward to the end of this Chapter, is set downe a third order of examples of faith; namely, of such as lived from the time of the giving of the Law, to the time of the reigne of the Maccabees.

This 30. verse containes the first example of this ranke; namely, the example of *Iosuahs* faith, and of those that went with him into Canaan. And their faith is commended unto us by a notable fact of theirs; *the causing to fall the walls of Jericho*: the Historie whereof we may reade at large, Josh. 6. The summe of it is this; Whereas the Israelites came unto Canaan, and could not enter into the land, by reason of the strength of Jericho, by which they must needs passe, nor could win it by reason of the huge walls of Jericho; the Lord promiseth to deliver Jericho into their hands: onely the people must doe this; A they must *compasse about the walls seven dayes*, and carrie the *Ark* of the Lord with them, sounding with Rammes hornes, and shout, and so the walls should fall downe. Now the Lord having made this promise unto them; the Israelites, and specially *Iosuah*, obey his commandement, and beleeve his promise: and thus doing, *By faith the walls of Jericho fell downe, after they were compassed about seven dayes*. Indeed the power of God was the principall cause of this ruine of the walls; but yet because upon their beleeving, God shewed this power, therefore is the downe-fall of them ascribed unto their faith.

Here are many notable points to be learned. First, whereas the Text saith, *By faith the walls of Jericho fell downe*; we may observe the wonderfull power of true faith. *Iosuah* and the Israelites beleeved Gods promises, that he would over-turne the *walls of Jericho*: and as they beleeved, so it came to passe. So our Saviour Christ saith, Matth. 17. 20. *If a man had but as much faith as a grane of Mustard-seed, he shall say unto the mountaine, remove hence, and it shall remove, and nothing shall be impossible unto him*: signifying, that by the power of true faith, such things as are impossible unto mans reason, shall bee brought to passe, if God have promised them: as we see in this place, the mightie walls of Jericho fall downe by faith, which to mans reason is impossible. So, the Lord promiseth to *Abraham*, *That he should be the Father of many Nations*: yea, *that all the Nations of the earth should bee blessed in him*. This was strange; but *Abraham* beleeved it: and as hee beleeved, so it came to passe: for many Nations descended from him: and after the time of Christs ascension, when all the Nations of the World were called to the light of the Gospel, they were blessed in Christ, the promised Seed of *Abraham*: and therefore is he called *the Father of the faithfull* in all Nations. And to come unto our selves: To miserable men it may seeme a strange thing, that the power of the Devill, and the strength of the flesh, should bee overcome in us; yet let a man beleeve this promise of God; *God so loved the World, that he gave his onely begotten Sonne, that who so beleeved in him, should not perish, but have everlasting life*, John 3. 16. I say, let him beleeve this effectually, and he shall finde by faith the kingdome of sinne and Satan, in his heart and conscience, weakened everie day more and more. And therefore Saint *John* saith not without cause, *This is the victorie that over-commeth the World, even our faith*, 1 John 5. 4.

Secondly, here observe, that among the causes of the change and overthrow of Townes, Cities, and Kingdomes, this is one; namely, *faith in Gods promises*. Many men have written of the change of Kingdomes, and doe give divers reasons thereof: But most of them omit the principall, and that is *faith*; by vertue whereof many times

times Kingdomes and Townes are brought to ruine and overthrow. God promised to *Abraham* and to his seed, that he would give them the land of *Canaan* for their inheritance: now, they beleeved this promise, and here we see it comes to passe as they beleeved; *Iericho by faith is overturned*, and the rest of their Cities, and the people of Canaan dispossessed. So that we see, faith in Gods promises, is a meanes to Gods people, to overturne Cities and Kingdomes, that are enemies to Christ and to his Gospel. God hath made a promise unto his Church, that the *whore of Babylon*, Revelation 18. 2. that is, the Kingdome of Antichrist shall flourish for a while, but after it shall be destroyed; yea, such a ruine shall come unto it, that the *Kings of the earth, and all great men and Merchants shall bewaile the destruction thereof*. Now this promise being received by faith, and beleeved of Gods Church, shall undoubtedly come to passe. It is in some part verified already, (for we see, some Kingdomes and people have renounced the cursed Doctrine and tyrannie of Rome; and many Christian Princes have already shaken off the Popes yoke:) yea, and this promise shall come to passe daily more and more. Let all the Kings of that sort doe what they can, and let the people set themselves never so much against Gods Church, yet *Babylon shall downe*: for God hath promised so to his Church, and his Church beleeveth the same; and therefore by their faith it shall be brought to passe, in despite of the Devill.

Thirdly, here we learne, that when any Citie, Towne, or Kingdome, is to make warre either in defence of themselves, or in lawfull assault upon their enemies; a speciall meanes for good successe herein, is true faith. Christian policie is a commendable thing in this case: but if policie be severed from faith, it is nothing. Faith in Gods promises of protection and assistance, doth farre surpasse all worldly wisdome. And therefore good King *Iehosaphat*, when he was to fight against the huge Armies of the Moabites, and Ammonites, gives this counsell to his people, 2 Chron. 20. 20. *Put your trust in the Lord your God, and yee shall be assured: Beleeve his Prophets, and ye shall prosper*: giving a most notable instruction, and shewing that the best helpe for our defence, is faith in God, whereby we rest upon his Word and promise, that he will helpe us: yet this taketh not away the use of meanes, but it gives the blessing and efficacie unto them. *Faith* we know, is called *a shield*, among the spirituall armour of God, whereby a man awards the blowes of Satan: and though that be the principall vertue of it, yet is it also a notable shield to defend men, even against their outward visible enemies, and a most strong engine against them, to worke their overthrow. Hence *David* saith, *Hee will not be afraid for ten thousand of the people, that should beset him round about*. They therefore that would defend themselves against their enemies (yea, and overcome them in lawfull assault) must embrace and obey true religion: and with Christian policie, joyne faith in Gods promises: for by faith we make God our Captaine, and through him we shall doe valiantly, and beat downe our enemies on every side.

Lastly, here we may learne, what a vaine thing it is to trust in outward worldly meanes. *The walls of Iericho* were both strong and high, and hard it had beene to have overthrowne them by ordinary meanes: but yet we see, it proved but a vaine thing to trust unto them, as the men of *Iericho* did: for they found but little releefe and defence in them: for the Lord layes them flat to the ground; and so the people of Israel went straight forward and tooke the Citie. So likewise it is a vaine thing to trust to mans strength, or in the strength of an horse, or in the number of men, or in riches, or in gifts of wisdome and learning, or in any other outward meanes whatsoever: the reason is, because God can over-turne them with the least breath of his mouth. Iosh. 6. 20.

This must admonish us, that how soever we use ordinary meanes of our preservation and helpe, yet ever we must cast our whole care on God, and put all our confidence in him for helpe and safetie: for without him all other outward meanes are nothing but vaine helps; *For vaine is the helpe of man*. And thus much for the fact it selfe.

Further, this fact is set out unto us by two circumstances; to wit, by the *meanes* which they used, and by the *time* which they observed for this exploit. For the first, when they come to Jericho, this strong Citie, which they must needs subdue, (or else they could not this way enter and possesse the Land) they doe not goe about to over-turne the Citie by undermining, battering, or scaling the walls; but according to Gods appointment, they goe one by one in order round about the Citie walls day by day for one weekes space: and on the seventh day, they compasse it seven times; during all which time they kept great silence, save onely that seven Priests founded upon seven Trumpets of Rammes-homes before the Arke, till *Iosuah* bade them shout. Now in common reason, a man would judge this rather to be some childish sport, than a meanes to fling downe these great walls. Nay, consider it well, and it may seeme a course tending rather to overthrow themselves, than the walls of Jericho: for they marched not in battell-ray, as though they would pitch a field against the people of Jericho, or lay siege to their Citie; but they went in length one before another, so as they might compasse the Citie about. Now if the men of Jericho should have come forth, and made assault upon them, in all likelihood the Israelites had beene overthrown; so weake and feeble were the meanes. And yet the Lord for weightie causes, prescribes this course unto them: to wit, First, hereby to trie our faith

of his people, whether they will beleeve his promises or no, when they are injoyned to use weake and feeble meanes, and in mans reason foolish.

Secondly, to make manifest in the weaknesse and insufficiencie of the meanes, his owne all-sufficient power and wisdome, for the furtherance of his glory: for *through weakenesse is Gods power made perfect*, 2 Cor. 12. 9. Hence our Saviour Christ, when he was to cure the man that was borne blinde, *tempers clay of spittle, and layes it to his eyes*, John 9. 6. A meanes in common reason, rather fitto make a man blinde, than to recover his sight: and yet Christ useth it for the furtherance of Gods glory, in the manifestation of his divine power, whereby the people might know he was able in himselfe, to doe whatsoever he would.

Now looke what course the Lord here takes for the battering of *the walls of Jericho*, the like he useth in overthrowing the kingdome of the Devill, *the spirituall Jericho*; especially in the new Testament. For after Christs ascension, when hee intended to destroy the kingdome of darknesse, under which all the Nations sate, he sets apart a few fisher-men, simple persons, wanting worldly wit and policie, neither did he put a sword of flesh into their hands, but the Word of God into their mouthes: and thus sent them to dispossesse the Devill out of all the World, and to batter downe the kingdome of darknesse by their preaching. And now in these latter dayes, wherein the Antichristian kingdome of the Pope had spread it selfe thorow all places almost, God used the same weake meanes to overthrow it. For he set apart a silly Monke, and indues him with gifts to preach the truth: by which meanes, the kingdome of Antichrist received a greater wound, than if tenne Princes had set themselves against it. And strange it is to see, how God over-turneth all the stratagems devised against his Church, and how he vanquisheth the power of sinne, by the weake meanes of the Gospel preached, and by the prayers of the Church; than which, to the World nothing seemes more feeble or foolish.

The consideration hereof, is of speciall use: for it may be we shall see Kings and people of great power and number, to make revolt from the Gospel of Christ, and to fall to Antichrist, embracing Popery: hereat indeed, wee must be grieved, but yet withall, here is good cause of comfort unto us: for we must know, that Satans kingdome must be battered downe, not so much by the power of Kings, as by the breath of Gods mouth: not so much by the sword of flesh, as by the *sword of the spirit*. So it is said, that *the man of sinne*, even *Antichrist must be abolished*: not by the power of Princes; yea, let all the Princes and Potentates in the World doe their best for him, yet his kingdome must downe in Gods good time: *for God will consume him with the breath of his mouth, and abolish him by the brightnesse of his comming*, 2 Thes. 2. 8. that is, by the preaching of the Word, in the mouths of his Ministers, who are men void of all worldly power and policie.

Yet further, observe the meanes. *They walke about the walls of Jericho seven dayes together.* If men should attempt the like enterprise at this day, in all likelihood it would cost them their lives; for now there are devised such instruments of warre, I meane great Ordnance, and field-peeces, that will kill afarre off: and undoubtedly, if there had beene such instruments of warre in this Citie, the Israelites could not so safely have compassed the walls so many dayes together. Whereby it appeares more than probable, that in those dayes there were no gunnes knowne, no not amongst the heathen, which at this day are so rife amongst Christians. Whence may be gathered, that these latter dayes are perillous times; for now men heads are set to devise more hurtfull meanes against the life of man, than ever the savage heathen knew. For beside the invention of gunnes, which put downe all evidence of prowesse and valour seene in ancient warres; our age exceeds in contriving such strange kindes of poysons, as were never knowne in former times. For men have now devised poyson of that sort, that will kill a man, not presently, but a weeke, or a moneth, or a quarter of a yeare after; as appeares by the confession of those, that have given themselves to studie and practise such hurtfull devices. And it is worth the marking, that the principall inventors and practicers of such hurtfull inventions have beene of the Romish religion.

The second circumstance to be observed, is the *Time* of this exploit. It was not on any of the six dayes, but on the seventh; and that after they had that day compassed the Citie about seven times: then when the Priests blew the Trumpets, and all the people shouted as *Iosuah* bade them, the walls of Jericho fell downe; for this was the time which God had appointed for this exploit. The reason why God appointed seven dayes, and seven times compassing on the seventh day, is not revealed unto us in the word of God: and therefore we may not curiously prie into it, nor yet (as some doe) hence gather, that seven is a perfect number. But from the consideration of the very time wherein the walls fell downe, we may learne this; that if we would have God to accomplish his promises unto us, wee must wait for that time and season which he hath appointed: we must not thinke that God will accomplish them when we appoint. But we must beleeve Gods promise, and also wait his good leisure, and then will it come to passe. The Israelites compassed about Jericho one day, and the walls never stirre; yea, they doe so six dayes together, and six times more on the seventh day, and yet they stand fast: The reason is; Because Gods appointed time was not yet come. But on the seventh day, when they had compassed them about the seventh time,

time all the people gave up the shout, and then they fell downe; because that was the particular set time, wherein God would accomplish his promise.

Further, whereas they *compasse about the walls seven dayes together*; it must needs be, that they went about them on the Sabbath day, for that was one of the seven. Now here a doubt ariseth: for this was a servile worke upon the Sabbath, contrarie to Gods commandement; which injoyneth so strict a rest upon the Sabbath day, that they might not kindle a fire thereon: how then could they lawfully compasse the Citie on the Sabbath day? *Answ.* All Gods Commandements in the morall Law, must be understood with this exception; *Thou shalt doe thus and thus, unlesse I the Lord command thee otherwise*: for God is an absolute Lord, and so above the Law; and therefore may lawfully command that which the Law forbiddeth. In the second commandement he saith, *Thou shalt not make to thy selfe any graven Image, &c.* and yet *Moses* by Gods speciall appointment set up a *brasen Serpent*, which was a figure of Christ. Upon such a speciall command, *Abraham* lawfully offers to kill *Isaac*; the Israelites at their departure spoile and rob the Ægyptians: and *Iosuah* with the people, here compasse the walls of Jericho on the Sabbath day.

Rahabs Faith.

Verse 31.

By faith Rahab the harlot perished not, with them which obeyed not, when shee had received the Spies peaceably.

In this verse the holy Ghost proceeds further, in declaring the power of faith; and for this end, commends unto us the Faith of *Rahab*. The words containe the summe and abridgment of the second and sixth chapters of *Iosuah*: the meaning of them is plaine.

The points herein to be considered, are three: 1. The person beleeving; to wit, *Rahab*. 2. The reward of her faith given by *Iosuah*: *She perished not, but was preserved in the destruction of Jericho*. 3. The testimonie of her faith, so called by S. *Iames* 2. 25. and set downe in the end of this verse, *When she had received the Spies peaceably.*

For the *person*: *Rahab* was a woman of Canaan, dwelling in Jericho; as we may reade, Josiah 2. there she lived and had her abode: she was no *Israelite*, but a forrenner in regard of her birth, and a Stranger from Gods Church. How then comes it to passe, that she is commended for her faith, and here put into the Catalogue of these renowned beleevers? Why are not the rest of the Canaanites preferred to this honour as well as she? *Answ.* We must know this, that from the beginning of the World to the time of Christs ascension, the Church of God was small; sometime shut up in some few families, as from the flood, to the giving of the Law; and after limited to a small Kingdome and people in the Land of Canaan, where the Lords people dwelt. During which time, all other Nations and people of the world, besides this little companie, were no people of God, but strangers from the Covenant of promise, and (as *Paul* saith) *Without God in the world*. And how soever Gods Church was thus shut up, as it were in a corner; yet now and then it pleased God to reach out his mercifull hand to some of the heathen, calling them into his Church, and receiving them into his Covenant: and they are called in the new Testament, *Proselites*. *In Abrahams* family, his *bond-men and servants were circumcised*, and made members of the Church of God. And in *Moses* dayes, *Iethro Moses* father in law, a Priest of Midian, obtained this at Gods hands, to be joyned unto Gods Church: and so was *Ruth* the Moabite, Ruth 1. 16. and *Naaman* the Assyrian, 2 Kings 5. 17. and as some thinke *Nebuchadonozer*, Daniel 4. 3. but that is not so certaine. And so was the *Eunuch of Ethiopia*, *Candaces the Queene of Ethiopia chiefe governour*, Acts 8. 27. Now as God in mercie dealt with these, so did he in like mercie call *Rahab* the harlot above all the people of Jericho: for they trusted to their strong walls, and therefore died: but *Rahab* beleeved, that the God of Israel was the true God, and so had mercie shewed unto her. Now after the time of Christs ascension, God dealt more bountifully with the world: for he sent the light of his Gospel into all Nations: and (as the Scripture saith) *their sound went thorow all the earth, and their words to the ends of the world*, Rom. 10. 18.

Ephes. 2. 12.

Genes. 17. 27.

Exod. 18. 11, 12.

The consideration of this limited estate of the Church of God for so long a time, serves to discover unto us the errour of those, that maintaine and hold *universall calling* of all and every man to the estate of grace and salvation: but if that were so, then in former ages the Gentiles would have beleeved; whereas we see, that before the ascension of Christ, the Church of God was but a small remnant, among the people of the Jewes onely: and not one of ten thousand beleeved among the Gentiles. Now if all men had beene effectually called, then all would have received the promise of the Gospel: but

many Nations in former ages never heard of Christ: and therefore there was never in all ages a generall effectuall calling of all men.

Obiect. Paul saith, *God reconciled the world unto himselfe by Christ*, 2 Cor.5.19. and if that be so, then he called all men effectually. *Ans.* We must understand the Apostle according to his meaning: for Rom.11.15. hee expounds himselfe, and shewes what he meanes by the *world*; saying, That *the falling away of the Iewes, is the reconciling of the world*: which cannot be understood of men in all the ages, but in the last age of the world after Christs ascension, wherein God offered to all the World life everlasting by Christ.

Further, *Rahab* is here noted by a notorious vice, she is called an *Harlot*; whereby she was infamous among the men of Jericho. Certaine of the *Iewes* which are enemies to the new Testament, say, That the Author of this Epistle, and S. *Iames* doe great wrong unto *Rahab* for calling her an *harlot*; for (say they) in *Iosuah* she is called but a *Taverner* or *Hostesse*.

Ans. We must know that the word which is used in *Iosuah*, signifieth two things; a *Taverner*, and an *harlot*. Now take the word properly, as it is generally used in the old Testament, and then most commonly it is put for an harlot. And therefore in the new Testament, *Rahab* hath no wrong done her by this title. For it is the thing that *Iosuah* intended, to shew what an one she had beene: and therefore in speaking of her to the spies, he bids them goe into *That harlots house*, Iosuah 6.22. using such an Article as implies, that she had beene infamous and notorious in that kind. And yet we must not thinke that she plaid the harlot, after she had received grace to believe, but long before; *for faith purifieth the heart*; neither will it suffer any sinne to raigne therein. She is called an *harlot* therfore, in regard of her life past; for which she was infamous among the men of Jericho, before her calling to the faith.

Quest. How could she beleeve, being a harlot in former times? for it is said, That *neither fornicatours, nor adulterers, shall inherit the kingdome of heaven*, 1 Cor.6.9. *Ans.* That is true according to the Law: but the Gospel gives this exception, *unlesse they repent*. And so are all legall threatnings to be understood in the word of God.

In this circumstance of the person, and in the qualitie of her sinne, we may note the endlesse mercie of God towards sinners; for hee hath vouchsafed to call most notorious and grievous sinners to the state of salvation: as *Isay* saith, *The Lord is verie ready to forgive*, Isay 55.7. yea, *with the Lord is plentifull redemption*, Psal.130.7. This appeares, by vouchsafing mercie to *Rahab* a notable harlot: and as he dealeth with *Rahab* here, so hath he shewed like mercie to other notorious sinners. King *Manasses* had sold himselfe to *Idolatrie* and *Witchcraft, and had shed innocent blood exceeding much, and carried Iudah captive*: yet *when he humbled himself and prayed, God was intreated of him*, 2 Chron.33.13. And *Paul* saith of himselfe; *When he was a blasphemer and a persecuter, and an oppressour, he was received to mercie, though he were the head of all sinners; that Christ might first shew on him all long suffering, unto the example of them, which shall in time to come believe in him unto everlasting life*, 1 Tim.1.13,16.

The consideration of this exceeding mercie of God toward sinners, is of great use. First, it armeth a poore soule against despaire, whereinto the Devill would draw it upon the view of the multitude and greatnesse of his sinnes: for many reason thus; My sinnes are so heinous, so many, and so vile, that I dare not come to God, neither can I be perswaded of the pardon of them. But behold here the endlesse mercie of God, in forgiving sinnes to them that repent though they be like crimson and scarlet, and never so many. This must comfort the wounded soule; and encourage all touched hearts, to repent, and to flie to the Lord for mercie and pardon.

Secondly, it must move every one of us now to begin to repent, if we have not repented heretofore: and if we have begun, to doe it more earnestly; for God is most mercifull, and *with him is plentifull redemption*. Yet we must beware that wee take not occasion hereby to live in sinne, because God is mercifull: for this *is to turne the grace of God into wantonnesse*; which S. *Iude* makes a brand of the ungodly, and a signe of the reprobate, who (as the Apostle there saith) *are appointed to condemnation*: yea, that is a *defiling of the bountifulnesse of God, which should lead them to repentance*: and hereby they *heape up unto themselves wrath against the day of wrath*, Rom.2.4,5. Let us therefore remember this counsell of *Paul, Shall we sinne that grace may abound? God forbid*. We must all, but especially young men take heed of this course: for if we blesse our selves in our heart, and say we shall have peace, though we live in sinne, God will not be mercifull unto us, but his wrath shall smoake against us.

Further note, that how soever she was a sinner, and a most infamous harlot: yet when she repents, God doth honour and grace her with the title of a believer; and that among those most renowned beleevers that ever lived before *Christ*: even to bee one of that *cloud of witnesses*, in whom faith is commended to the Church for ever. Hence also it is, that S. *Matthew* reckons her in the *Genealogie of Christ*, to be one of his *predecessours*: when as *Amasiah, Achaz*, & such like, who (for ought we know) did never repent, are not once named. Herein we may see Gods wonderfull mercie in honouring sinners, if they doe repent. The consideration whereof must move us, not onely to learne the doctrine of Repentance, and to have it in our mouths, but to labour that it may be felled in our hearts;

that

Rahabs faith.

2 Kings 21.6.16.

2 Chron.33.12.

1 Tim.1.15.

Iude 4.

Rom.2.5.

Heb.11.31.

Matth.1.5.

that we may shew forth the power thereof in our lives. All of us desire honour and reputation among men. Well, if we would be honoured indeed, we must repent, and then God himselfe will honour us; neither have our sinnes made us so infamous, as by our repentance God shall make us honourable.

Further, concerning the parte: How could *Rahab* come by faith? seeing she lived out of the Church, where the word was never preached unto her.

Ans. If we reade the Story, we shall finde that she came to beleeve, *by a report* of Gods marvellous acts: for when the Lord delivered the *Israelites* out of *Aegypt* through the red sea, and drowned *Pharaoh* therein with all his host; and they were further, he delivered the Kings of the Nations into their hands: as *Og* the King of *Bashan*, with the Kings of the *Amorites* and *Amalekites*.

Iosuah 2.9.10.

Now, the report hereof came to the people of *Iericho*; whereupon they were stricken with a wonderfull great feare. And howsoever the men of *Iericho* made no other use of it, but to arme and prepare themselves to resist and beat backe the Israelites, yet this report wrought further with *Rahab*; and therefore she came to the Spies, whom she had received, and hid upon the roofe of her house, and there confessed the God of Israel to be the true God, in heaven above, and in the earth beneath.

Here wee may note, that when ordinarie meanes faile, for the beginning and increase of faith; as the Word preached, and the Sacraments, then God can worke faith extraordinarily, even by reports, and rumors. For thus *Rahab*, and many of the heathen came to beleeve. We say of the Church of Rome, that it is no true Church, and that their religion cannot save a man: Hereupon many that favour that way, reply and say: Will you therefore condemne all your forefathers, that lived and died in time of Popery? We answer, no; we dare not give such censure upon them: but rather judge charitably of them: yea, we have great hope that many of them were saved. For though they wanted preaching and reading, yet God might worke faith in them extraordinarily, and blesse even good reports and speeches unto them, with the reading of other godly bookes, besides Gods word, which some of them had. We need not then give so hard a censure of them: because God is not tied to ordinarie meanes, but can save extraordinarily, when meanes faile.

Further, concerning *Rahabs* faith, it may be demanded whether it was weake or strong? because before she had done this fact of faith, her whole abode was among the heathen. *Ans.* We must know, that there is in the childe of God a certaine seed, or beginning, or preparation to a true and lively faith; which our Saviour Christ in the Scriptures, doth honour with the title of a true and lively faith: as when a man knowes no more but this, that *Christ Iesus is the true Messias* (that is, the anointed Prophet, Priest, and King, to reconcile us to God, to instruct us in the true knowledge of the Gospel, and to frame our wills to obedience to God) and withall, resigned himselfe and his family to be instructed further therein. And though they knew nothing particularly, of the meanes whereby Christ should be a Saviour: yet for this willingnesse in embracing Christ, and readinesse to be taught the holy Ghost saith: *they did beleeve*. So in the same Chapter verse 29. the *woman of Samaria* (being convicted in her conscience, of the things that Christ told her) runnes to the towne, and saith: *Come see a man that hath told me all things that ever I did: Is not he the Christ?* Then the Text saith, *Many of the Samaritans beleeved, because of the saying of the woman*. Now what faith had these *Samaritans*? Surely, they did onely acknowledge him to be the true *Messias*, and were willing to be further instructed in his doctrine; which they testified, by going to heare him in their owne persons. So likewise, Christ gives a notable testimonie to the confession of the *Apostles faith*, (Matth.16. 17,18.) in the person of *Peter*, saying; *Thou art Peter, and upon this Rocke* (that is, upon this your faith, which thou confessest) *will I build my Church*; and yet the *Apostles* were ignorant of some maine points of the Gospel. For a little after, when Christ tels them of his going to Jerusalem, and of his passion, for the redemption of them, and all the elect, *Peter* perswades him to the contrarie, saying: *Master, spare thy selfe, these things shall not be unto thee*. Whereby it appeares, that *Peter* did not know *how* Christ should be a Saviour: neither did the Apostles particularly know Christ his *resurrection*, till he was risen againe: yea, at the verie time of his *ascension*, they knew not the nature of Christs Kingdome; and therefore they asked him, *Lord, wilt thou now restore the kingdome to Israel?* (Acts 1.6.) dreaming still of a temporall kingdome: for which Christ rebuked them. And notwithstanding all these wants, Christ saith, they had true faith; yea, such faith as the *gates of hell should never prevaile against*. This then is a most comfortable truth, That if a man (in the want of meanes of further knowledge) doe hold Christ Iesus to be the true *Messias*, and yeeld himselfe willing to learne the doctrine of the Gospel, and (withall) joyne obedience to his knowledge, the Lord is willing for a time, to accept of this as of true faith.

Now to apply this to *Rahabs* faith: Her faith was but a weake faith, or rather the seed and beginning of a lively faith afterward. For as we may reade, all that she knew was this, that the God of Israel was the onely true God, and that he would certainely deliver the Land of Canaan into the Israelites hands. This was a notable perswasion wrought by a report; and accordingly she joynes herselfe to Gods people, and resignes her selfe to obey the God of Israel: but whether she knew the particular doctrine of salvation by Christ, it is not here set downe, and it is very like, that as yet she was altogether ignorant of it. For here are all things set downe, that tend to her commendation. So that her faith was very weake, and onely the seed of a lively faith; and yet here the holy Ghost doth commend her for her faith, amongst the most renowned beleevers that ever were.

Hence we may learne many good instructions: First, that God makes much account of a little grace: if he see in a man but the seeds of grace, he doth highly esteeme thereof. When the young man came to Christ, and asked him *what he should doe to be saved*; Christ tells him *he must keepe the commandements*: the young man answers, that he *had kept them from his youth*: at which answer it is said, *Christ looked upon him, and loved him*. Thus he did for the shew of Grace, which appeared in his answer: much more then will he like of that which is true grace indeed. So, likewise Christ reasoning with the Scribe, concerning the first and great Commandement, and perceiving that he had answered discreetly, hee said unto him; *Thou art not farre from the kingdome of God*, Marke 12.34. shewing hereby how deeply hee tenders the sparkes and seeds of true grace: nay, he makes much of a very shew of grace: which if it be so, then if God have given to any of us but one sparke of true grace, how ought we to tender it, and cherish it, and to rejoyce therein with all thankfulnesse to God for it? yea, we must seeke to increase the same; for according to our grace is our acceptance and respect with God in Christ.

Secondly, whereas *Rahabs weake faith* is thus commended, here is comfort for all those that are willing to learne Gods Word, and to obey the same. Many are willing to learne: but they are so wonderfully troubled with dulnesse and want of memorie, that they cannot learne; and hereupon they grow to doubt much of their estate towards God. But these men must comfort themselves: for though they have but little knowledge, yet if they have care to increase in knowledge, and make conscience of obedience to so much as they know, God will account of them as of true beleevers: and in truth such are to be commended above those which have much knowledge, and so seeme to have much faith, and yet shew forth no obedience answerable to their knowledge; for they have a shew of godlinesse, but want the power of it.

Thirdly, this confuteth our ignorant boasters, who say they have as much knowledge as any man needs to have; for they know, that a man must *love God above all*; and that *Christ Jesus is the Saviour of the world*; and this (say they) is enough; and hereupon they take up their rest for matters of religion, and seeke to goe no further. But these men know nothing at all: for if they would adde to this which they know, though it be but little, a care to increase in knowledge, and with their knowledge joyne obedience, then it were something. But whiles they have no care neither to get more knowledge, nor to shew forth obedience to that they know, they doe hereby shew plainely, that there is no drop of saving knowledge, nor true faith in their hearts.

Fourthly, seeing God commends the seeds of true faith, for true faith indeed; This must encourage all men to use all good meanes to come by true faith and repentance. For though as yet thou hast but little knowledge, and therefore but little faith and repentance: yet if thou joyne hereto an endevour to get more knowledge, and have also a care to practise that which thou knowest; then will the Lord increase thy knowledge and thy small faith, till thou have sufficient, and in the meane time accept of thee as a true beleever. And thus much for the measure of *Rahabs* faith.

The second point to bee considered, is the *reward* which *Rahab* received at the hands of *Josuah* and the *Israelites* for her faith; *She perished not with them that obeyednot*: that is, she with her family was preserved alive, when as *Josuah* destroyed all that lived in *Jericho*, young and old, man, woman and childe.

But some will say; The *Israelites* were the people of God, a religious people: now it may seeme to be a cruell part to destroy all; for what had the young infants done? *Answ.* In mans reason it may seeme so indeed: yet it could not be a cruell part, because they did no more than that which God commanded them. For it was Gods ordinance, that the Canaanites *should be rooted out, and that the Israelites should shew no compassion on them*, Deutero. 7.3. Besides, even in reason the *Israelites* had some cause to deale thus: for God gave this charge to the *Israelites*, that when they came to any Citie or people: First, they *must offer peace, and if they answered peaceably, then they must be saved, and become their tributaries and servants*: Deuteron. 20.10. but if they would not make peace, then *they must put them to the edge of the sword*, (vers. 13.) man, woman, and childe, being inhabitants of Canaan, or neere adjoyning. And thus no doubt *Josuah* dealt when he came to *Jericho*: first, he offered peace, if they would become their tributaries: but they trusted to their strong walls, and would not yeeld to become their servants; for which cause hee put them all to the edge of the sword: and therefore

fore it was no cruelty, because it was Gods commandement; for Gods will is the rule of justice.

But was not this partiall dealing, to spare *Rahab* with her family, who were inhabitants of Jericho as well as the rest? *Answ.* There were two causes why she should escape: First, because she yeelded her selfe to the people of *Israel*, and joyned her selfe unto them, and was content to become one of their religion; and therefore the commandement of putting all to death, did not take hold of her. Secondly, *Rahab* obtained this of the Spies, and bound them to it by an oath, that when they came to destroy Jericho, they should spare her and her family: and therefore also did shee escape.

In this preservation of *Rahab*, wee may learne sundry points: first, whereas she is saved alive, because of the oath of the Spies, we see what speciall care every one ought to have for the doing of these lawfull things whatsoever they are, whereto hee bindes himselfe by an oath. *Josuah* knowing this bond of the Spies to *Rahab* (as wee may reade) gives speciall charge for her preservation. Hence *David* saith, if a man binde himselfe with an oath, he must keepe it, though it *be to his owne hinderance*, Psal. 15.4. Every single promise bindes a mans conscience, if it be lawfull: but when an oath is adjoyned, then there is a double bond. And therefore the Author to the Hebrewes saith, that *God to make knowne the stablenesse of his counsell promised, bound himselfe with an oath: that by two immutable things* (to wit, Gods promise, and oath) *we might have strong consolation*: so that an oath bindes a man double to the performing of his promise. And that this conscience is to be made of a lawfull oath, appeareth thus; If a man make a lawfull oath, and yet be induced to doe it by fraud; he must performe it, and not faile: as appeareth by *Josuahs* fact to the Gibeonites, Josuah 9.19. For when they came to the Jewes craftily, as though they had beene men of a farre countrey, and had brought them to sweare that they would not hurt them: though the hoast of Israel murmured at it, when they came to their Cities; and though they might have reasoned thus, that they got it of them by fraud, and therefore they would not keepe it: yet, this is the answer of *Josuah* and the Princes unto the people, That they *had sworne unto them, by the Lord God of Israel, and therefore they might not touch them*. And when King *Saul*, in zeale to Israel, had broken this oath of *Josuahs*, and the Princes, by destroying the Gibeonites, 2 Sam. 21. there came a plague upon the Land, for three yeares space; and was not stayed, till seven of *Sauls* sonnes were hanged for *Sauls* fact. So that the breach of an oath is a most dangerous thing: and therefore, he that hath bound himselfe thereby, must have great care to keepe it.

Yet here some cases may bee propounded, worthy our consideration. For first, what if a man have taken an oath to doe an unlawfull thing, must he then keepe his oath? *Ans.* If his conscience tell him out of Gods Word that the thing is not lawfull, then he must not keepe it; for an oath may not be the bond of iniquitie: the keeping of it is a doubling of the sinne. *David* in his anger, had sworne to *slay Nabal, and all the men of his family*, for denying relefe unto his servants, 1 Sam. 25.22. This was a rash oath; and therefore afterward, when hee was prevented by *Abigails* good counsell, he blesseth God for it, and breakes his oath which he had made, verse 32.

Quest. 2. What if a man take an oath, and yet afterward in conscience doubts of the lawfulnesse of that which he had sworne to doe: what must he done in this case? *Answ.* So long as he doubteth, he must deferre the performance of it. For he that doth a thing doubtingly, condemneth himselfe in the thing he doth, *because he doth it not of faith: and whatsoever is not of faith, is sinne*, Rom. 14.23.

Quest. 3. What if a man be urged by feare to take an oath, must he afterward keepe it? As for example; a man is taken of theeves: now wanting money, they charge him on paine of death, to fetch them money, and they binde him hereto by an oath: what must be done in this case, considering there must such great care be had in keeping of an oath? *Ans.* So long as the thing which he is bound by oath to doe, reipecteth his private damnage onely, he must keepe his oath; yet so as he declare his case to the Magistrate, because their counsel is against the common good; now the Magistrate hearing of it, is according to equitie, to provide for his defence, and for the safetie of his goods.

A second point to be considered in *Rahabs* preservation, is this: *Rahab* escaped a common danger (but not without all meanes) onely staying her selfe on the bare promise of the Spies: but as she believed in the true God, so she used meanes, whereby she might be sure of her preservation; and that is this; *Shee bindes the Spies by an oath* to save her life, and to spare her houshold: also *shee keeps within, and ties the cord of red threed in her window*, according to the mutuall covenant. Thus she useth meanes for her temporall safetie: and so have other of Gods children done in like case. When King *Hezekiah* (2 Kings 20.6.) was sicke, hee was certified by the Prophet from God, that *hee should live fifteene yeares longer*; yet he neglected not the meanes whereby he might be healed, and live; for he applied drie figges to his bile, and used food, and raiment for his bodily life, during the whole space of those fifteene yeares. So the Apostle Saint *Paul*, in his voyage by Sea to Rome, was assured by a vision, that none of them *that were with him should perish, but all come safe to land*: and yet notwithstanding, *when the Mariners would have gone out, he tells the Centurion that*

unless

vnlesse those stayed in the ship (that so they might vse ordinary meanes) they could not bee safe. Now as it fareth *temporally* for the saving of the body; so it is in the *spirituall* case, for the salvation of the soule: men must vse meanes to come by grace, and so to salvation. But many in this regard be great enemies to their owne soules; they say, God is mercifull, and Christ is a Saviour, and I hope he will save me; yet they will not vse the meanes to come to salvation. But if we would be saved, then with our inward faith, we must joyne the obſervation of the outward ordinary meanes whereby God vseth to save mens soules; as namely, the hearing of Gods word, calling upon God by prayer, and the receiving of the Sacraments; that thereby our sinfull lives may bee amended, and our faith strengthened. This must be remembred of us; for they that contemne or neglect the meanes, despise the grace and mercie of God offered therein: and therefore *Paul* saith of the Jewes, when they put the Gospel from them, *then they did judge themselves unworthy eternall life*, Acts 13.46. It followeth:

With them that disobeyed: That is, with the people of Jericho. *Quest.* How did they disobey? *Answ.* Thus: When *Iosuah* and the people came unto them, and offered them peace, if so be they would become their tributaries and servants, the inhabitants of Jericho would not yeeld unto them, but set themselves against the people of Israel, and so against God, in that they would not undertake that estate which God offered unto them: and therefore they are here esteemed disobedient.

Hence we learne, that if it shall please God at any time, to put us out of these temporary benefits which we enjoy in goods and possessions; we must be contented with Gods will and providence, and seeke to obey God therein. The inhabitants of Jericho pay decretly for their disobedience in this case: God sets the Israelites as Lords over them: and because they will not yeeld to become their servants, they die for it. *Davids* practice was commendable in this case: for when hee was put out of his owne Kingdome, by his owne sonne, he murmured not, but said thus: *If I shall finde favour in the eyes of the Lord, he will bring me againe: but if he say thus, I have no delight in thee; behold, here I am, let him doe to me as seemeth good in his eyes*, 2 Samuel 15.25,26. In other countries, we see Cities and Townes spoiled and sacked; what must the people doe? *Answ.* They must submit themselves to the Lords pleasure; knowing that hee permitteth it, who may doe what he will. And so, if it shall please God to bring us into the like case; as to suffer our enemies to have dominion over us, and to dispossesse us of our places: wee must submit our selves to Gods good pleasure, when we see no helpe by lawfull meanes: we must not murmur or rebell; for that is but to disobey, as the people of Jericho did: and so shall we be destroyed as they were. And thus much for the second point.

The third thing to be considered in this example, is the *testimonie of her faith, in receiving the Spies peaceably*. This was a notable worke of faith, as Saint *James* noteth, James 2.25. and the more commendable, because she received them into her house, and entertained them; yea, she preserved them in danger of her owne life; for she did it contrary to the pleasure of the State under which she lived. But against this may be objected, first, that she lied in this fact: for when the King of Jerichos messengers came to search for the Spies, whom she had hid in the top of her house, she said to the messengers, *they were gone another way*. Now, how can it be a good worke, which was done with lying; especially to our Superiour, who hath power to aske us, and to whom we are double bound to speake the truth? *Answ.* We must know that the worke was good which shee did; and a worke of mercie, to preserve Gods people, although she failed in the manner of doing it: she received them by faith, though she shewed distrust, in lying for their safetie. It was a notable worke of *Rebecca*, Genesis 27. to cause her sonne *Iacob* to get his fathers blessing, for so God had determined, and yet she failed in the manner.

Quest. But how could this worke be good, being faultie in the manner of doing it? *Answ.* It might: for *Rebeccas* person stood righteous before God in Christ. Now the worker being acceptable unto God, the worke must needs be good also; and though the worker failed in the circumstances, yet the evill of the worke, was covered in the obedience of Christ; and so the goodnesse of it was approved, and the fault thereof covered.

The use of this doctrine is two-fold: first, it shewes that the workes of Gods children, are partly good, and partly bad; even the best workes they doe are imperfect. Secondly, this shewes the true meaning of S. *Iames*, when he saith, that *Rahab was justified by her workes*: hereby he meanes, that by her workes she declared her selfe to be just. For that she was not justified by her workes appeareth plaine; because the worke which she did, was faultie in the manner, and not perfectly good: and therefore could not be answerable to the perfect justice of God.

But some will say further, that this concealing of the Spies, and lying to the Kings messengers, was a worke of treacherie against her owne country: and therefore was a notorious fault, and so no worke of faith? *Answ.* Treacherie indeed, is a great villany, as one man can practise against another; and therefore ought to be abhorred and detested of all men: but yet we must know, that *Rahab* in this place is no Traytor. For she had a plaine Certificat in her conscience, that the Land of Canaan, and the Citie Jericho were given by the Lord to the people of Israel, and that they were the right Lords

Lords thereof, and should enjoy them: so that she hid the Spies, not in *treacherie, but in faith*.

Thus we see her fact. The duties which we learne hence are these: First, it is said that this harlot *Rahab*, being by calling an Hostesse and a Victualer, received the Spies peaceably. Hence, Inne-keepers are taught their dutie. First, if they will shew themselves faithfull, they must have speciall regard and respect unto such guests of theirs, as be the servants of God, and feare him. This was the worke of *Rahabs* faith towards the Spies of Gods people. *David* makes this the propertie of every godly man, *That in his eyes a vile person is contemned, but he honoureth them that feare the Lord*, Psal. 15.4. And therefore, if Inne-keepers will shew themselves godly, they must so doe. And to encourage each one hereto, our Saviour Christ maketh this notable promise, Mat. 10.41. *He that receiveth a Prophet, in the name of a Prophet, shall receive a Prophets reward: and he that receiveth a just man, in the name of a just man, shall receive a just mans reward*. And, *If any shall give to one of these little ones to drinke, a cup of cold water onely, in the name of a disciple: Verily I say unto you, he shall not lose his reward*.

Also *Strangers* are here taught, that in seeking places for their abode, they must make choice to be with those that feare the Lord: so God directs these Spies to doe. And when Christ sent his disciples to preach, he bade them, Mat. 10.11. when they entred into a Citie, *To inquire who is worthy in that Citie, and there to abide till they departed*. But alas, these duties are little performed; especially the first. For *Inne-keepers* and such as entertaine strangers, doe make most of those that give themselves to riot and good-fellowship: they are best welcome that spend most in gaming, drinking, and lasciviousnesse. These might learne otherwise of *Rahab*, who did better though she had beene an harlot.

Thirdly, *Inne-keepers* must here learne, that when a man comes into their house, (if he be no malefactour) they must give him protection. Thus *Rahab* doth here to the Spies of the Israelites, even with the danger of her owne life. The like also we may reade of *Lot*: for when two Angels in the likenesse of men came into his house, and the men of Sodome would have had them out; *Lot besought them to let them alone*, Gen. 19.8. and his reason is, *because they came under the shadow of his roofe*.

Againe, hence we may learne another generall dutie; to wit, that a Christian man in the time of persecution and danger, is not to discover his fellow brethren, or to detect them; but must rather indanger his owne life by concealing them for their preservation. This was practised by good *Obadiah*: when *Iesabel* killed the Lords Prophets, he hid them by fifties in a Cave; which if it had beene knowne, would have cost him his life. And so did the Apostles and brethren in the Primitive Church; when the Jewes would have slaine *Paul in Damascus, the brethren tooke him by night, and let him downe through the wall in a basket to save his life*, Act. 9.25. And since those times, in the Historie of the Church under the Gospel, we may finde, that when the Christians were urged by persecuters to reveale their brethren, they rather chose to lay downe their owne lives, than to betray their brethren into their enemies hands. And this is true love indeed, such as the holy Ghost commendeth, *When a man will give his life for his brother*, 1 John 3.16.

Lastly, whereas *Rahab received the Spies peaceably*, we note that it is a speciall fruit of faith, to be peaceable and kind. The holy Ghost, repeating the fruits of the spirit, names *peace and meekenesse among them*. Now this peace is, when a man is kinde and peaceable to all, but especially to those that be of the *houshold of faith*. And undoubtedly it is a fruit of faith, which the Prophet *Isay* foretold should be under the Gospel, Isay 11.6. that then the *Wolfe should dwell with the Lambe, and the Leopard lie with the Kid*: Esignifying, that however men by nature were as savage as Wolves, yet being converted to the kingdome of Christ, they should become gentle as Lambes, being kinde and peaceable one to another. This peaceablenesse is especially to be shewed in the place and calling where a man lives: for there did *Rahab* shew forth hers, when the Spies came unto her. And where this is truly in outward action, there is faith in the heart: it is a good token that a man is at peace with God, when he lives peaceably with men. Which bring so; we must learne, not to give place to our heavy affections, but must rather bridle rage of malice and anger, and endevour to live peaceable with all, especially with those that be members of Gods Church. And thus much of this example.

Galat. 4.22

The IVDGES Faith.

VERSE 32.

And what shall I say more? For the time would be too short for me to tell of Gedeon, of Barac, and of Sampson, and of Jephte: Also of David, and Samuel, and of the Prophets. Which through faith subdued kingdomes, wrought righteousnesse, &c.

HItherto, the Author of this Epistle hath set downe unto us examples of faith, more at large. But from this verse to the end

end of this Chapter, he heapes up briefly together many examples of faith, one upon another. The reason whereof is; First, because the number of true beleevers, which are mentioned in Scripture, is very great, and therefore he could not here stand to set them downe in order one by one. Secondly, by handling all the examples at large, which the Author propoundeth in this short Epistle, he should have seemed to have restrained the name and title of faith to a very few; for all that are here named and commended for their faith, are but few, in comparison of all that truly beleeved in the old Testament. And therefore he heapes up the rest together, to intimate that the number of beleevers, was more than he could record. And this he doth, by a Rhetoricall preterition or passing over, called in Schooles *Paralepsis*; whereby matters are briefly dispatched and passed over, with the very naming onely.

What shall I say more? That is, as if he had said, I have propounded divers worthy examples of faith: and besides these, there are also many more; but the time of writing an Epistle, will not suffer mee to handle them all at large.

First, in this particular quicke dispatch of beleevers by our Apostle, we may observe a difference betweene the infinite understanding of God, and the created understanding that is in mans minde. Man indeed understands the things that are revealed to him of God; but yet in a manner and order, farre different from that which is in God: for man cannot conceive in his minde all the things he knowes, at once, by one act of his understanding; but must have distinct time to conceive of them, one by one distinctly. For looke as hee utters them distinctly, one by one (as we see in this place,) so likewise doth hee apprehend them in conceit, and understanding. But with God it is not so; for God at once, by one act of understanding, without distinction of time, doth conceive of all things at once, both past, present, and to come: and so could utter and expresse them, if any creature were able in conceit so to comprehend them.

Secondly, whereas the holy Ghost saith, *The time would be too short, &c.* he gives us to understand, that the number of beleevers is verie great, and that a long time would not serve to repeat them, or to write of them. This directeth us unto a good answer to a question, which much troubleth our common people; to wit; How great is the number of them that shall be saved; whether it is greater than the number of them that shall be damned? *Ans.* We must consider the number of the Elect two wayes: first, in comparison of them that shall be condemned: secondly, in themselves. If we compare the Elect with the reprobate, the number of the Elect is but a small number: for in most ages, the Church of God hath beene but an handfull, to the rest of the world. And in the Church this likewise is true, *Many are called, but few chosen*, in respect of them that are called. But yet consider the *Elect*, as they are in themselves, and they are a huge great number; yea, innumerable, as Saint *Iohn* saith, speaking of the Elect among the Gentiles, besides the chosen Jewes: for all that doe truly beleeve, shall be saved. Now beleevers are innumerable: This the Author of this Epistle would insinuate unto us by his phrase of speech, *What shall I say more, &c?*

In handling these examples, we must observe the order here used by the holy Ghost: for in this 32. verse he sets downe the names of the persons that beleeve, all joyntly together, rehearsing them one by one: and in the 33,34,35. verses, he layes downe briefly the fruits of all their faith; in number tenne most notable actions, serving all and every one of them, most worthily to commend their faith. In handling of them, we will follow the order observed by the holy Ghost: and first speake of the persons; then of their actions.

The foure first are these: *Gedeon, Barac, Samson*, and *Iephte*: these foure were *Iudges in Israel*: the fifth is *David*, who was both a *Prophet* and a *King*: the sixth is *Samuel*, both a *Iudge* and a *Prophet*: laitly, the Prophets generally; by whom wee must understand especially these three, *Elias, Eliseus* and *Daniel*.

In speaking of these persons here commended unto us; first, we will intreat of them generally, and then in particular. In generall, let us first observe the order which the holy Ghost here useth in naming them. *Gedeon* for time was after *Barac*; and yet here he is first named: so *Samson* was after *Iephte*, and yet here he is put before him. This the holy Ghost would never doe, without some speciall cause. We therefore must know, that the Scripture useth a two-fold order in reckoning up of persons: to wit, the *order of time*: when as hee that lived first, is first named: and the order of *dignitie*; when the most worthy and excellent is named first, though he were later in time. Now the Scripture accounteth best of them that did excell in faith, and in the fruits thereof: so in this place whereas *Gedeon* is set before *Barac*, and *Samson* before *Iephte*; the holy Ghost observes not the order of time, but the order of dignitie, according to the excellencie of their faith: naming them in the first place, that were most famous for this grace of faith, and did exceed the other in the fruits thereof.

Here we learne this speciall point: That the more men excell in faith, and other graces of God, the more God will honour them: for looke who most honour God, shall be most honoured of him: but the more a man excells in grace, the more he honours God. And for this cause is *Gedeon* preferred before *Barac*, and *Samson* before *Iephte*; because they were more plentifull in the fruits of faith. This must move

move us, not onely to seeke to have faith, but to labour every day more and more for the increase of faith, and of obedience: for the more a man abounds in grace before God, the more wil God honour him, both here and in heaven. And thus much for the order wherein they are propounded.

Secondly, let us consider what manner of persons these were, *Gedeon, Barac*, and the rest: They were extraordinary men, in their time, raised up by God, for the speciall good of his Church, and the common-wealth of the Jewes, that they might helpe and defend them in distresse. And therefore, as their calling was extraordinary; to God indued them with extraordinary gifts of *wisdome, strength, zeale*, and *authority*, for which they are here renowned in this Catalogue of most worthy beleevers.

In their example we may observe this point: That whom God doth raise up extraordinarily, for some speciall good in his Church, them hee endues with extraordinary gifts to discharge that calling: and withall, hee gives them the Spirit of grace, with a true and lively faith. This (besides the instance we have in hand) appeares plainely in Christs Apostles; they were called by Christ to preach the Gospel to all the world, and to plant his Church universally; and therupon (howsoever they were simple men before) were furnished with extraordinary gifts of wisdome, zeale, and knowledge, and with this excellent grace of saving faith, which did sanctifie their other gifts; for howsoever *Iudas* was numbred among them, having beene a Disciple; yet he never came to the execution of the Apostleship, but went astray from that ministration, Act. 1.25. And in these latter dayes, when God restored his Gospell to light, out of the darke mist of Popery; he raised up extraordinary men whom hee endued with wisdome, zeale, and judgement: which gifts also he sealed up in them by a lively faith, which they testified by their piety and godlinesse in life and conversation. And this course he observeth usually, in all those whom hee raiseth up extraordinarily for the good of his Church.

This wee must observe, to acquaint us with a speciall difference, betweene those whom God raised up extraordinarily for special good, and all arch-heretikes and traytors that set up themselves, unsent of God. For many such wretches have excelled in wisdome, in worldly policy, in zeale and authority: whereupon they have pretended and perswaded many, that they were called of God. But hereby especially they are to be discovered, that they are void of this rare gift of true saving faith: for looke at their lives, and ordinarily for impietie they have beene and are arch-devils. So that though they wanted not authority, or outward zeale and wisdome; yet they wanted faith, which should purifie their hearts; or else they would never have lived in such notorious sinnes, as they were discovered to doe. And this is the triall which our Saviour Christ directs us unto; saying, *Ye shall know them by their fruits*, Mat. 7. 16. Let them therefore pretend what knowledge, what zeale, or authority soever they will: if the fruits of faith appeare not in their lives by obedience, they are not called of God, for the speciall good of his Church.

Thus much of these men in generall: now wee come to intreat of them severally, as they are propounded in the Text.

THe first person here commended unto us, is *Gedeon*: the History of whose acts is laid downe at large, Judg. 6. In his example note one point especially, to acquaint us with the manner which God useth in begetting and increasing true faith in the hearts of his children. If wee reade the story wee shall see, that the Lord in the likenesse of an *Angel*, called *Gedeon*, once, twice, yea, thrice to bee a Judge to his people. But *Gedeon* greatly doubts of his calling; and therefore desires a signe of the *Lord*: which God gave him: *For the sacrifice which he offred, was burned up with fire from heaven*: yet still he doubted, and was in a greater feare than before, even of death it selfe: but being confirmed by the Angel, and set a worke, he brake downe the Altar of *Baal*, and built one to the true God, and thereon offered sacrifice as God commanded, though with some feare. And when the *Midianites* and *Amalekites* came armed against Israel, he is stirred up by the spirit of God for their defence: but yet still he doubted of his calling, and therefore againe asked a signe at Gods hands, and had it; and after that asked another, which God also granted. Now having all these one in the necke of another, at length hee knowes his calling, and so goes in faith, and defends Israel: so that he got the assurance of his calling, by sundry particular tignes and confirmations of his faith. And although he doubted greatly at the first; yet after he beleeveth, not onely that hee should bee a Judge and deliverer of Gods people out of the hands of their enemies; but this principally, that God was his God, and would give him everlasting life.

Here then we have a notable president of the manner of Gods working true and found faith in the hearts of his children. They receive not this grace at once, but by degrees; God worketh it in them by little and little. When a man is first called of God, hee hath much doubting and feare; but then God feads sundry helpes to weaken this feare and doubting: and as they decrease, so is faith increased. No man beleeves soundly at the first, but weakly; even as hee growes in yeares, so he must grow in faith: and the increase of our faith is by continuance in the meanes, and by the experience of Gods love and favour. And indeed the more faith increaseth, the more we use the meanes to grow therein, and the more wee delight in the meanes; and at length, after long experience of

Gods mercy, wee shall have wrought in our hearts this gift of true and lively faith, which shall bee able to prevaile against all feare and doubting. And thus much for the person of *Gedeon*.

The second person commended unto us, is *Barac*, of whom we may reade, Judg. 4. His story is large and plaine enough: and therefore we will not stand upon it.

The third person is *Sampson*; of whom wee may also reade, Judg. 13.14, &c. Now touching *Sampson*, this question may well bee asked, How he can be justly commended for his faith, seeing it may seeme hee killed himselfe? *Answ. Sampson* did not kill himselfe: for hee was called extraordinarily to be a Judge over *Israel*, for their defence and delivery out of the hands of the *Philistims*. Now when the Princes of the *Philistims* were gathered together, being his enemies, and the enemies of God and his people, he cast the house downe upon their heads to kill them therein, because (being blinde) hee could not pursue them in battell. And therefore having them by Gods providence in his hands, he destroyed them as his calling was: albeit, hee lost his life in the same action.

Againe, *Sampson* in pulling downe the house purposed not directly and wilfully to kill himselfe, but to adventure his owne life, by taking just revenge upon his enemies, and the enemies of God: and therefore as Gods servant, he prayed first unto God: and so did no more than the Souldier in the field ought to doe; who bearing a loving minde towards his Country, is content to adventure his owne life for the destruction of his enemies, in the defence of his Country: and is resolved, that if he die in that defence, hee dieth in his lawfull place and calling, and dieth Gods servant, yea, Gods champion. This did *Sampson*, and therfore may justly be commended for his faith: neither is this fact of his any disgrace, but rather a notable commendation of his faith, and an evidence of great zeale for Gods glory, and of singular love to his people.

The fourth person commended here is *Iephte*, of whom we may read, Judg. 11. *Iephte was the base son of Gilead, borne of an harlot.* To be base borne is noted in Scripture as a matter of reproach: and therefore the Lord forbad a *bastard to enter into the Congregation of the Lord, to beare any office unto the tenth generation*, Deut. 23.2. So ignominious is this kinde of birth, by the judgement of Gods spirit, unto that party on whom it falls. For this sinne of fornication doth not onely hurt the persons committing it, but even staines the children base borne, unto the tenth generation. Yet how soever *Iephte* was base borne, and so suffered for it great reproach: in whom we see, hee is commended unto us for his faith, among the most worthy beleevers that ever were. Indeed, beside *Iephte*, wee shall not finde the like example in Scripture. Yet in *Iephte* wee may see, that how soever it bee a reproachfull thing, to bee borne of fornication, yet that doth not hinder, but the party so born, may come to true faith, and so to the favour of God, and to life everlasting. Such persons as are base borne, upon view of that reproach, which the Scripture fasteneth upon them, might take occasion to thinke miserably of themselves; even that God hath rejected them: but this example serves to shew, that it hindereth not, but that they may come into the favour of God, and by faith get honour of God, to countervaile that discredit, which they have by their base birth.

Further, whereas wee commonly say, that such as are base borne are wicked persons; here we see the contrary in *Iephte*: and therefore, we must not for this cause condemne any for wicked or ungodly. Indeed, the Lord hath branded this estate with reproach, that men should shun the sinne of fornication the more.

Againe, whereas *Iephte* is here commended for his faith; wee may probably gather, that their opinion is not true, who hold that *Iephte* sacrificed and killed his owne daughter. For being commended here for his faith, certaine it is, he had knowledge in Gods will and word: and therefore, we must not thinke, but that he knew, God would never accept of such a vow; by the performance whereof hee should commit wilfull and most unnaturall murther. This his faith shewes, that it was not his intent to kill the first person that met him out of his house; for by the light of nature hee might know, that God would never accept thereof: and therefore it is not like he so made his vow; for this faith and such a vow cannot stand together.

But some will say, the Text is plaine, Judg. 11.31. that *he vowed to offer for a burnt offering, the thing that came out of the doores of his house to meet him when he came home. Ans.* It is so indeed in some translations: *It shall be the Lords, (And) I will offer it, &c.* But the words in the originall, may as well be translated thus: *It shall be the Lords, (or) I will offer it, &c.* And this latter translation is more futable to the circumstances of the place, for this was *Iephtes* meaning, that whatsoever met him first, he would *dedicate* it to God; and if it were a thing that might be sacrificed, then his purpose was to offer it unto the Lord in sacrifice.

Quest. But if he did not kill her, why did he then so lament for her? *Answ.* Because, by his vow, he was to dedicate her unto God; and so she was to live a Nazarite all her life long: which must needs bee a very bitter thing to him who had no childe but her; it being so great a reproach, and in some sort a curse in those daies to want issue. I speake not here, how well or ill *Iephte* did in making her a Nazarite: But this may no way be admitted, That beleeving and godly *Iephte* should advisedly kill his owne daughter. Undoubtedly, he could not thinke, that

that God would bee pleased, with such an abominable sacrifice. Thus much for these persons: the rest I passe over, because this story is plaine and large in Scripture.

The Faith of the *Judges* and *David*.

VERSE 33,34,35.

Which through faith subdued Kingdomes, wrought righteousnesse, obtained the promises, stopped the mouthes of Lions.

Quenched the violence of fire, escaped the edge of the sword, of weake were made strong, waxed valiant in battell, turned to flight the Armies of the Aliants.

The women received their dead raised to life.

IN these words, the Apostle propounds unto us tenne severall fruits of faith: the nine first whereof, are the particular actions of the parties spoken of in the former verse: and they are here related for the commendation of their faith. The first is, *Subduing of kingdomes*; which serves chiefly for the commendation of the faith of the foure Judges there named, and of *David*. For as wee may reade in the bookes of *Judges*, and of *Samuel*, all these *subdued Kingdomes*; as the *Canaanites*, Judg. 4. the *Midianites*, Judg. 6. the *Philistims*, Judg. 15. and 16. 2 Sam. 8. 1. the *Ammonites*, Judg. 11. *Moabites*, and *Aramites*, 2 Sam. 8. 2. 6. Now how did they overcome and subdue them? The text saith, *by faith*; which wee must not thus understand, as though onely by the very act of faith they subdued kingdomes. But the meaning of the holy Ghost is, that they believed the promises which God made unto them, of *the increase, that kingdomes should have*: and according to their faith, God accomplished his promises unto them: and so they subdued kingdomes by faith.

In this worke of faith, wee may learne two things: first, that it is lawfull for Christians in the new Testament to make warre; for that which may be done in faith, is lawfull for Gods servants: but warre may be made in faith: for these servants of God subdue kingdomes in warre, and that by faith: and therefore it is lawfull for Christians, upon just cause to make warre. The *Anabaptists* of Germany say, it is not lawfull for a Christian under the Gospell to carry a weapon, or to make warre: But this one place of Scripture (if there were no moe) is alone sufficient to prove the lawfulnesse of warre under the Gospell, if it be used according to Gods will and word. When the *Souldiers* came to *John Baptist*, and asked him, *What they should doe?* he bids them not leave off their calling: but this, *Doe violence to no man, neither accuse any falsely, and be content with your wages*, Luke 3.14. And our Saviour Christ reporteth of a *Centurion*, (which was Captaine of a Band) when he came to have his sonne healed; that *hee had not found such faith in Israel*. And hee was not a Centurion, onely afore hee believed; but even afterward, when Christ commended his faith: yet did he not dislike his calling. The like may bee said of *Cornelius*, Acts 10. All which, shew plainely, that upon just causes Christians may lawfully make warre. Matth. 8.5

Object. 1. But to defend their opinion, they object some places of Scripture; as Matthew 5. 39. *Resist not evill*, saith Christ: therefore (say they) a man may not weare a weapon, nor use a sword; lest those make him to resist, and so to breake this Commandement of Christ. *Answ.* That place must bee understood of private revenge: and so it maketh nothing against lawfull warre. For what though a private man may not revenge himselfe, nor make warre: yet that hindereth not, but that a Magistrate who bears the sword, may lawfully use it. Againe, it is frivolous to imagine, that resisting is to strive by a weapon; for the chiefe resistance that God respecteth, is in the heart and affection. And a private man may resist: that is, he may doe his commandement, by unlawfull resistance, though he carry no weapons: and the publike person breake it not, though it make warre.

Object. 2. Secondly, they object the prophecy of *Isay*, who speaking of the kingdome of Christ, under the Gospell, saith; That then *they shall turne their swords into sithes, and their speares into mattocks*: therefore (say they) there must be no warre under the Gospell. *Ans.* That Prophecy signifies, that in Christs kingdome, there must bee great love and peace, and wonderfull concord among all the true servants of God. But hear they take advantage, and say: if this bee so, what then is decided this way? *Answ.* Wee will know, that as there be two kinds of [illegible], a spirituall

big-

kingdome, and a politike; so there bee two kindes of peace, spirituall, and politike. *Spirituall peace* is inward, in the Church: and politike peace is outward, in the common-wealth. Spirituall peace is begun and preserved by spirituall meanes of grace in the Ministery of the Church; but warre is an ordinary meanes for the establishing and preserving of politike peace.

Secondly, hence wee learne, that Gods people may make warre, not onely by way of defence; but also, in assault upon their enemies, and that according to Gods word. For here it is said, that *Gedeon, Sampson, Dauid*, and the rest by *faith subdued kingdomes*, making warre against them by way of assault, and not in defence onely. Indeed, speciall care ought to bee had, that offensive warre, in assaulting an enemie, bee made upon just and good grounds: one speciall ground or cause is here implied in this worke of faith; to wit, the recovery of just right in matters of importance: for the Kingdomes of Canaan were given to the Israelites by God himselfe, and for the recovery of them, they made warre by way of assault. So when *Lot* was taken captive by *Kedor-laomer*, and the Kings of the Nations, *Abraham, Lots* kinsman, gathers his servants together, and pursues the Kings, and overtaking them, destroyed them for the recovery of *Lot* and his goods. Other respects there bee, for which offensive warre in assault may bee made: but because they are not here mentioned, I will not propound them.

The second fruit of their faith is this; they *wrought righteousnesse*: that is, some of these men in their places wherein God had set them, *gave to every man his owne*. This *working of righteousnesse* consists in two things; First, in giving rewards to such as deserved them. Secondly, in inflicting due punishment according to mens deserts. In both these, the men before named did all excell; but especially two of them, *Dauid and Samuel*. For *Dauid*, it is a wonder to see how *righteous* he was: for when he was annointed King in *Sauls* stead, and *Saul* rejected, how did he behave himselfe towards *Saul*? Did he seeke *Sauls* blood? No: but when *Saul* hunted him, *as the hunter doth the Partridge, Dauid* even then gave himselfe to *studie and practise righteousnesse*: yea, when *Saul* was fallen into his hands, both in the *Cave, and asleep in the campe*, 1 Sam. 24. 5, 6, &c. and 26. 7, 8. hee would not touch him, nor suffer others to doe him hurt, *because hee was the Lords annointed*: yea, so righteous was *Dauid* to wards *Saul*, that *his heart smote him for cutting off but the lap of his coat*. Therfore *Dauid* is here commended especially, for this effect of faith, *the working of righteousnesse*.

To apply this unto our times: If this bee a fruit of faith thus to *worke righteousnesse*, then what may be find of the Church of Rome, and of the Popish sort among us? They pretend the ancient faith, and none must bee so good beleevers and Catholikes as they: But how doe they shew this their faith? Is it by the *practice of righteousnesse*? Doe they give to every one his due? Nay verily: but they set themselves to worke the ruine of Kingdomes, that joine not with them in religion. This witnesse their manifold and devilish plots against our state from time to time. This did not *Dauid*, no not against *Saul*, though hee were rejected of God, and also most unjustly sought his death. But they have many times sought the death of the Lords annointed over us: whereby they declare their state to all the world, that they have no sparke of true faith at all: for true faith will make a man practise righteousnesse and innocency. And therefore wee may judge of them, and all their adherents that be of this minde to allow such practices, that they have none other but the faith of devils: which is to beleeve the word of God to bee true. This the Devils doe with trembling. And as their faith is devilish, so are the fruits thereof; namely treachery and falshood, such as the devill most approves. But wee must learne that true faith is especially commended by these fruits: The study and practice of innocencie, and the maintaining of peace in Christian estates: for true faith, and treachery, and contention, will no more stand together, than light and darknesse.

Secondly, *Samuel* also *wrought righteousnesse*; as appeares by his protestation before all Israel, when hee gave up his office of government over them unto *Saul*: 1 Sam. 12. 3. *Behold* (saith he) *here am I: beare record of me before the Lord, and before his annointed: whose oxe have I taken? or whose Asse have I taken? or whom have I done wrong to? or whom have I hurt? or of whose hand have I received any bribe, to blinde mine eyes therewith? and I will restore it.*

Now, as these two, *Samuel* and *Dauid* were famous, for this fruit of faith in working righteousnesse: so likewise were the Judges and Prophets before-named, in their places carefull of this vertue: and did practise the same, partly in rewarding the good, and partly in punishing the wicked.

But some will say; To worke righteousnesse, cannot be a worke of faith: for the very Heathen, which never heard of Christ, by the light of nature have done justice, and are highly commended by Heathen Writers for the same. Now, that which the Heathen can doe by the light of Nature, is not thus to bee extolled as a fruit of faith? *Answ.* True it is, the Heathen have done many workes of justice: but we must wisely consider, that every just worke is not a fruit of faith, unlesse it be done by a *righteous person in obedience to God, and for his glory*. But in all these, the Heathen failed in their workes. For, though the things they did were good in themselves: yet seeing the heathen were corrupt trees, remaining in the sinnefull state of corrupt nature, their workes must needs be corrupt fruit; as comming from them. For an evill tree cannot bring forth good fruit. The heart is the fountaine of every action: Now their hearts were corrupt, being destitute of faith which purifieth the heart: and therefore their workes must needs bee sinnefull. Againe, they did not their workes in obedience: for they were guided onely by the light of Nature, and knew not God aright, nor his Commandements. And lastly, they propounded not the glory of God, as the end of their workes, but the praise of men, their owne profit, or some such end. But these worthy persons doe not onely such things as were just in themselves, but they doe them in faith, in obedience, and for Gods glory, and so please God.

Now, seeing these renowned Princes and Judges, have their faith commended unto us by their practising of righteousnesse; wee must learne to follow them within the compasse of our calling, doing justice and righteousnesse in such things as concerne us. There bee many reasons set down in Gods word to perswade us hereunto. As first, for this end hath God caused the Gospell to be published. Tit. 2. 12. *The saving grace of God hath appeared*: but to what end? *To teach us, that wee should deny ungodlinesse, and live soberly and righteously*: that is, that wee might *doe justice*. Unlesse therefore wee worke righteousnesse, wee make the Gospell a vaine word unto us. Secondly, wee desire to be counted just before God and men; and it would grieve us, if wee should bee otherwise thought of: but if we would be just indeed both before God and man, then wee must worke righteousnesse: for (as S. *Iohn* saith) *He that doth righteousnesse is righteous*. Thirdly, there is no man set over a family, but hee either doth, or ought to endevour to bring a blessing upon his family. But this he cannot doe, unlesse hee *worke righteousnesse*, and doe justice; for *Salomon* saith, *Hee that walketh in his integrity, is just, and blessed shall his children be after him*. Lastly, we doe all of us desire to escape hell; well then we must remember to practise *righteousnesse*: for the Apostle saith, *no unrighteous man*, that is, none practising unrighteousnesse, *shall enter into the kingdome of heaven*. So that within the compasse of our calling, we must all endevour to doe justice.

Here some will aske: how shall I doe justice and worke righteousnesse? *Answ.* For doing of it, wee must remember to practise these rules that follow: 1. That which is both the Word of God, and the rule of Nature; *We must doe to all men, as we would they should doe unto us: this is the Law and the Prophets* (saith our Saviour Christ.) Now, the square for all our actions, must bee the Word of God: and Gods Word gives this direction; doe thou to thy neighbour as thou in thy reason and conscience thinkest hee should doe to thee, if thou were in his case, and he in thine.

The 2. rule, is that which *Paul* teacheth us, saying, *Giue unto every man that which is their duty: tribute to whom tribute belongeth, &c.* that which Gods word, and our conscience, and the wholesome lawes of the realme binde us unto, that we must give unto every man. Rom. 13. 7.

The third rule is this: *Every man within the compasse of his calling, must not onely intend and labour for his owne good, but for the common good in that Church and common-wealth wherein hee liveth.* The blinde world out of their carnall mindes have learned this for a rule, *Every man for himselfe, and God for us all*: and this is many a mans practice, hee will labour diligently in his calling, but all is for himselfe. But hee that propoundeth onely this end in his calling, to benefit himselfe alone, dealeth unjustly, both towards the Church and common-wealth in which hee liveth, who ought to have a part of his care with himselfe.

The 4. rule is taught us also by S. *Paul*: *Defraud or oppresse no man in any matter*. This rule concerneth our manner of dealing in common affaires. In all our trafficke and bargaines, as we would benefit our selves, so wee must seeke to benefit those with whom we deale. This rule is very necessary to bee learned: for this is the common practice of men in their trafficke. To use all meanes whereby they may defraud others; so that they get unto themselves, they care not how it come. But in the feare of God, let us remember, that the practice of justice (to which we are all bound) standeth in this; that wee defraud or oppresse no man in any thing. And thus much of this second fruit of their faith.

The third fruit and effect of these mens faith, is this: *They obtained the promises.*] By *promises* wee must not understand the maine promise, concerning the *Messias* comming; for that they obtained not as yet for (as it appeares v. 39.) *They received not that promise*, for Christ was not incarnate in their time. But by *Promises* are here meant certaine speciall and particular promises, made unto them alone, and not common to all: so that the meaning of these words is this: *They obtained the benefit and accomplishment of those* particular promises that God made unto them. This effect is specially to be understood of *Caleb*, and *Dauid*: for *Caleb* entred into the Land of Canaan, and there enjoyed his possession, according to GODS promise made unto him, Iosh. 14. So *Dauid* had a particular promise made unto him, that hee should bee King over Israel; this hee long waited for, and resting herein he was not onely annointed King, but in due time actually made King over all Israel.

Whereas these worthy men, by *faith obtained these promises*: Hereby we may be directed, to see the true cause, why after so long preaching of the Word, and often receiving of the Sacraments, men reape so little profit; especially, considering that God hath made a promise

of grace and salvation, by meanes of his Word and Sacraments. Hence therfore we must learne that the word of God preached, and the Sacraments received, are unprofitable, not because God altereth his will, having promised his blessing in these meanes; for herein the will of God is unchangeable: but the cause is, the great measure of unbeleefe, in those which heare and receive. They therefore profit not, because they receive them without faith. For howsoever men say they have faith; yet the works of their lives, and their estate in sinne, after long hearing, shew plainly, they have none at all. Take a vessell that is close stopped, and cast it into a river, or into the sea; yet it receives no water, because it hath no place of entrance: Even so, bring a man that wants faith, to the Word and Sacraments, wherein God hath promised the fulnesse of his grace; yet hee receives none, because his heart is closed up through unbeeleefe. This is it which makes the hart like a stopped vessell, which hath no entrance for Gods grace. We therefore in the feare of God, must labour to have our hearts purged of this unbeeleefe and lip-faith; and to be endued with true living faith; whereby we may profitably heare the Word, and receive the Sacraments, and so enjoy Gods most excellent promises in Christ. Men may lie, and be deceived; but God is truth it selfe, and cannot lie: and therefore, as he hath made his promise of life to beleevers, and to no other: so will he assuredly accomplish the same to them, and to no other. Wherefore if we love our soules, and desire life, let us get into our hearts the grace of faith. And thus much of the third effect of their faith.

The fourth and fifth effects, which I wil handle together, are these: *Stopped the mouthes of Lions. Quenched the violence of the fire.*] For the fourth: Whereas some of these persons are said to have stopped the mouths of Lions, it is to be understood of *Daniel*; as appeareth in the sixth Chapter of that Booke. For *Daniel* (through the malice of others that incensed the Kings wrath against him) was cast into the den of hunger-bit Lions. But *Daniel* even then beleeved in the Lord, and put all his trust in God, and for this cause, *The Lord by his Angell stopped the mouthes of the Lions* and (as it were) sealed up their pawes, that they could not hurt him.

The fifth effect, *to quenching of the violence of the fire*, must be understood of *Shadrach, Meshech and Abednego*, the companions of *Daniel*: which three (as we may reade, Dan. 3.) refused to worship the golden Image, which *Nebuchadnezzar* had set up. For which cause, they were cast into an hot burning Oven: but they put their trust in God, and clave fast unto him in obedience, even to the hazard of their lives.

Wherupon, the Lord by his omnipotent power, did miraculously preserve them, in staying the rage of the fire contrary to the nature thereof, that it had no power over their bodies; nay, it did not burne the haire of their heads, nor cause their garments to smell. And therefore they are said, *to have quenched the violence of it*, because it had no power over them, though it burned most fiercely; but was to them, as though it had beene quite put out and quenched.

Now, joine these two effects together, and they afford us good instructions: First, here wee learne how to behave our selves in time of danger, and at the point of death. Even as these foure men did, so must wee from the bottome of our hearts forsake our selves, and put all our trust in Christ. This did *Daniel*, when hee was in the *Lions den*: and this did the 3. *Children*, in the hot firy furnace. And this hath beene alwayes the ancient practice of Gods children in all ages; At the very point of death, and in the extremity of all danger, they rested themselves wholly upon the mercifull promises of the true God. The time will come upon us all, wherein wee shall bee called to the practice of this dutie: for wee must all passe the doore of death, and once lie in the pangs thereof. Now, what shall wee doe when we lie halfe dead, gasping and panting for breath, able to speake to no man, nor to heare any speaking unto us, when all comfort of the world fails us? Surely, we must then, at that very instant, labour to leave our selves and this world, and yeeld up our selves by faith into the hands of God, and cleave fast unto Christs passion, from the bottome of our hearts, and hee will surely deliver us from the danger; stopping the mouth of Satan that roaring Lion, and quenching the fire of hell, that it shall not touch us.

But some will say, if this be all we must doe, then all is well: for this I can soone doe when time serves, and therefore I will take no care till then? *Answer.* Beware of spirituall guile: for it will bee found a most hard matter, for a man to relye and cast himselfe wholly upon Christ, in the houre and pang of death. For then above all times, is the devill busie against us: then will the conscience stirre, if ever; and the body being tormented, the soule must needs be wonderfull heavy. This wee may see by the state of our Saviour Christ, in his agony and passion; and therefore wee must not reckon so lightly of this duty.

Quest. But if it bee so hard a thing, how could *Daniel* and the three children doe it? *Ans.* They were prepared for it: for they rested upon God in the time of peace: and so were enabled to relie upon him in time of perill. Even so, if wee would beleeve in God when wee die, and then shew forth our faith, wee must while wee live put our trust in him, and shew it by obedience: for rare it is to finde a man that lives in unbeleefe, to shew forth faith at his end. And therefore while wee have health, strength, and peace, we must labour to beleeve, and then shall we finde the comfort of it in time of perill, and of death.

Secondly,

Secondly, from these two effects of faith, wee observe further, that Gods divine providence doth firmely rule and governe the whole world. Ordinarily God governes the world by secondarie causes, setting one creature over another, and ordaining one to doe this thing, and another that, and accordingly they worke: but we must not thinke that God is bound to any of these meanes, but is most free to use them, or not to use them. Ordinarily hee executeth this or that punishment by this or that creature, and so by meanes conveyes his blessings: but yet he can worke without them, as here we see. For, he preserves his creatures against the ordinarie meanes; as *Daniel* from the Lions, whose nature is to devoure: and against the nature of fire, hee saved *the three children* in the fire. So that God worketh by meanes, but yet freely; because he can worke at his pleasure, either without or against meanes: and his powerfull hand, saving against meanes, shewes his ruling and disposing providence over all things.

Thirdly, by these effects of their faith wee learne, that Gods goodnesse and mercie towards beleevers, is farre greater, and more unspeakable than ever hee promised, or they could expect. This point is carefully to bee considered of us all; for it is of singular and extraordinarie use, especially in time of perill and trouble: and yet wee see it is the plaine truth of God; and therefore *Paul* gives thanks and praise unto God, *Who is able to doe for us exceeding abundantly above all that wee aske or thinke.* *Daniel* put his trust in the Lord, when he was in the Lions den: and what doth he obtaine for his labour? the Lord never promised to stop the Lions mouthes, neither did *Daniel* ever presume upon that deliverance; and yet the Lord saved him. And so the three children though they made no account of their lives, because God had not promised to keepe them from burning, yet they come out in safety. For, God in mercie so quenched the heat of the fire unto them, that though it burnt to death those that cast them in; yet did it not so much as burn their garments, or the hair of their heads, to cause the same to smell. And the like is his goodnesse towards all his servants. *David* saith, *The Lord prevented him with liberall blessings*, that is, when *David* never asked such blessings at Gods hands, even then did the Lord bestow his liberall blessings upon him: as namely this, when *David* was *following his Fathers sheepe*, and walking in his calling, hee never dreamed of any Kingdom: yet thence the Lord tooke him to be King over his people Israel. So the Israelites having beene 70. yeares in captivity, never thought of returne; and yet then were they delivered: and their deliverance was so strange and miraculous, that they *were like them that dreame*. Psal. 126. 1. When *Peter* was cast into prison by *Herod*, and committed to foure quaternions of Souldiers to be kept, the Angell of the Lord came and awoke him as hee slept, and led him out of prison, past the watches, and thorow the iron gate, and then left him. Now, this deliverance was so strange unto him, *that he knew not whether it was true, but thought he had seene a vision.* From hence it is that God hath made this gracious promise unto his Church, *to answer before they call, and to heare while they speake*, Isay 65. 24. So endlesse is his mercie, and his goodnesse so unspeakable towards his servants, that if they cleave unto him unfainedly, they shall finde his bounty farre surpassing all that they could aske or thinke.

The consideration hereof serves to stirre up every one of us in our places, to cleave unfainedly unto the true God, with all our heart, by faith, in due reverence and obedience. If a servant were to chuse his Master, and among an hundred should heare of one, that besides his wages, would give unto his servants, gifts which they would not thinke of; this servant would forsake all the rest to come unto this one. Behold, the Lord our God is the bountifull master: who doth not onely keepe covenant with his servants, in a full accomplishment of his promises; but is exceeding gracious, preventing them with liberall blessings, above all that they can wish for themselves: wherefore let us forsake all our bad Masters, the world, the flesh, and the devill, in the service of sinne: and resigne our selves with full purpose of heart, to serve this our good God, to the end of our dayes. There is no man living, that can have such true joy in heart, as Gods servants have; for God shewes more kindnesse unto them, than they can aske or thinke of. And take this for truth also; there be none that thus give themselves to serve God faithfully with all their hearts, but before they die they shall finde this to be true, that God is a most mercifull God, and his goodnesse endlesse towards them above their deserts.

Secondly, the endlesse mercie of God must move us all to repent us of our sins, and to trust in him for the pardon of them, be they never so many or heinous: for they can never reach to the multitude of his mercies. Though they be in number like the sand of the sea, they must not dismay us from comming unto him: but considering that his goodnesse is endlesse, and his mercie is over all his workes, wee must come unto him for the pardon of our sinnes. For God is mercifull to pardone his promise; yea, and beyond his promise to do for us more than we can thinke of. Many are all about this mercie of God by presuming it ereon to go on in sinne: but such deceive themselves: *For God will not be mercifull unto them*, Deut. 29. 20. It is the penitent person that shall finde mercie.

The sixth effect of their faith is in these words. *Escaped the edge of the sword.* The word in the originall, are thus: [illegible] which is the Hebrew [illegible]

Text.

Elias and Elizeus.

Testament, and here followed by the Penman of this Epistle: and before, where he calleth the Word of God *a two mouthed sword*, Heb. 4.12. hereby meaning (as it is translated) *a two edged sword*. This effect must bee understood of two worthy Prophets, *Elias* and *Elizeus*: for *Elias*, we may reade, that when hee had slaine *Baals* Priest, (1 King. 19.1.) *Iezabel* the Queene threatned to kill him: which hee hearing, fled into the wildernes, and thence was led to Mount *Horeb*, & there escaped by means of his faith. And for *Elizeus*, we may reade, that when he discloséd the King of *Syria* his counsell to the King of *Israel*. (2 King. 6.) hee was compassed about in *Dothan*, the city where he lay, with a huge hoast of *Assyrians*; but praying to the Lord, the Lord smote the hoast with blindnesse, and so the Prophet led them in safetie to *Samaria*. So then, the meaning of this effect is, that when these servants of God were in distresse and danger of death, they denyed themselves, and their owne helpe, and by faith relied upon God unfainedly, from the bottome of their hearts; and so found deliverance with God, from the perill of death.

First, here we learne, that God provides for the safetie and deliverance of his servants, in the extremitie of perill and danger, when both might and multitude are against them. This point wee have touched in divers examples before, and therefore doe here onely name it.

Secondly, in that these men in the extremity of danger beleeved, and so *escaped the edge of the sword*; we learne, that when we are in greatest danger, so as we see no way to escape; even then we must put our trust in the true God, and he will save us. This wee must doe, not onely for the safety of our body; but more especially, for the salvation of our soule. Put the case a man were in despaire of his salvation, and that he sees *legions of devils* compassing him about to take him away: what must this man doe in this case? *Answ.* Looke what *Elias* and *Elizeus* did, the same thing must he doe; he must not lie dead in desperation, yeelding thereto: but at the very same time, when such terrors oppresse him, he must by faith lift up his heart to God, and put his trust and confidence in him through Christ. And if hee can this doe, hee may assure himselfe, that he shall certainely escape these fearefull terrors of conscience, and the torments of hell, as *Elias* and *Elizeus* did the edge of the sword: for let a man put his whole trust in God, & whatsoever his troubles bee, God will deliver him. *Great are the troubles of the righteous, but the Lord delivers him out of them all.* Psal. 34.19. Indeed we must not limit God, for time, or manner of deliverance: but wait on God by faith, accounting his grace sufficient, till deliverance come. And thus much of the fourth effect.

The seventh effect of their faith is this: *Of weake were made strong.* Or thus: *Of weake were restored to health.* This must bee understood of *Hezekias*, a worthy King of Juda, who (as wee may reade, 2 Kings 20.) being sore sicke even unto death, was restored to health, and obtained of God the lengthning of his daies, for the space of fifteene yeares. Which wonderfull recovery he obtained by meanes of his faith, which he shewed in time of his sicknesse, by a prayer he made unto God; the substance whereof stood in these two things: First, being very sicke, hee prayed for the pardon of his sinnes. This appeareth by his thanksgiving upon his recovery, Isay 38.17. where he confesseth, that *God had cast all his sinnes behinde his backe*. Now, looke for what he gave thanks, that (no doubt) he had before begged of God in prayer. Secondly, he made request unto God for prolonging of his dayes, for some reasons which did concerne himselfe: and this hee also prayed for in faith. Now, the reasons moving him to pray for longer life, were these: First, he had then no issue to succeed him in his Kingdome; and therefore he prayed for life, to beget a childe, which might sit upon his throne after him. And the ground of this prayer was this: God had made a particular promise unto *David* and *Salomon*, 1 Kings 8. 25. *That they should not want issue after them to sit upon the Throne of Israel*, so that *their children took heed to their way, to walke before the Lord, as David did.* Now King *Hezekiah*, knowing this promise, had regard hereunto: and building himselfe hereon, his conscience bearing him witnesse, that he had walked before the Lord uprightly, he prayes for issue to succeed him: and for that cause, he desires strength of bodie, and length of dayes. This appeareth notably by his prayer, 2 Kings. 20. *Lord*, (saith he) *I beseech thee now remember how I have walked before thee in truth, and with a perfect heart.* The summe of his prayer is this: All the Kings succeeding *David and Salomon*, which walke in Gods Commandements, shall have issue to sit on their thrones after them. Now, from hence he prayes thus: *Oh Lord, I have walked before thee, in truth and sincerity of heart*: and hereupon the conclusion followes, *grant me issue to sit upon my throne after me*; and therefore life and health to accomplish the same.

Secondly, hee prayed that he might live to glorifie God, in that weighty calling, wherein God had placed him over his people. This appeareth likewise, by his thanksgiving unto the Lord, upon his recoverie: where he saith, Isa. 38.20. *The Lord was ready to save me: therefore wee will sing my song all the dayes of our life in the house of the Lord.* Thus by his worthy prayer, hee shewed forth his faith notably: by vertue whereof, being sicke unto death, hee obtained of the Lord, the prolonging of his daies, for the space of fifteene yeares. And so we see, to whom this seventh effect of faith is to be referred.

Here wee are taught a speciall duetie, for the recovery of our health, in the time of sickneſſe:

Prayer for health.

to wit, before we use the ordinarie meanes of Physicke, we must (according to this example) first put our faith in practice, by humbling ourselves for our sinnes past, confessing them truly unto God, and praying for pardon from a resolute purpose of heart to lead a new life: and also by intreating health of God, and his good blessing upon the meanes which we shall use for our recoverie. Thus have other of Gods servants done, beside *Hezekias*. When *David* was grievously sicke, the principall thing hee did, was this practice of faith; in humbling his soule before God for his sinnes, and intreating earnestly the pardon of them, as wee may see, Psalm. 6. and 38. This is the principall thing, which in those Psalmes is propounded of *David*. And so the Apostle counsels, Jam. 5. 14, 15. *Is any man sicke among you? let him call for the Elders of the Church*: and what must they doe? surely, first pray for him; and then (as the custome was in those dayes) *anoint him with oyle in the name of the Lord*. And the prayer of faith *shall save the sicke, and the Lord shall raise him up againe: and if he have committed any sin, it shall be forgiven him.* And here we must be admonished, to beware of the bad practices of the world in this case: the most men in their sicknesse, first seeke to the Physitians; and if that fayle them, they send for the Minister. This was King *Asa* his practice, for which he is branded to all posteritie, that being *diseased in his feet, he sought unto Physitians, and not unto the Lord*, 2 Chron. 16. 12. though otherwise hee had good things in him, 1 King. 15. 14. And many doe farre worse, who seeke to Witches and Inchanters, when they or theirs are in distresse; but this is to forsake God, and to seeke helpe of the Devill, like to King *Ahaziah*, who sent to *Baalzebub the god of Ekron, to know of his recoverie, when hee was sicke upon a fall*, 2. King. 1. 2. This should be farre from all Gods children, for as *Ahaziahs* sicknesse became deadly, through his sending to *Baalzebub*; so undoubtedly, many diseases become incurable, by the bad and prepostereous dealing of the Patient, who either useth unlawfull meanes, or lawfull meanes disorderly, or trusteth therein. Wee therefore in this case must, remember our dutie in the practice of faith, as *Hezekiah* did.

The eighth fruit of faith is this; *Waxed valiant in battell.* This effect may well bee understood of all the *Iudges* before named, and of all the good Kings in Juda & Israel. But yet there be two especially, to whom we may more peculiarly referre it: to wit, *Samson* and *David*. For *Samson*, he by meanes of faith, came to be so mighty, Judg. 13.15. that *with the jaw-bone of an asse, he slew a thousand Philistims*. And for *David*, he likewise was so encouraged by faith, that with the same sling, wherewith hee kept his fathers sheep (which was but a tender weapon for warre) he encountred with *Goliah* that huge *Philistine*, and hit him with a stone in the forehead, and slew him. Both these facts were the fruits of their faith, which made them bold to encounter with these mighty enemies.

In this effect of their faith, first, we may observe, that true fortitude and manhood, right valour and courage, comes from true faith. It must bee granted, that many heathen men had great strength and courage, but indeed it was but a shadow of true valour; for right valour comes from a beleeving heart. And therefore it is said, that these Judges and Princes of Israel, *waxed strong in battell by faith.*

Secondly, doth true faith make men valiant in battell? Then should the preaching of the word be set up and maintained, as well in the Campe, and Garrison, and among Souldiers on the seas; as in Cities and Townes of peace. For the preaching of the word is the meanes of this faith, which gives valour in battell, to them that fight in a good cause.

Hence it was, that the Lord injoyned by *Moses*, that when the people of Israel went out to battell, *the Priest should come forth, and encourage the people, that their hearts might not faint, nor feare, nor dread their enemies; because of the powerfull presence of God fighting for them.* The Papists object this (by way of reproach) against *Zanchius*, who was one of the reformers of the Gospell: That hee died in the field among Souldiers: but this indeed is no reproach, but rather a matter of great commendation unto him: in that, for the increase of faith and knowledge, in them that were weake Christians about him, he was content to hazard his owne life. And thus much of the eighth effect.

Deut. 18. 2, 3.

The ninth effect of faith, for which these worthy men are commended, is this; *They turned to flight the Armies of the Aliens.* This may be understood of the most of the *Iudges*, and of the good *Kings* of Judah and Israel. But I will make choice, especially of two, *Gedeon*, and *Iehosaphat*: for *Gedeon*, one of the Judges, *with three hundred Souldiers* Judg. 6. 7. altogether unweaponed, onely with *light pitchers in their hands*, put to flight a mighty huge Army of the *Midianites*. And *Iehosaphat* a godly King, being assaulted with a mighty and great Armie of the Moabites, Ammonites, and men of Mount Seir, knew that by force of armes he could not withstand them; and therefore by faith makes a worthy prayer unto the Lord, and the Lord heard him, and set his enemies one against another, and so did he put them to flight, which hee could never have done by any strength of his owne.

Here wee may learne how Kingdomes and people may become able to put to flight their enemies. The best way is, to put in practice their faith in God; by humbling themselves truly for their sinnes past, with unfeined confession of them unto God; praying withall earnestly for the pardon of them, and for Gods ayd, assistance, and power against their

enemies. The power of this meanes is evident in Scripture: and therefore when *Eliah* was taken up, *Elisha* cried, *My Father, my Father, the Chariot of Israel, and the horsemen thereof:* 2 Kings. 12. giving him this notable commendation, that he was as good to Israel, by meanes of his faith, as all their chariots and horsemen. *Quest.* How could that possibly be true? *Answ.* If we reade the Storie, wee shall finde it to bee most true, that by his prayers which he made in faith, hee did as much or more than all the strength of the land could doe. And so it shall be with all Christian Kings and people: if they can shew forth their faith, by prayer unto God, they shall doe wonderfull much hereby, in subduing their enemies.

To apply this to our selves: Wee have had many and dangerous assaults from popish enemies, both domesticall and forren, who have of long time, and no doubt still doe purpose our overthrow. Now, how shall we be able to withstand their might, and to escape their malice? True it is, Christian policie, and warlike provision must be used: yet our stay and rest must not be therein; but we must stirre up our faith, both Magistrates and Subjects, Prince and People; and first of all humble our selves for our sinnes, and shew forth our repentance, by new obedience in time to come; and then pray for a blessing upon the outward meanes which shall be used. This is the right practice of faith, in the case of danger by our enemies; which we shall finde, if we exercise it unfainedly) to bee a surer meanes of safetie and victorie against our enemies, than all worldly munition and policie. For hereby we shall have the Lord for our protection, & his blessing upon the outward means, giving strength and good successe thereunto; when as, omitting this dutie, the Lord will not be with us, and then we shall find that vaine is the strength or wit of man. Let us not therefore betray our selves wilfully into our enemies hand; but by this practice of faith, enable our selves against all our enemies whatsoever: otherwise we may justly feare to be delivered into their hands, for a prey unto their teeth. And therefore if we love our owne safetie, and the welfare of our Land, let us practise this dutie: *For the prayer of faith availeth much with God, if it be fervent;* and therefore the Lord saith to *Moses*, when he fell downe before him, to turne backe the wrath that was broken in upon the people, *Let me alone:* as though *Moses* had held, or bound the Lords hand by his prayer, that he could not smite his people. And thus much for the ninth fruit of faith.

The faith of the widow, and the *Shunamite*.

A VERSE 35.

The women received their dead raised to life,

THis is the tenth and last fruit of their faith, which must bee understood of these two women especially; the *widow of Zarephath*, and the *Shunamite*. The *widow* of *Zarephath*, giving entertainment to *Elijah* 1 King. 17.

B in the great famine, had this blessing vouchsafed unto her for her faith, that her dead sonne was restored to life by the Prophet: And the *Shunamite* that provided lodging for the Prophet *Elisha*, had her only sonne restored to life 2 King. 4.

from death by the Prophet through faith. Now here we must observe, that these two women did not onely beleeve in the true God; but more particularly, that God would use these his servants, as meanes to restore to life their two children that were dead: as appeares by this, that both of them made meanes to the Prophet, for the reviving of their children; which they did by faith.

C But some will say, This last effect of faith, may seeme to crosse the Scripture else-where: which saith, that *Christ is the first fruits of them that sleepe.* How then could these that were before Christs incarnation, be restored from death to life? *Answ.* Saint *Pauls* meaning is this, that Christ is the first of all those that rose from death to life, to die no more, but to live for ever. So indeed Christ is the first fruits of them that sleepe: for he rose to live for ever. As for these two, and some other, mentioned both in the old Testament and in the new, that were raised from death to life, they rose not from the sleepe of death, to live for ever, but to die againe. 1 Cor. 15. 20.

In this tenth fruit of faith, all Parents may learne their dutie towards their children, in the case of sicknesse, or such like. They must follow the example of these two godly women, and labour especially to shew forth their faith in such duties as God requireth in such a case: to wit, they must humble themselves for their owne sins, and for the sins of their children and

D family: praying earnestly to God for the pardon of them, for God may visit the iniquitie of the Parents upon the children in bodily judgements) and intreating the Lord to restore them to health and liberty: and withall, they must use the ordinarie lawfull meanes of recoverie in physicke and such like, praying to God for a blessing thereupon.

This is their dutie; but (alas!) the manner and practice of many Parents, is farre otherwise: for whereas they should first seeke unto the Lord, and come to his Prophet they either runne first to the ordinarie means of Physicke: or being worse disposed, seeke helpe of [illegible] and vaine blessings by charmes or [illegible]

ries for saking God; and running to the Devill. Indeed, the use of lawfull meanes is not to bee discommended simply; but this preposterous course is blame-worthy, and deprives many of Gods blessing in the meanes, That they seeke helpe of Physicke, before they have sought to the Lord in this holy practice of faith.

Quest. But how can the Parents faith benefit the childe? *Answ.* It cannot procure unto it eternall life: for every one must be saved by his owne faith in Christ. And yet the child receives many a good blessing at Gods hand, by meanes of the Parents faith; as namely, the benefit of the covenant of grace in the seales thereof; besides the fruition of many temporall blessings, as life it selfe in this place.

B The consideration hereof, must move all Parents, above all things to labour for true faith: for by the practice hereof, they shall bee able to bring the greatest blessing upon themselves and their children, and upon the lawfull meanes which they shall use for their good. Say the Lord shall lay his hand upon children and servants in a family, what must parents and masters doe? Surely, the best way for helpe is the practice of faith, in true humiliation for sinne, and prayer to God for mercie, and for a blessing upon the meanes which they shall use. In all societies this is true, that by the faith of the governours, many curses are removed, and many blessings procured. God sends his judgements among us daily, and we know not when other moe shall befall us: but for removall and preventing of them, wee must give our selves to true humiliation and prayer; and so shall we finde the Lords mercie towards us, as these two women did.

And thus much of this tenth fruit of faith, and of them all severally.

Now from them all joyntly together, observe this speciall point; *That faith is such a grace of God, as doth bring downe from heaven upon every beleever, all Gods blessings that are needfull for him.* Who is he that desires not to bee made partaker of Gods blessings needfull for him, both in soule and bodie? Well; the only way and meanes hereto, is to get a true and a lively faith, and to put the same in practice, in all such duties as God shall require at our hands. The worthy men before named, obtained all the former most wonderfull blessings, by meanes of their faith: *By it they escaped the edge of the sword, they quenched the violence of the fire, waxed mightie in battell, &c.* as we have heard.

Now if faith bee such a notable grace of God, then above all things in this world, let us labour for it. Wee must not content our selves with lip-faith, and so presume upon Gods mercies: but we must labour for a true and a lively faith in Christ, which may purifie our hearts, and bring forth fruit in our lives. Here are strong motives to perswade us hereunto: for what doe we desire? riches, honour, or favour,

A and grace in the world? would we have health, and strength? nay, the favour of God, which is all in all? then looke to get true faith: for in the practice thereof, thou shalt obtaine of God, all needfull blessings, both temporall and spirituall. Many toyle themselves exceedingly, by worldly meanes to get temporall blessings, as health, wealth, honour, &c. and yet never attaine thereto, because they seeke them not by faith. I confesse, naturall men get many good things: but to them they are no blessings; because they want faith, both in getting and keeping of them: for they lay all religion aside, and toyle themselves wholly in worldly means. This course the childe of God must beware of. Say that a Prince bids one of his servants goe to his Treasurie, and there inrich himselfe with Jewels, with gold and silver, and with whatsoever he lacketh: what will this man do? Surely, first he will call for the keyes, whereby hee may unlocke the doores and chests; for else he can get nothing. Behold, in the Ministerie of his Word, God shewes us his full Treasurie, wherein we may inrich our selves, with all his blessings: Now, wee must not with the foole runne without the key, but labour first for true faith; which is that key, whereby Gods heavenly treasures are opened unto us: and we must be sure that we have a found key; that is, a true and found faith, which may strongly turne about the locks of Gods Treasurie. For this is most certaine, he that doth unfeinedly beleeve,

C shall never want any thing, either in bodie or soule, that is good for him to have. Every one will say, he beleeves; but the truth is, that true faith is rare: for mens hearts are not purified, nor their lives changed; but they remaine as sinfull as ever they were, which causeth Gods judgements to be so rife among us. Wherefore as we desire our owne good both in soule and bodie; so let us labour for true faith, and shew forth the power of it in our lives. And thus much of these Judges and Prophets, and of the fruits of their faith.

D

Beleevers under the Macchabees.

VERS. 35.

Others also were racked, and would not bee delivered, that they might receive a better resurrection.

IN

Beleevers under the Machabees.

IN these words, the author of this Epistle proceeds to the fourth order of Examples of faith, contained in this Chapter; wherin (as in the former lastly handled) he proceeds briefly, heaping up in few words, many worthy examples of faith, concealing the names of the parties, and onely setting downe those things for which their faith is commended unto us. And this fourth and last order of examples, comprehendeth such beleevers as lived under the regiment of the *Machabees*, and afterward to the comming of Christ. For of beleevers in former times, it cannot be understood, because there is a manifest distinction put betweene these beleevers, and the former Judges, Kings, and Prophets; in these words, *Others also:* whereby it is plaine, that here hee propounds examples of beleevers different from those which hee mentioned before. And it is also plaine, that these beleevers lived before the comming of Christ. For howsoever the Christians in the Primitive Church, were racked, scourged, and tormented after this sort; yet of them this place cannot be understood, because they enjoyed the *promise of the Messias:* but these here mentioned, enjoyed *not that promise in their dayes*, but waited for it by faith, and therein died, ver. 39. And indeed, in the time of the *Machabees*, the Church of the Jewes was wonderfully persecuted by *Antiochus*, about two hundred yeares before Christ, as we may see, 2 Macch. 4. and 6. Chapters.

Q. Where had the Author of this Epistle this large narration of these strange persecutions, seeing they are not registred in the books of the old Testament?

Answ. Wee may judge, that he gathered it out of the Stories and Records of men: which (howsoever they be not now extant) yet in his dayes in the Primitive Church, were extant, knowne, and approved. Neither must this seeme strange unto us: for the spirit of God, in the old Testament speaking of men, hath oftentimes reference and relation therein to humane writings; as this phrase, *(The rest of the acts of such and such, are they not written in the books of the Chronicles of the Kings of Iudah and Israel?)* so often used in the books of Kings and Chronicles, doth evidently declare.

Now those *bookes of the Chronicles* were not parcels of holy Scripture, but civil, or Ecclesiasticall Stories, like to our books of Martyrs and Chronicles. 2 Tim. 3. 8. S. *Paul* saith, *Iannes and Iambres resisted Moses.* Now, in the booke of Exodus, we shall not finde the Sorcerers that withstood *Moses* once named. And S. *Iude* maketh mention of a *prophecie of Enoch*, ver. 14. which in all the old Testament is not recorded: and it is like that *Moses* was the first penne-man of holy Scripture. Whence then had these Apostles these things? *Answ.* No doubt the holy Ghost might reveale such things unto them, though they had beene unknowne in elder times: but it is more probable, that the Apostles had them out of some Jewish writers, or records then extant, and approved among the Jewes. So *Paul* preaching to the Athenians, alleageth the saying of *Aratus* an Athenian Poet: *For we are his generation.* And to the Corinthians, hee propounded a sentence of *Menander*; *Evill words corrupt good manners*, 1 Cor. 15. And to *Titus*, he alleageth *Epimenides*, a Cretian Poet; *The Cretians are alwayes liars, evill beasts, slow bellies*, Tit. 1. 12.

Now whereas the spirit of God taketh these sentences out of the writings of men, we may learne, that to reade the writings of men is not unlawfull, but a thing of good use to the servants of God. But whereas some would hence prove, that their authoritie may bee alleaged ordinarily at every mans pleasure in the publike ministerie, it hath no ground in these places. For first, the Apostles were so guided by the holy Ghost in their publike Ministerie, that they could not erre; but no Ministers at this day have such a privilege. Secondly, the Apostles alleaging or recording the sayings of men in their Sermons or writings, did thereby sanctifie them, and make them to become a part of holy Scripture. This no ordinarie Minister can doe; but let him alleage a humane testimonie tenne thousand times, yet still it remaineth humane, and is not Gods Word. Thirdly, they that would warrant their practice, in alleaging humane testimonies in their sermons by the Apostles, ought to follow the Apostles in their manner of allegations. Now the Apostles were so sparing herein, that in many books we shall not finde one: for there are onely three in all the new Testament. Againe, the Apostles did it without any ostentation: for the names of the Authors are concealed whence they tooke their testimonies.

And lastly, the Apostles did it upon weightie cause and just occasion: to wit, when they were perswaded in conscience, that those testimonies would convince the consciences of their hearers in those things for which they alleaged them. Now how farre many differ from the Apostles in their allegations, let the world judge.

Yet before wee come to speake of these examples of faith in particular, there are sundrie generall points to bee handled. In the three former verses, the spirit of God hath let downe the prosperous successe of beleevers through faith: but here he comes to acquaint us with a different estate of other beleevers under grievous persecutions and torments, even to most cruell and bitter kinds of death.

From this which the Apostle here observeth, we may take a view of the state of Gods Church and people here in this world. For God vouchsafeth peace, and prosperous successe to some, as a just reward of faith and obedience, but others must want the comfort of outward peace and welfare, and undergoe most grievous trials and persecutions. Looke as there is a continuall interchange betweene day and night, and the one doth constantly follow the other, so as it is one while day, and another while night: so is it with the Church of God, and with true beleevers in this world: sometime they have peace and prosperity; and this continueth not alway: but another while they are in trouble, misery, and persecution.

The changeable state of the Church.

To make this point more plaine, because it is of some importance; wee may behold the truth of it, in the Church of God from the beginning. *Adams* family was Gods Church, and therein was first notable peace: but when God accepted *Abels* sacrifice, and refused *Cains*, then persecution began, and *Cain* slew his brother *Abel*. *Abraham* is called the Father of the faithfull, and his family in those dayes was the true Church of God; wherein we may notably see this changeable estate; for God cals him out of Charran, to dwell in the land of Canaan, Exod. 12. 1. 10. But within a while, the famine was so great in the Land, that hee was faine to goe downe into Ægypt to sojourne there. And there the Lord blessed him exceedingly, and inriched him so greatly, that he became a mighty Prince, able to encounter with the Kings of those nations in battell, after his returne to Canaan, Exod. 14.

The Israelites, Gods chosen people, were 400. yeares in bondage in Ægypt; but at the appointed time God gave them a glorious deliverance: and yet they were tried in the wildernesse 40. yeares; after which time they were planted safely in the fruitfull Land of Canaan, a Land that flowed with milke and hony. And there also, the Church of God was in this case: sometime in prosperity, and otherwhiles in adversity, for when it was ruled by Judges (as in that booke appeares) for ten, twenty, thirty, or fourty yeares together, the Israelites for their sinnes, were in subjection and bondage to the nations round about them: as the *Moabites*, the *Philistims*, the *Ammonites*, &c. Yet then, when they cried to God, hee sent them some mighty Judge to deliver them, for so long time againe. This was the interchangeable estate of the Church, all the time of the *Judges*. And afterward, when it was governed by Kings, it was in the same case: for one while God gave them good Kings, who would advance religion, and maintaine and cherish the Priests and Prophets of God; and for their time the Church prospered. But otherwhiles, for their sinnes, God would send them wicked Princes: which persecuted the Prophets, and the godly in the land. This is plaine in the bookes of the Kings and Chronicles. After the reigne of good King *Iosias* came the captivity into Babylon, and 76. yeares expired, the Lord by K. *Cyrus* returned them againe. After their returne they were one while in peace, and another while in distresse: as we may see in the bookes of *Ezra* and *Nehemiah*: but above all other, that persecution of *Antiochus Epiphanes*, was the most notorious, which was foretold by *Daniel* in his prophecy, Dan. 11. 36. and is recorded in the bookes of the *Machabees*.

To come to the time of the Gospell: The Primitive Church, after the ascension of Christ, in the first 300. yeares, suffered ten most bloudy and grievous persecutions: betwixt each of which, she had some times of peace, and (as it were) respit to breathe in. And after the tenth persecution ended, the Lord raised up the good Emperour *Constantine*, who brought peace and welfare unto the Church. But soone after him, the heresie of *Arrius*, raised up by the devill, brought as grievous persecutions on the Church, as ever the Pagans did; being a most blasphemous heresie, denying the eternall deity of Christ, and of the holy Ghost: and it prevailed in the Church for 80. yeares. Not long after the suppression of that heresie, began the idolatry and tyranny of *Antichrist* to prevaile in the Church, for many hundred yeares. And now, about some fourescore yeares agone, the Lord in mercy raised up worthy instruments, by whose meanes hee delivered his Church from that idolatry and blindnesse: yet so, as still the Church hath felt the bloudy hand of *Antichrist* in grievous persecutions. All which, the ages this to be most true: that the outward state of Gods Church is interchangeable, having one while peace, and another while grievous persecution.

To apply this to our selves: God hath planted his Church among us in this land, and for many yeares together, hath blessed us with prosperity and peace: which in great mercy hee hath given us, as a reward of the faith of his servants which are among us: and during this time, wee have had great freedome and liberty in Gods holy ministery, for the Word, Prayer, and Sacraments. But we must know, that the state of Gods Church, for peace and trouble, is interchangeable, as day and night, for light and darknesse. Wherefore wee must be advertised to looke unto our selves: for our estate in peace must not last alwayes; these golden dayes will have an end, and troubles and afflictions will undoubtedly come. Indeed God onely knoweth, what kind of afflictions shall befall, and the particular time thereof: but that they shall come in the time appointed of God, wee may resolve our selves by the reasons following:

First, the tenour of the Law is this; that *the curse doth follow the transgressions* of that when any man, or family, or people, live in the breach of Gods commandements, they must looke for Gods judgements to be powred upon them. Now we may too too truly affirme that this our nation and people abound with grievous sinne in all estates. For in the civill estate, (to omit the manifold practices of oppression) where is justice without bribery? or bargi-

R- ning,

The changeable state of the Church.

ning, without fraud and deceit? And in the ministery (beside many abuses) where is that care which ought to be for the building of Gods Church? And for the body of our people (beside grosse ignorance, and superstition) what fearefull blasphemie, whoredome, swearing, and Sabbath-breaking, doth every where abound? beside fearefull Atheisme, which is a mother of abominations: whether we respect naturall Atheisme, whereby many deny God by their workes, or learned Atheisme in some, who dispute against the truth of God, revealed in his Word. All these, and many other sinnes among us, cry loud for Gods judgements upon us; even for that fearefull judgement, the removall of Gods kingdome in the Gospell of peace.

Secondly, consider what manner of persons of place, and note, both in Church and Commonwealth, God takes from us by death, even in their best time: are they not such as excelled among us, for great wisdome and learning, and for true piety and good conscience? now howsoever this may seeme but a small thing in the eyes of many; yet undoubtedly, it is a forerunner of Gods judgements: for *the righteous perisheth, and no man considereth it in heart; and mercifull men are taken away, and no man understandeth that the righteous is taken away from the evill to come*, Isa. 57. 1.

Thirdly, God hath set his fearfull judgements among us, and about us, warre and sword in our neighbour nations, which also hath beene oft shaken at us: also famine and pestilence thorowout our owne land, by intercourse and long continuance, Levit. 26. Now this is the truth of God, that *when God sends his judgements upon a people, if they do not repent, one judgement is but the forerunner of another more grievous and terrible than the former*. But little or no repentance appeares among us; nay rather, we fall away more and more, and so stand still in danger of more fearefull judgements.

Lastly, it is usuall with God thus to deale with his owne servants: as hee doth sometime reward their faith and obedience with peace; so otherwhiles he will try their faith by affliction. Thus he dealt with his servant *Iob*, though there were none for piety like him in his time, thorow all the world. Now God hath his servants among us, for the triall of whose faith we may perswade our selves some tribulation shal come upon us: *For all that will live godly in Christ Iesus, shall suffer tribulation*, 2 Tim. 3. 12.

This being so, that our peace shall be turned into trouble, (as by the former reasons, which directly fasten themselves upon our Church and State, may evidently appeare) let us then here learne our duty.

First, we must cast with our selves, what may be the worst that can befall us, when triall and persecution shall come. This is the counsell of our Saviour Christ to those that would follow him constantly as good Disciples: they must, as *good builders*, consider of the cost, before they lay the foundation; and like *good warriors*, consider of their strength, before they goe out into the field, lest they leave off, and turne backe, like fooles and cowards, Luk. 14. 28, &c. Wee by Gods mercie doe now professe the true religion of Christ, with hope to be saved thereby: therefore wee must cast with our selves, what our religion may cost us, and see before-hand, what is the worst thing that may befall us, for our profession of Christ and his Gospell. If we have not done this in the beginning of our profession, we must now doe it: for better late than never: lest going on securely, without this account making, wee shamefully forsake Christ when triall comes.

In former times, the constant profession of Christ, hath cost men losse of friends, losse of goods, and liberty; yea, the losse of their hearts bloud: and the same case may befall us. Wherefore, we must cast with our selves, and see whether we be willing to suffer the losse of goods, and friends; yea, the losse of our lives, for the defence of Christs true religion.

Againe, as this estate of the Church must move us to make this account, for resolution in suffering; so it must teach us to labour for those saving graces of Gods Spirit, which may inable us to stand fast in all temptations, troubles, and persecutions. Wee must not content our selves with blazing lamps, as the five foolish virgins did: but get the oyle of grace into the vessels of our hearts. Knowledge in the Word is a commendable thing: but not sufficient to make us stand in the day of triall. Wee therefore must labour for true saving graces; especially for this, to have our hearts rooted and grounded in the love of God, through faith: whereby wee are assured, that God is our father in Christ, and Jesus Christ our Redeemer, and the holy Ghost our comforter and sanctifier. This assurance of faith will stablish our hearts in all estates: come life, come death, wee need not feare; for nothing shall bee able to separate us from this love of God in Christ Jesus.

And thus much of the coherence of this verse with the former. Now to the words.

Others also were racked, &c. Here the holy Ghost begins to propound the fruits of faith, for which this last ranke of beleevers are commended unto us. And they are not such famous exploits as the former, but *nine* severall kinds of sufferings: unto all which, we must remember to apply this clause *by faith*, from the 33. verse: as thus, *Through faith, they endured racking, mocking*, and so for all the rest.

Out of these effects in generall, wee may learne two things; First, a singular fruit of faith, for which it is here so highly commended in this last ranke of examples: to wit, that by it the childe of God is enabled to beare whatsoever the Lord shall lay upon him. The torments wherewith mans body may be afflicted, are many

many and terrible; and yet, be they never so many, nor so terrible, true saving faith will make the child of God to beare them all for the honour of Christ.

The effects of faith before set downe, were many and singular: but undoubtedly, this strength of patience, which it giveth under the greatest torments for Christs sake, is one of the principall.

This, *Paul* doth notably testifie in his profession, (Rom. 8. 38, 39.) *I am perswaded, that neither death, nor life, nor Angels, nor principalities, nor powers; nor things present, nor things to come; nor height nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Iesus our Lord.* Oh singular power of faith! which so firmely unites the believer unto Christ, that no torments in the world, no not all the power of Satan and his angels, can separate them asunder.

Quest. How doth faith worke this indissoluble power in cleaving unto Christ? *Ans.* After this manner: It is the property of faith, to perswade the conscience of Gods love and favour in Christ; and upon this perswasion, the heart beginnes to love God againe. Now by this *love* doth faith worke, and make a man able to beare all torments that can bee inflicted for religions sake: for, *Love suffereth all things*, 1 Cor. 13. 7. even that love wherewith one man loveth another: how much more then shall this love wherewith wee love God in Christ, make us to suffer any thing for his names sake? Hence it is that *love* is said to *be strong as death: and the coles thereof are fire coles, and a vehement flame: yea, much water cannot quench love, neither can the floods drowne it*; that is, grievous persecutions and torments cannot extinguish the same. Nay, such is the power of love to God when it is fervent, that it makes a man so zealous of Gods glory, that if there were no other way to glorifie God, than by sufferings; the childe of God would rather yeeld himselfe to endure the torments of the damned, than suffer God to lose his glory. This we may see in *Paul*, Rom. 9. 2. *I would wish my selfe* (saith he) *to be separate from Christ for my brethren that are my kinsmen, according to the flesh*: that is, the Israelites; meaning for the advancement of Gods glory in their calling and salvation. Such zeale we may see in *Moses*: for thinking that God should lose his glory, if the Israelites were destroyed, *hee prayes the Lord to pardon their sinne: But if thou wilt not, then* (saith he) *raise me out of the booke which thou hast written*.

This being the fruit of faith, To make a man able and willing to suffer any thing for Christs sake; we must thereby be moved to labour for true faith: for tribulation may come; nay, some affliction will come on every childe of God more or lesse. Now without faith wee shall never be able to glorifie God under the crosse. *The Iust must live by faith in* this estate, Heb. 10. 38. as here they endure racking, burning, hewing asunder, &c. and all by faith.

Secondly, out of all these sufferings here endured by faith, note the mind and disposition of ungodly men towards Gods Church and people: they are most bitterly and bloudily bent against them: for here they put in execution upon Gods children, whatsoever cruelty the devill could suggest in their hearts. And this hath beene their disposition and behaviour, not onely before Christs incarnation, but also ever since: as may appeare by the manifold strange tortures, devised against Christians in the Primitive Church; and both then and since inflicted upon them. Behold it in the Church of Rome, especially in their late Inquisition: whereby, beside the cruell racking of the conscience by unjust inquiries, they put the Protestantes to most cruell torments.

The consideration of this cruell disposition in the wicked, against the godly, is of speciall use. First, it proves unto us, that the religion which by Gods mercy we professe, contained in the bookes of the old and new Testament, is no politike device of man, but the sacred ordinance of the everlasting God. For, if it were the invention of man, it would so fit their humour, and accord with their nature, that generally it would be loved and embraced, and not one of an hundred would mislike it. But we see it is generally detested; *This sect is every where spoken against*, Act. 28. 22. naturall men reject it, and persecute it, and the professors of it unto the death. This they doe, because true religion is contrary to their nature, as light is to darkenesse; and condemnes those wayes and courses which they best like of. This reason shall justifie true religion, to be Gods own ordinance, even to the conscience of the worldly Atheist: his devillish malice against it, proves Gods divine truth to be in it.

Secondly, doe the wicked hate the godly, because of their religion and profession? then on the contrary, we must learne to love religion, because it is religion; and the professors of it, for their professions sake. This is Christs instruction, *to love a Disciple because hee is a Disciple*, Mat. 10. Indeed we must love all men: but especially those that embrace the Gospell of Christ, and be of the household of faith: for all such are brethren having one Father, which is God; and brethren ought to love one another. But alas, this lesson is not learned: for the world generally is given to mocking, and scoffing; and the matter of their mocking is religion, and the professors thereof. This ought not to be so: for howsoever men may faile both in knowledge and practice, yet the professors of religion should not so be despised. This abuse is growne to such an height, that many refraine the diligent hearing of the Word preached, lest they should be mocked. But let these mockers know, that herein they shake hands with the devill, and with the persecutors

Believers under the Maccabees.

of Gods Church: for *mocking is a kind of persecution*. Young Christians should not bee so dealt with; but rather encouraged, for the advancement of the Kingdome of Christ. Thus dealt our Saviour Christ with those that gave any testimony of the sparks of grace: when the *young man* said, *he had from his youth kept Gods commandements*, the Text saith, *Jesus beheld him, and loved him*, Mark. 10. 21. and hearing a Scribe answer discreetly, hee said unto him, *Thou art not farre from the kingdome of God*, Mark. 12. 34. Now wee must be followers of Christ, and walke in love, judging and speaking the best of all professors, accounting none for hypocrites, till God make their hypocrisie knowne. It is a note of a Christian to love a man, because he loves religion: on the contrary, to hate a man, because he is a Christian, is a note of a persecutor, and an enemy to Christ. And thus much in generall.

Now wee come in particular to the severall kindes of suffering, which these beleevers endured by faith: the first whereof, is *racking*: in these words, *others also were racked*: or, as some translate it, *And others were beaten with clubbes*. For the word in the originall will beare either translation: and both of them fitly agree to this kinde of suffering. For in these times, the enemies of Gods Church, used to set the bodies of them that were to be tormented upon rackes and engines; wherein they stretched out every joynt, and then did beat the whole body thus racked with clubs, till the party were starke dead. An example of this kinde of suffering, wee have in *Eleazer* a Jew, 1 Mac. 6. who under *Antiochus* was first racked, and then beaten on every part of his body, unto the death; because hee refused to eat swines flesh.

But some will say, This cannot be any commendation of faith, to be racked and beaten to death: for malefactors and traytors are so used. *Answ.* To prevent this objection, the holy Ghost addeth these words; *and would not be delivered*: or, *would not accept deliverance*: to shew that this suffering was a notable commendation of true faith. The meaning of the words is this; That whereas some Jewes in the old Testament, were condemned to death for their religion by persecutors: and yet had life and liberty offered unto them, if they would recant and forsake their religion: This proffer of life they refused, *and would not be delivered*, upon such a condition.

In this example of faith, wee are taught to hold fast true religion, and to preferre the enjoying of it, before all the pleasures and commodities in the world; yea, before life it selfe. This point, *Paul* urgeth in sundry exhortations, saying, *Let him that thinketh he standeth, take heed lest hee fall*, 1 Cor. 10. 12. forbidding us to preserve our outward peace, by communication with Idolaters. And againe, *Stand fast in the faith*, 1 Cor. 16. 13. Yea, this is one maine point that *Paul* urgeth to *Timothy* in both his Epistles; *to keepe faith and a good conscience*. And our Saviour Christ in one of his parables, Matth. 13. 44. compares the kingdome of heaven, *to a treasure hid in the field: which, when a man findeth, he hideth it, and goes home and sels all he hath, to buy the field*. Whereby hee would teach us, that every ones duty, who would enjoy the Kingdome of heaven, is this: In regard of it, to forgoe and forsake all things else, esteeming them to bee drosse and dung, as *Paul* did, Philip. 3. 8. What though a man had all the riches and pleasures of the world, and all things else for this life, that his heart could wish? yet, if hee want religion, and a good conscience, all he hath is nothing: for so hee wants the love and favour of God, and shall lose his soule; for the ransome whereof, all the world can doe nothing. Wherefore, we must hereby be admonished, to have more care to get and maintaine true religion, and a good conscience, than any thing in the world besides.

Now, because nature will judge it a part of rashnesse, to refuse life when it is offered: therefore, to prevent this conceit, against these beleevers, the holy Ghost sets downe a notable reason of this their fact: to wit, They refused deliverance, *That they might receive a better resurrection*. Many interpreters understand these words, of the resurrection at the day of judgement simply, as though the holy Ghost had said, These Martyrs therefore refused to be delivered from death; because they looked to receive, at the day of judgement, a greater measure of glory; even for this, that in obedience to God, for the maintenance of true Religion, they were content to lay downe their lives. This (no doubt) is the truth of God, that the more we humble our selves, in suffering for the Name of Christ in this life, the greater shall our glory bee at the generall resurrection; *for our light affliction, which is but for a moment, causeth unto us a farre more excellent and eternall weight of glory*, 2 Cor. 4. 17. And yet (as I take it) that is not the meaning of these words; but their *resurrection* at the last day, is here termed *better*, than the temporall deliverance offered unto them. For, being in torments on the racke, they were but dead men; and when life was offered unto them, it was (as it were) a kinde of resurrection, and in regard of the enemies of the Church, a good resurrection: but for that they would not lose the comfort of resurrection to life, at the last day.

Here then are two resurrections compared together. The first is a deliverance from temporall death; the second is a rising to life everlasting at the day of Judgement. Now, of these two, the latter is the better; and that in the judgement of Gods servants and Martyrs. So then, the true meaning of these words, is this: These servants of God refused deliverance from temporall tortures and punishments;

ments: because their care and desire was, that their bodies might rise againe to life everlasting, at the day of judgement: which rising againe to life at that day, they judged farre better, than to rise to a temporall life, for a while in this world.

This reason, well observed, may teach us these two speciall duties; First, to bee carefull above all things, for assurance in our consciences (as these servants of God had) that our bodies shall rise againe to life everlasting at the last day. True it is, we make this confession with our mouthes, among the articles of our faith; but we must labour to be setled and resolved effectually in our hearts, that these our bodies (bee they never so miserably tormented here) shall one day rise to life and glory, by Jesus Christ. All the true Martyrs of Christ knew and were resolved of this: and this it was, that made them so confident in their sufferings. And if we can attaine unto it, wee shall finde great use hereof, both in life and death. For our lives, this will move us to embrace true religion from our hearts, and in all things to endevour to keep a good conscience. This *Paul* testifieth, Act. 24. 15, 16. for having made profession of his hope in the resurrection, both of just and unjust, he saith, *And herein I endevour my selfe to have always a cleare conscience, both towards God, and towards men*. And for death, this perswasion also is of great use: for it will notably stay the heart, against the naturall feare of death. It is a wonder to see how terrible the thoughts of death are to many a one. Now this feare ariseth hence, that they are not in heart resolved of their resurrection to life and glory at the last day: for if they were, they would endevour themselves with patience and with comfort, to undergoe the pangs thereof, though never so terrible.

Secondly, hence wee must learne so to lead this temporall life, that when we are dead, our bodies may rise againe to life eternall. These Martyrs are a noble president herein unto us: for they are so resolute to hold that course of life, which hath the hope of glory, that they will rather lose temporall life, than leave that course. And indeed this duty is so necessary, that unlesse we order well this temporall life, we can never have hope to rise to glory. *Quest.* How should we lead this temporall life, that we may rise to glory after death? *Anf.* This S. *John* teacheth us, Rev. 20. 6. *Blessed and holy is he that hath his part in the first resurrection: for on such the second death hath no power*. Wee must therefore labour earnestly to have our part herein. The first resurrection is spirituall, wrought in the soule by the holy Ghost, causing him that is by nature dead in sin, to rise to newnesse of life: whereof whosoever is not partaker, shall undoubtedly rise to glory. Further, *but are quickened in Christ from the death of sin, are made to sit together in heavenly places in Christ Jesus*, Ephes. 2. 5, 6. Naturall death may never soile and body for a time: but it can never hinder the fruition of eternall life. Wherefore as wee desire this life which is eternall when wee are dead, so let us frame our naturall lives to die unto sinne while wee are alive.

Verse 36. *And others have beene tried by mockings and scourgings: yea moreover by bonds and prisonment*. The second kinde of suffering wherewith the servants of God were then tried is mocking. Touching the which, wee may observe divers points: First, whence it came. No doubt it came from ungodly persons, that were enemies to Gods Church and true Religion; for here it is made a part of the triall of Gods Church by the enemies thereof.

Here then behold the state of mockers and scoffers at the servants of God: they are here accounted wicked wretches, and enemies to God and to his truth. So Saint *Jude*, speaking of certaine *false Prophets* which were crept into the Church, calls them *ungodly men*, Jude 4. which hee proves afterward by their blacke mouthes in *evill speaking*, ver 8. 10. And *Ismael* is accounted a *persecuter* by the holy Ghost, for *mocking Isaac*, Gal. 4. 29. And *David* reckoning up the degrees of sinners, makes the chaire of the scornfull the third and highest, Psal. 1. 1. All these places shew the heinousnesse of this sinne: and therefore if any of us, young or old, high or low, have beene overtaken with it heretofore, let us now repent and leave it: for it is odious in Gods sight. Thou that art a scoffer maist flatter thy selfe, and thinke all is well, let the matter prove how it can, words are but wind. But know thy case is fearefull; for as yet thou wantest the feare of God, and art an enemy to Christ and his Religion, and one day thou shalt bee judged, not only for thy wicked deeds, *but for all thy cruell speakings*, Jude v. 15.

Secondly, whereas these servants of God *were tried by mockings*, it shewes that Gods Church in this world is subject to this affliction. It is not a thing newly begun in this age of ours, but hath alwaies beene in Gods Church from the beginning. Gen. 21. 9. *Ismael mocked Isaac*; and *Ipsy* brings in Christ complaining thus: Ipsy 8. 18. *Behold, I and my children whom the Lord hath given me, are as signes and wonders in Israel*. And *Jeremy* saith, *I am in derision daily: every one mocketh me*, Jer. 20. 7. Yea, our Saviour Christ upon the Crosse, when hee was working the blessed worke of mans redemption, was even then mocked by the spitefull Jewes, Mat. 27. 41. And *Paul* was *mocked* of the Athenians for preaching Christ and the resurrection, Act. 17. 18.

Now if this have beene the estate of Christ our head, and of his most worthy Prophets and Apostles, to be mocked and scorned; then must no childe of God at this day thinke to escape: for if they have done this to the greene tree, what will they doe to the dry? Wherefore

if wee belong to Christ, wee must prepare for it, and arme our selves with patience to undergoe this triall. *The Disciple is not above his Master, nor the servant above the Lord. If they have called the Master of the house Beelzebub, how much more them of the house?* Matt. 10.24,25.

Thirdly, whereas these servants of God were tried by mockings, and did endure the same, by faith; here we learne how to behave our selves, when wee are subject to mocking and derision, especially for religions sake. We must not returne mocke for mocke, and taunt for taunt; but with meeknesse of heart learne to beare the same. When Christ was upon the crosse, the Jewes most shamefully mocked him: yet even then did Christ pray for them. And the same was *Davids* behaviour, as wee reade notably, Psalme 38. 12, 13, 14. *When his enemies spake evill of him*, what did he? Did he raile on them againe? No; *He was as a deafe man, and heard not: and as a dumbe man which openeth not his mouth: even as a man that heareth not; and in whose mouth are no reproofes.* This was a rare thing in *David*, that he could thus bridle his affections in the case of reproach: but reade the 15. ver. and we shall see the cause: *He trusted in the Lord his God*: also he considered the hand of God in their reproaches, as 2 Sam. 16. 10. and these things made him silent. This example wee must looke upon, and learne hereby with patience to possesse our soules under reproach.

The third kinde of suffering is *Scourging*. They were not onely *mocked* for Religion, but also *whipped* and *scourged*. The fourth is *bonds and imprisonment*. The fifth is stoning, ver. 37. *They were stoned*. The sixth is this, *They were sawne asunder*. These were all worthy fruits of faith, being endured for Religions sake: but the particular points that might here be observed have beene handled before, and therefore I passe them over.

The seventh kinde of suffering is this: they were *tempted*. These words, by the change of a letter in the originall may be read thus, *They were burned*. And some doe so translate it; thinking that they that writ or copied out this Epistle at the first, did put one letter for another. Their reason is, because examples of grievous punishments are mentioned both before and after this: and therefore they thinke this should bee *burning*, which is a sore and grievous death. But wee may safely and truly reade the words thus, *They were tempted*: conceiving hereby that they were inticed and allured by faire promises of life to forsake their Religion. So the same word is used by Saint *James*, saying, *Every man is tempted, when he is drawne away by his owne concupiscence, and is enticed*, James 1. 14. If any aske why this triall in *tempting* should bee placed among such cruell torments? I answer, because it is as great a triall as any can bee. For it is as dangerous a temptation to overthrow religion and a good conscience, as any punishment in the world. This appeares plainly in Christs temptations by the Devill: for in those three, Satan bewrayes his malice and craft against Christ and his Church most notably. Now Satan, not prevailing with the two first, makes his third and last assault from the glory and dignity of the world: for shewing unto Christ *all the kingdomes of the world, and the glory of them*, hee saith, *All these will I give thee, if thou wilt fall downe and worship mee*. Matth. 4. 9. Indeed Christs holy heart would not yeeld unto it: but that it was a grievous temptation, appeares by Christs answer. For in the former temptations, hee onely dispeeds with Satan out of Scripture: But when this temptation comes, Christ bids him (as it were in a passion) *avoyd Satan*; signifying thereby not onely his abhorring of that sinne, but also the danger of that assault by the world. And indeed these temptations on the right hand (as wee may call them) will most dangerously creepe into the heart, and cause shipwracke of faith and a good conscience. All *Davids* troubles and persecutions could not bring him to so grievous sinnes, as did a little ease and rest. A huge great Armie cannot so soone give entrance to an enemy into a City, as riches and faire promises: neither can bodily torments so soone prevaile against a good conscience, as will worldly pleasures and faire promises. In regard whereof, wee must take heed that wee bee not deceived by the world: for the view of the glory and pompe thereof, will sooner steale from a man both religion and a good conscience, than any persecution possibly can doe. And indeed, who doe so oft change their religion when trials come, as they that have the world at will?

The eighth example of suffering is this, *They were slaine with the sword*. There can be nothing said of this, which hath not beene spoken in the former examples; and therefore I omit it.

The ninth and last example of suffering is this; *They wandred up and downe in sheep-skins, and goat-skins, being destitute, afflicted, and tormented*: That is, being either banished, or constrained by flight to save their lives, they wandred up and downe in base attire, and were destitute of ordinary food and comfort; and so in great affliction and torment.

Here wee see these servants of God were driven from their owne Country, friends and families, by persecution. Whence wee observe, that in time of persecution, a Christian man may lawfully fly for his safety, if he be not hindred by the bond of private or publike calling. For these servants of God, here commended for their faith, did flie when they were persecuted; and that by faith: therefore the action is lawfull, as I might prove at large, but that I have spoken of it heretofore. When our Saviour Christ knew that the Pharisies heard of the

the multitude of Disciples which he made, Joh. 4. 1, 2. *he left Judea*, where they had greatest jurisdiction, *and came into Galile* for his safety. The Prophets in the old Testament did flie: as *Elias* from *Iezabel*, 1 King. 19. 3. And so did the Apostles in the new, and that by Christs direction, Matth. 10. 23.

Object. 1. But some will say, Persecution is the hand of God, and therefore no man may flie from it: for so he should seeme to flie from God himselfe. *Ans.* Wee must consider persecution two waies: first, as it is the hand of God; secondly, as it is the worke of the wicked enemies of Gods Church. For them God useth sometimes as instruments, in laying his hand upon his Church, either for chastisement or for triall. Now a Christian being persecuted for the truth, and having liberty to flie, cannot bee said to flie from Gods hand, unlesse hee went away contrarie to Gods command, as *Jonas* did being sent to Ninive: and beside, hee knowes that is impossible. But his intent is to flie from the wrath of his enemies to save his life for the further good of Gods Church. Againe, the reason is not good, To say persecution is the hand of God, therefore a man may not flie from it? For so might a man conclude, that none ought to flie from sicknesse, or from warre: both which a man may doe with a safe conscience, not being hindred by some speciall calling.

Object. 2. But every one is bound to testifie his faith and religion before his enemies: and therefore may not flie in persecution. *Answ.* True indeed: a Christian man must so testifie his faith, if he be called thereto of God: but if God give him liberty and opportunity to flie, then he will not have him at that time to justifie his religion by that meanes.

Object. 2. But if it be lawfull to flie, how then comes it to passe that some of Gods children, when they might have fled, would not: but have stood to justifie their profession unto death? *Ans.* We must judge reverently of them, and thinke they did it by some speciall instinct and motion of Gods Spirit; as appeareth by their patience and constancy in their greatest torments. Examples hereof wee have in our English Acts and Monuments, in men worthy of notable commendations for their constancy and zeale for the truth of the Gospell.

Quest. If flight in persecution may be an action of faith; Whether may not the Minister of Gods Word flie in persecution?

Answ. There be some cases wherein the Minister may lawfully flie: First, when that particular Church and congregation over which he is placed, is dispersed by the enemies; so as he hath no hope to gather and call them backe againe: then (no doubt) he may flie, till his congregation be gathered againe. Secondly, If the persecutors doe specially aime at the Ministers life, then with the consent of his flocke, hee may goe apart for his owne safetie for a time. So it was with *Paul*: when the Ephesians were in an uproare about their *Diana*, *Paul* in zeale *would have entred in among them, but the Disciples suffered him not*, Act. 19. 30. This they did for *Pauls* safetie, and the good of the Church; for they knew those Idolaters would have beene most fierce against *Paul*. And so ought every particular Church to have speciall care of the life of the Minister. Other causes there be in which he may flie: but I will not stand to recite all, because there bee so many circumstances which may alter the case, as well respecting his enemies as his manner of life and his people: making that unlawfull at one time, and to some persons, which to others or at another time may be lawfull.

Secondly, whereas it is said, *These servants of God wandred up and downe*: wee doe learne that a man may lawfully goe from place to place, and travell from country to country; if so be he goes in faith, as these men did. Againe, their going was to keepe faith and a good conscience: and for the same end may a man lawfully travell from place to place. But when men goe not in faith, nor yet for this end, the better to keepe a good conscience: there undoubtedly their travell is not lawfull.

By this then wee have just cause to reprove the bad course of many wanderers among us: as first, of our common beggers, whose whole life is nothing else but a wandering from place to place; though not in faith nor for conscience sake: but they finde a sweetnesse in their idle kinde of life; and therefore they wander, because they would not worke. Now this their course (having no other ground, but love of idlenesse, and contempt of paines in a lawfull calling) cannot but be greatly displeasing unto God: who injoynes that every man should *walke in his lawfull calling, and eat his owne bread*. This they doe not, and therefore the curse of God pursueth them: for generally they are given up to all horrible sinnes of injustice and uncleannesse: they walke inordinately: for they range not themselves into any families, but live like brute beasts than men: they are not members of any particular congregation, but excommunicate themselves from all Churches; and so live as though there were no God, no Christ, nor true Religion. And herein wee may see Gods hand more heavy upon them, that they take all their delight in that course of wandring, which in it owne nature is a curse and a punishment.

Secondly, wee may here also justly reprove the course of some others among us, who will needs be travellers: not for Religion sake, (for that were commendable, if they had such need) nor yet by vertue of their calling, (which were lawfull) but onely for this end, to see fashions and strange countries: and they returne not from such places as Rome, Spaine, &c. which feele that cruell Inquisition will hardly suffer any to passe with safetie of a good conscience, but

Beleevers under the Machabees.

shall wee thinke that this their travell is commendable? No surely: for the end of lawfull travell is the preservation of faith and a good conscience, or the bond of some lawfull calling. Now these men travelling upon no such grounds, but onely upon pleasure; how shall we thinke they will stand to the truth, when they thrust themselves into such needlesse danger and triall? The crazed consciences of many at their returne shew sufficiently the badnesse of that course.

Further, note the state of these beleevers for their attire; it was of *sheep-skins, and goats-skins.* The like may bee observed in other famous Prophets and servants of God: *Elijah* wore a garment of haire, and thereby was knowne, 2 King. 1. 8. And so did *John Baptist*, Matth. 3. 4. Yea, the false Prophets went so arayed, that they might the rather bee respected of the people, Zach. 2. 4. And our Saviour Christ saith, *The false Prophets shall come in sheeps cloathing*, like the true Prophets; when as indeed *they are ravening Wolves.* Now the true Prophets of God went thus basely attired, that not onely by word and doctrine, but also in life and conversation, they might preach repentance unto the people. And indeed, every Minister of the Gospell ought to be a light unto his people both in life and doctrine: and he that preacheth well, and doth not live according to his doctrine, builds with the one hand and pulls downe with the other. Now whereas these servants of God went up and downe in such base attire as sheepe skinnes and goats skinnes: it was for poverties sake, being deprived of friends, goods, house and lands: and so destitute of provision for better attire.

In their example wee may note that Gods servants and children may bee brought to extreme povertie and necessitie; so as they shall want ordinarie food and raiment, and bee faine to cover themselves with beasts skins. This was the poore state and condition of godly *Lazarus.* Yea, Christ Jesus, for our sakes did undergoe a meane estate: for *hee had not place whereon to lay his head:* and at his death hee had not so much ground of his owne as might serve for a buriall place; but was laid in *Iosephs* tombe, which is a great comfort to any childe of God in like distresse. For why should any bee dismaied with that estate which Christ Jesus and his dearest servants have undergone for his example.

Here some may aske how this can stand with that saying of *David, I have beene young, and am old: yet I never saw the righteous forsaken, nor his seed begging bread*, Psalm. 73. 25.

Answ. Davids saying may bee taken two waies: first, as his owne observation in his time. For hee saith not, *The righteous is never forsaken*; but that *he never saw it*: and indeed it is a rare thing to see the righteous forsaken.

Secondly, (which I take to be *Davids* meaning) the righteous man is never forsaken, and his seed two. For if God lay temporall chastisement on any of his servants, suffering them to want, yet hee forsaketh not his seed after him; but remeeth his mercy towards them, if they walke in obedience before him: hee may make triall of godly Parents by want, but their godly children shall surely be blessed: so that this hindereth not, but that the godly may bee in want.

Further, whereas they are said to goe up and downe in *Sheeps-skinnes and Goats-skinnes*, wee must understand that they did it by faith. From whence we learne, that when all temporall blessings faile, then the childe of God must by faith lay hold upon GODS gracious promises of life eternall, and stay himselfe thereon.

This point must bee remembred carefully: for say we should want all kind of temporall benefits, must we thereupon despaire, and thinke that God hath forsaken us? God forbid: nay, when all meanes faile, and the whole world is against us, yet then we must lay hold upon the promise of life eternall in Christ, and thereupon rest our soules. Thus did these beleevers in this place. And this faith did *Iob* notably testifie, when GOD had taken from him children, goods, health, yea, and all that he had, yet then he said, Job 13. 15. *Though he kill me, yet will I trust in him.* And so must we endevour to doe, if that case befall us: for when all worldly helps and comforts faile us, this promise of life in Christ, will bee a sweet and safe refuge for our soule.

Being *destitute, afflicted, and tormented*] Here the Apostle amplifieth their misery in their wandring estate, by three degrees of crosses, which did accompany the same: First, they were *destitute* of temporall blessings: secondly, they were *afflicted* both in body and mind: thirdly, *tormented*; that is, evill intreated. These are added for a speciall cause to shew that these servants of God were laden with afflictions: they were *banished* and driven to extreme poverty; they were *deprived* of all their goods, and of all society of men: they were *afflicted* in body and in minde, and evill intreated of all men: no man would doe them good, but all men did them wrong; whereby we see that even waves of misery overwhelmed them on every side.

Hence we learne that Gods servants may be overwhelmed with manifold calamities at the same instant, being pressed downe with crosses in goods, in body, minde, friends, and every way. This was *Iobs* case, a most worthy servant of God; he was afflicted in body, in friends, goods and children, and (which was greatest of all) he wrastled in conscience with the wrath of God; Job 13. 26. *Thou writest bitter things against me, and makest me to possesse the iniquities of my youth.* And the like hath beene the estate

Beleevers under the Machabees.

state of many of Gods children: Psal. 88. 3. 7. *My soule is filled with evils: thou hast vexed me with all thy waves, &c.*

Quest. How can this stand with the truth of Gods Word, wherein are promises of all manner of blessings both temporall and spirituall to those that feare him: Deut. 28. 1, 2, &c. *If thou obey the voice of the Lord thy God, all these blessings shall come upon thee and overtake thee: blessings in the city and in the field: in the fruit of thy body, and of thy ground and cattell.* Psal. 34. 10. *They that seeke the Lord shall lacke nothing that is good.* For *Godlinesse hath the promises of this life, and of the life to come*, 1 Tim. 4. 8. And therefore *David* compareth the godly man *to the tree that is planted by the waters side, which bringeth forth much fruit, and is greene and well liking*, Psal. 1. 3. How then comes this to passe that Gods owne servants should bee thus oppressed and laden not with one calamity or two, but with sundry and grievous afflictions at the same time? *Ans.* True it is the Scripture is full of gracious promises of temporall blessings unto Gods children: but they are conditionall, and must be understood with an exception, to this effect; *Gods children shall have such and such blessings, unlesse it please God by afflictions to make triall of his graces in them, or to chastise them for some sinne:* so that the exception of the crosse for the triall of grace, or chastisement for sinne, must be applied to all promises of temporall blessings. And hence it comes to passe, that the most worthy and renowned servants of God for their faith, are said to bee afflicted and in misery. For his promises of temporall blessings are not absolute but conditionall. *All things are theirs* (as *Paul* saith) 1 Cor. 3. 21. and they shall have honour, wealth, favour, &c. unlesse it please God to prove their faith, or to chastise their sinnes by crosses and afflictions.

Q. How can Gods servants be able to beare so many and grievous crosses at once, seeing it is hard for a man to beare one crosse patiently? The answer is here laid downe, to wit, *by faith*; for many and grievous were the miseries that lay on these servants of God: and yet by beleeving the promise of life in the *Messias*, they were enabled to beare them all. This is a soveraigne remedy against immoderate griefe in the greatest distresse: and undoubtedly the floods of affliction shall never overwhelme him, that hath his heare assured by faith of the mercy of God towards him by Jesus Christ. This made *David* say, *He would not feare evill, though hee should walke thorow the valley of the shadow of death*, Psal. 23. 4. and *Paul* speaking of *tribulation, anguish, famine, persecution, sea, and death it selfe*, saith, *In all these we are more than conquerours through him that hath loved us*, Rom. 8. 37. And from this faith it was, that hee was able to endure all estates, *to bee hungry, to want, &c.* Phil. 4. 12, 13.

If this be true, that Gods children may bee afflicted with manifold calamities at once, then the opinion of naturall and ungodly men is false, who judge him and thinke him to be wicked and ungodly, whom God loadeth with manifold calamities. This was the judgement of *Iobs three friends*, and the ground of all their disputation against him; that because God had laid so many crosses upon him, therefore hee was but an hypocrite. And this is the rash judgement of naturall men in our daies especially upon those that make profession of religion: when Gods hand of triall or correction lies upon them, they presently censure them for hypocrites: but this is a wretched opinion; for Gods dearest children may bee pressed downe with manifold calamities.

Secondly, seeing faith in Christ will support the soule under manifold crosses; bee they never so grievous; we must labour in the feare of God, to have our hearts rooted and grounded in this faith; and when afflictions come, wee must strive to shew forth the fruit and power of it, by bearing them patiently.

And thus much of the severall branches of affliction, in this last example of beleevers.

VERSE 38.

Whom the world was not worthy of: they wandered in the wildernes, and mountaines, and dens, and caves of the earth.

IN these words the Holy Ghost doth answer to a secret objection or surmise, which a naturall man might conceive against the beleevers spoken of before. For it being said, *That they wandred up and downe:* some man might thinke thus; no marvell though they wandred up and downe: for it may bee they were not worthy to live in the world. This the holy Ghost doth flatly deny, and avoucheth the cleane contrary of them; to wit, *that they wandred up and downe by faith*; and the Lord caused them so to doe, *because the world was not worthy of them*, they were too good to live in the world.

In this answer to this surmise, wee may observe what is the opinion of naturall men concerning the children of God; to wit, that they are not worthy to live in the world, but the earth whereon they tread is too good for them. This hath beene, is, and will bee the worlds estimation of Gods children: Matth. 24. 9. *Yee shall*

shall be hated of all nations for my Names sake. Joh. 16. 2. *They shall excommunicate you; yea, the time shall come, that whosoever killeth you, shall thinke hee doth good service.* Act. 22. 22. *Away* (say the Jewes of *Paul*) *with such a fellow from the earth: it is not meet that hee should live.* And hence he saith of himselfe and the other Apostles, 1 Cor. 4. 13. *They were made the filth of the world, and the off-scouring of all things.*

In the time of the persecuting Emperours in the Primitive Church, when any common calamitie befell the people or State: as famine, dearth, pestilence, or such like, they straight-way imputed it to the Christians, saying, That *they and their wicked religion were the cause thereof.* And though we have religion maintained among us, yet the poore servants of God finde the like welcome in the world: for thus the wicked censure them every where, That they are dissembling hypocrites, and none so bad and vile persons as they are. Now if any man aske, how comes it to passe that the world should slander them so, and thinke so vilely of them. *Ans.* First, because *they be taken out of the world, in regard of state and condition in grace,* Joh. 15. 19. *therefore the world hateth them,* Joh. 15. 19. Secondly, *the world knowes them not,* 1 Joh. 3. 1. and therefore speakes evill of them, Jude 10. Thirdly, the wicked measure others by themselves, and therefore despise the godly that joyne not with them, 1 Peter 4. 2. Lastly, there is a secret enmity betweene the seed of the wicked and the seed of the Church: (1 John 3. 12.) the wicked are of that *evill one*, the *Devill*; and therefore must needs hate the godly who are borne of God. So that when wee shall see or heare, that ungodly persons shall in any such sort abuse the children of God; we must not marvell nor bee troubled at it, for it is no new thing, it hath beene from the beginning: but wee must pray that GOD would open their eyes that they may turne from their sinnes to repentance; and then (no doubt) they will change their conceit, and alter their behaviour towards them: as *Paul* did, Galatians 1. 13, 15. Acts 9. 1, 26.

To come to the words more particularly: the Holy Ghost saith, *The world was not worthy of them:* that is, the company of ungodly livers, without Christ, and void of grace, were not worthy the societie of these holy ones; and for this cause did the Lord take them from among them.

Here note a singular fruit of true faith: it brings a man to that estate, and gives him that excellency, that hee is more worth than the whole world. I meane by the whole world, the estate of all those that live in the world out of Christ. If then a man would have true and stable dignity, let him labour for true faith: for *faith* hath this privilege, to advance a beleever to true honour and excellency. And therefore our Saviour saith, *As many as receive him by faith, to them he gave power or prerogative to be the sonnes of God.* Wee take it for a great prerogative to bee the childe of an earthly Prince, and so it is: but to be the sonne of God (who is king of Kings) is a preheminence and dignity above all dignities; and no tongue can expresse the excellency thereof. For what more can a man desire, than to be heire of glory in life everlasting? and yet true faith bringeth this to a beleever. It is an excellent dignitie to be matched with Angels; and no Prince in the world, by all humane wit or power can attaine unto it: but yet the childe of God can, being joyned to God by faith in Christ; whereby (in some sort) he is above the Angels themselves: for our nature in Christ is advanced above the nature of Angels.

Honours and dignities in politike or civill Estates, are the good gifts of God, and his owne ordinances, whereby men are in higher places, and in account one above another: but yet all the dignity, honour, and pompe of the world, severed from that dignitie which faith bringeth to the beleever is nothing worth. Indeed, if worldly preheminence be joyned with faith, it is a great and excellent prerogative; for faith makes it acceptable unto God: but sever faith from worldly dignities, and what are they but vanity of vanities? which will turne to the greater condemnation of him that enjoyeth them. If a man have favour in the Court, and yet want the Kings favour, it is nothing: and such are all temporall dignities without Gods favour; for at his indignation they vanish away. Now his favour without faith can no man have; for *He that commeth unto God must beleeve,* vers. 6.

Here all those that are in place above others, either by birth or speciall calling, must learne above all things to labour for the dignity of faith. When we have such things wherein wee delight, wee desire continuance of them. Behold, the dignitie of faith is everlasting; and besides it sanctifies all civill dignities, and makes the owner of them glorious and acceptable both before God and man; when as otherwise, without faith, they are nothing: and they that have them can doe nothing but abuse them.

Againe, the holy Ghost saith, *The world was not worthy of these men,* for another cause; and that is this; Every Christian man by his faith brings many blessings among those parties, and to that place where hee lived: now the world deserves no such blessings, and therefore is unworthy of the persons by whom they come.

Quest. How doe Christians bring blessings to places where they live? *Ans.* First, by their presence: for as God said to *Abraham* the Father of the faithfull, *Thou shalt bee a blessing,* Gen. 12. 3. so is it with all beleevers. *Laban* confesseth *that he perceived that the Lord had blessed*

blessed him for Jacobs sake, Genes. 30. 27. And *Potiphar* saw that *Joseph* was a blessing in his house: for the *Lord made all that hee did to prosper,* Genes. 39. 2, 3. While *Lot* was in Sodome, the *Angel could not destroy it,* Gen. 19. 22. And if there had *beene ten beleevers in Sodome, the Lord would have spared all for tens sake,* Gen. 18. 32. Now bringing good things, and keeping backe Gods judgements by their presence, they are thereby blessings. Secondly, they are blessings by their *prayers. Abraham* prayed for *Abimelech,* Genes. 20. 17, 18. and *God healed him and his familie of barrennesse.* At *Moses* prayer Gods judgements were taken from Egypt, Exod. 7. 12, 13, 30. and his wrath appeased towards his people, Exod. 32. 11, 14. And some thinke that *Stephens* prayer at his death for his persecuters, was one meanes for mercy unto *Saul,* that then consented to his death, Acts 7. 60. & 8. 1. Thirdly, they bring blessings upon a place by their example: for when men shall see godly persons walking before them in the feare of God, and making conscience of all manner of sinne, it is a speciall meanes to cause others to turne from their wicked waies to newnesse of life. And therefore *Peter* exhorts the Christians to *have their conversation honest among the Gentiles; that they which speake evill of them, as of evill doers, might by their good workes which they shall see, glorifie God in the day of their visitation.* 1 Pet. 2. 12. And hee bids *godly wives* so walke, that their *husbands may be won without the Word, by beholding their pure conversation which is with feare,* 1 Pet. 3. 1, 2. And *Paul* bids the Philippians to *walke blamelesse in the middle of a wicked and crooked nation, as lights in the middle of the world,* Phil. 2. 15. that those which were to bee converted by their good conversation might bee won to the truth. GOD sent a flood upon the world for the grievousnesse of mans sinnes: Now why doth hee not still send more floods? are not men now as wicked as they were then? Yes undoubtedly, man for his part deserves it now as well as they did then: and therefore our Saviour Christ saith, As it was in the daies of *Noah,* so shall it be in the daies of the Sonne of man; so that every day we deserve a new flood; but yet the Lord staieth the execution of his judgements for a time, that his Elect may be gathered and converted. And so soone as that is done, heaven and earth shall goe together, and God will not stay one moment for all the world besides. So that every nation and people in the world have benefit by Gods children, because for their sakes doth the Lord stay his wrath and deferre his judgements, even the great judgement of fire, wherewith the world shall be consumed at the last day. These things the world should take notice of, as well to move them to repentance of their sinnes, whereby they are made unworthy the presence of a godly man, as also to perswade them to better behaviour and carriage towards the godly, by whom they are so many waies blessed.

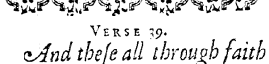
The holy Ghost addeth, that *wandred in wildernesses, and mountaines, and dens, and caves of the earth.* These were desolate places, and not inhabited; and yet for the wickednesse of the world, God will have these beleevers here to wander. We must not thinke that they betooke themselves voluntarily to this solitarie life, but onely upon necessitie, being constrained by persecution to flye into the wildernesse for the saving of their lives, and the keeping of a good conscience.

This serves to descry unto us the blinde error of many ages afore us, wherein it hath beene thought, and is by Papists at this day, to bee a state of perfection, to live a Monke or Hermite out of all societies in some desart place, and there to spend their whole life in contemplation onely, and that voluntarily: and they magnifie this estate so much, that hereby they thinke to merit eternall life at the hands of God. But these beleevers did neither voluntarily, nor with opinion of merit, betake themselves to this solitarie life, but on necessitie. And indeed this kinde of life hath no warrant in Gods word: for every Christian is a member of two Kingdomes; of Christs Kingdome of grace, and of that particular state where hee dwelleth: and by reason hereof, hath a twofold calling; a temporall and a spirituall calling. In both of which hee must walke diligently so long as he can, doing the duties both of a childe of God, and of a member of that commonwealth where he liveth. Now when a man goeth voluntarily to leade a solitary life, he forsaketh his temporall calling altogether, and performes the other but negligently; for he withdrawes himselfe from many duties of piety, whereby the people might be furthred to Godward; which none can doe with a good conscience.

Further, observe the places where they are constrained to wander, to wit, in *Wildernesses, Caves,* and *Dens*; places where wilde beasts have abode and recourse: and yet here they live, when as men will not suffer them to live among them. Where note, that many times more mercy may bee found among wilde and savage beasts, than with some men; so mercilesse are the wicked when God forsakes them, and leaves them to themselves. The *Lions* intreat *Daniel* better than *Darius* Courtiers and servants doe, Dan. 6. And *Lazarus* finds more kindnesse with the dogs at *Dives* gates than with him and all his family besides, Luke 16. 21. The consideration whereof must teach us to nip sinne in the head at the beginning, and not to suffer it to grow: for if it get a head and raigne in us, it will make us worse than brute or savage beasts, and cruell as the Devill himselfe: as wee may see in the worlds usage of these beleevers.

Thus we see the state of true beleevers under

der many and grievous miseries, which we must well observe, to arme our selves against the times of adversities which God may send upon us. We must not judge it a cursed estate to bee under the Crosse: for here we see, the faith of his servants is commended for suffering *nine* severall kinds of miseries. If we shall thinke that these were but a few; wee must know that in them the holy Ghost setteth downe the state of his Church unto the end; for these things were written for ensamples unto us. And therefore if calamities come, and such miseries befall us as doe drive us toward distrust, as though God had forsaken us, we must remember that God did not forsake these his children in their calamities, and therefore also will not forsake us. And thus much for this last example.



VERSE 39.

And these all through faith obtained good report, and received not the promise.

THe holy Ghost having set down at large a worthy and notable Catalogue of examples of faith in sundry beleevers, that lived from the beginning of the world to the time of the *Macchabees*, doth now for a further commendation of their faith, rehearse the same things that before hee had said in the 2. and 13. verses of this chapter. In saying, that by faith *they all received good report*, his meaning is, that they did beleeve in the true *Messias*, and looked for salvation in him alone; whereupon they were approved of God himselfe, who gave testimony hereof, partly by his Word, and partly by his Spirit in their consciences, and partly by his Church: by all which they were commended and assured to be Gods servants. And yet notwithstanding this good report, *they received not the promise*: that is, the promise of Christs incarnation in their daies. They received Christ truly by faith, and so saw his day; but his actuall incarnation in the flesh they lived not to see.

Whereas it is said, That by *faith they obtained testimony*; Here first observe, that there is no thing in man that makes him acceptable to God, but faith only. God regards no mans person; he accepts not of a man because hee is a King, or because he is wise, or rich, or strong, &c. but if a man beleeve, then the Lord is ready to give testimony of him, that hee likes well of him. In regard whereof we must all labour diligently above all other things to get true faith in Christ, that so we may have approbation at Gods hands; without which there is no salvation to be hoped for.

Secondly, here also learne the right way to get testimonie, approbation, and credit with men; a thing whereof many are exceeding glad; and which the childe of God must not contemne. Now the way is this: Hee must first labour to get approbation at Gods hands; which indeed he cannot doe any other way, save onely by a true and lively faith, as wee have heard before. Now the Lord approving of him, hee hath the hearts of all men in his hands, inclining them whether he will: and if it stand with his glory, he will cause them to like, and to speake well of him that doth beleeve.

Many indeed get great applause in the world, which little regard true faith; but in the end, this their glory and applause will bee their shame: for *They that honour me will I honour*, saith the Lord, *but he that despiseth me shall be despised*, 1 Sam. 2. 30.

Lastly, whereas the holy Ghost saith, That all these worthy men *obtained testimony of God, and yet received not the promise*. We are hereby taught, that we which now live in the Church, are much more bound in conscience to beleeve, than they which lived in the old Testament. For wee have received the promise of Christs incarnation: They received it not, and yet beleeved. Wherefore in the feare of God let us labour for true faith. But some will say, What should we heare so much of faith? we do all beleeve. *Answ.* Indeed we say so with our mouthes; but it is a rare thing to finde true and found faith in the heart: for grosse and palpable ignorance abounds every where, and yet men will needs be good beleevers, which is a thing impossible; for how should faith bee without knowledge? And as men are ignorant, so they have no care to learne nor to get knowledge, that so they might come by true faith. Their hearts are wholly taken up with the world for matters of profit and delight; that they can spare no time to seeke for this precious gift of faith. Againe, many have knowledge, with whom true faith is rare: for faith purifies the heart, it is joyned with a good conscience, and shewes it selfe by obedience through love. Now (to leave the heart to God) where almost is the man that walkes answerable to his knowledge? May we not truly say of many, that as the Word commeth in at the one eare, it goeth out at the other? And among these which learne and beare away something, there is little care to practise it in life.

But wee must know, that if wee would bee approved of God, wee must beleeve. Now so long as we remaine ignorant; or else having knowledge doe not joyne practice therewith, in obedience from a good conscience, undoubtedly we have no sparke of true faith in us. We may make a shew of faith, and so beare the world in hand we beleeve: but certainly this will prove a very dead faith; and in the end, and

and finishing of all, appeare to be nothing, but bare lip-faith, and meere presumption. Now, to conclude this point, we must know, that unlesse we get true faith, as these beleevers had, (which we must shew by good fruits, as they did) even they shal rise up in judgement against us to condemne us at the last day. For they beleeved, though they had not the ground of faith so laid before them as wee have. Wherefore let them that want knowledge, labour for it; and they which have it, let them joyne obedience with their knowledge, that the faith of their hearts may be seene by the fruits of their lives: for true faith cannot be hid, but will breake out in good workes

VERSE 40.

God providing a better thing for us, that they without us should not be made perfect.

BEcause some man might much marvell that such men as received testimony of God for their faith, should not yet receive the promise; therefore here the holy Ghost renders a reason thereof: the good pleasure of God, appointing that Christ should be incarnate at such a time, as was most convenient for the perfect consummation of the whole Church, consisting of Gentiles, as well as Jewes. For though these ancient beleevers were in time long before; yet God provided Christs incarnation so fitly for us, that they without us should not have perfect consummation in glorie.

The Exposition. God providing a better thing for us. The word in the originall, translated *providing*, signifieth properly *foreseeing*; wherein is likewise included Gods decree and ordination. Now, this wee must know: that it is a peculiar prerogative belonging to the true God alone, to bee able to foresee things to come: and that many thousand yeares before: no creature of himselfe can doe it. And yet it is true, that this property to foresee, is ascribed unto God, not properly, but in regard of our capacity: for if wee speake of God properly, God cannot bee said to foresee any thing; because all things bee present to him, whether past or to come.

This prescience or foreknowledge in God, puts a difference betweene the true God and all creatures: for the true God foresees all things that are to come; so can no creature doe. Indeed, some creatures foresee and foretell some things: yet herein they come short of the divine propertie: for God foresees all things by himselfe, without signes and outward meanes. But creatures onely foresee some things not of themselves, but by meanes of signes and outward causes, or by revelation from God: otherwise no creature can foresee things to come.

Now as wee said before, this *foresight* in God includes his decree and ordination: for therefore did these things so come to passe because God ordained them. Whereby wee see that Gods prescience or foreknowledge is not idle, but operative and joyned with his will: for Matth. 10. 29, 30. *An heire cannot fall from our head: nor a sparrow light upon the ground without his will.* As all things in time come to passe, so God before all worlds *willed*, that is, decreed and appointed them. And under this large extent of Gods will or decree, wee must include the sinfull actions of men; for God doth not barely foresee them, but decree the being of them, and so will them after a sort, though not to be done by himselfe, yet by others. When *Judas* betrayed Christ, and *Pilate* with the wicked Jewes condemned and reviled him, they sinned grievously; and yet herein *they did nothing but that which Gods hand and counsell had determined before to be done.*

This point well considered confutes their opinion who indeed inlarge Gods prescience or foreknowledge over all things good and evill; but yet exclude sinne from without the compasse of his decree and ordination. But here we see Gods foresight includes his decree; and nothing comes to passe simply without his will: howsoever many things bee done against his revealed will; yet without his absolute will can nothing come to passe: *He worketh all things according to the counsell of his owne will*: doing himselfe those things that be good, and willingly permitting evill to bee done by others for good ends.

But what did God here provide and foresee for us? *Answ. A better thing*: that is, God in his eternall counsell provided a better estate for his Church in the new Testament than he did for beleevers in the old.

Hence we learne, that as God hath his generall providence, whereby hee governeth all things: so also, he hath his speciall and particular providence, whereby in all things he provides and brings to passe that which is best for his Church. For in the old Testament God provided that for his Church which was meet for it: But considering that the Church in the new Testament (in some respects) was to have a better estate than the Church in the old Testament had; therefore hee provides for a better estate. And looke, as in his eternall wisedome he foreseeth what is best for all estates and times; so in his providence doth hee accomplish and effect the same.

For us] That is, for the Church in the new Testament: where note, that Gods Church, and

the ſtate thereof in the new Teſtament, is better than it was in the old, before the comming of Chriſt. The holy Ghoſt here ſpeakes this plainly, and therefore we need no further proofe thereof.

Queſt. How ſhould it bee better with the Church now, than it was then? *Anſ.* True it is, that God gave the covenant of grace in the beginning, to our firſt Parents in Paradiſe: the ſumme whereof was this; *The ſeed of the woman ſhall breake the Serpents head.* And this covenant did God renue and revive unto his Church, from time to time, in all ages, unto this day. Both circumciſion and the Paſſeover were ſeales of this covenant, as well as our Sacraments bee; ſo that in ſubſtance they differ not: the free gift of grace in Chriſt, belonged to them as well as unto us. The beleeving Jewes in their Sacraments, did eat the ſame ſpirituall meat, and drinke the ſame ſpirituall drinke with us, (as the Apoſtle witneſſeth, 1 Cor. 10. 3.) and beleevers then, obtained the ſame eternall life, that wee doe now by faith. And yet if wee regard the manner of adminiſtring the covenant of grace in Gods Church, unto the people of God; herein doth the Church of the new Teſtament farre ſurpaſſe the Church of God in the old: and indeed herein conſiſts the preheminence of the Church under the Goſpell; which ſtands in five things eſpecially.

Firſt, in the old Teſtament, ſpirituall and heavenly were propounded unto the Church, under temporall and earthly bleſſings. This is plaine by Gods dealing with the Patriarchs, *Abraham, Iſaac*, and *Iacob*: for the Lord promiſed unto them the temporall bleſſings of the Land of *Canaan*; under which he ſignified the gifts of life everlaſting, in the kingdome of heaven. But in the new Teſtament life everlaſting is plainly promiſed to the beleever, without any ſuch type or figure.

Secondly, in the old Teſtament Chriſt was ſhewed and ſignified unto them in ceremonies, rites, and types, which were in number many, and in ſignification ſome of them darke and obſcure: but now theſe types and ceremonies are aboliſhed, the ſhadow is gone, and the ſubſtance come; and in ſtead of darke ſignes and figures, we have two moſt plaine and ſenſible Sacraments. More plainly, the covenant of grace in the old Teſtament, was ſealed by the bloud of Lambes, as ſignes of the bloud of Chriſt; but now to his Church in the new Teſtament, Chriſt himſelfe hath ſealed his Teſtament by his owne bloud.

Thirdly, in the old Teſtament all the knowledge they had was in the Law; and their underſtanding in the Goſpell was obſcure and very ſlender: but in the new Teſtament, not onely the Law is made manifeſt, but alſo the ſupernaturall knowledge of the Goſpell.

Fourthly, the Law was only committed and publiſhed to one nation and people: but the Goſpell is ſpread and preached to all the world.

And *laſtly*, the Church in the old Teſtament beleeved in Chriſt to come; but now the Church beleeves in Chriſt, which is already come and exhibited: in all which reſpects, the Church in the new Teſtament doth exceed the Church of the old.

Now, where the Text ſaith, *God provided a better thing for us*, we muſt not underſtand it of all theſe prerogatives, but onely of the fifth and laſt, touching the actuall exhibiting of Chriſt in the fleſh; as Chriſt alſo imports, Luk. 10. 23, 24. *Bleſſed are the eyes which ſee that ye ſee: for I tel you, many Prophets and Kings have deſired to ſee thoſe things yee ſee, and have not ſeene them:* which things we muſt underſtand of the incarnation of Chriſt. And that this is ſuch a prerogative to the new Teſtament, appeareth by old *Simeon*, who when hee had ſeene Chriſt in the Temple, as it was promiſed him, ſang unto God this ſong, Luk. 2. 29. *Lord, now letteſt thou thy ſervant depart in peace, according to thy word; for mine eyes have ſeene thy ſalvation:* as if he ſhould ſay, I have now Lord lived long enough, let me now depart in peace, ſeeing now I have ſeene thy Chriſt my Saviour, (where we ſee he makes it a matter of full contentment unto his ſoule) which the beleevers under the law ſaw not.

Hence we muſt learne our duty: for if our ſtate bee now better than the ſtate of the old Teſtament was, and if we enjoy privileges denied to Gods ancient ſervants before and under the Law; then undoubtedly wee ought to ſtrive to goe before them in grace and obedience; for every mans accounts ſhall bee according to his receits. Hee that receives five talents, muſt make account to returne moe, than he that receives two: where God is more abundant in his mercie, there he looks for anſwerable thankfulneſſe and obedience. We goe beyond the ancient Church in five things: and therefore we muſt ſtirre up our hearts to be anſwerable in grace and obedience going beyond them. But if for all this, we come ſhort of them in theſe things, then ſurely our caſe is fearefull, and our puniſhment ſhall be greater: for they that had leſſe prerogative, ſhall be witneſſes againſt us, if they goe beyond us in obedience.

That they without us might not be made perfect: that is, might not be fully glorified. Here is the reaſon why Chriſt was not exhibited in their dayes. Indeed all true beleevers before Chriſt, were juſtified, and ſanctified, and in ſoule received to glory before us; yet perfected in ſoule and body both, they muſt not bee before us; but we muſt all be perfected together. Now his will herein he bringeth thus to paſſe; All muſt bee perfected in Chriſt: But hee will not have Chriſt to come and ſuffer, till the fulneſſe of time came, *in theſe laſt dayes*, Heb. 1. 2. (as the Apoſtle ſpeaketh,) that the beleevers living in theſe daies, might have time of being in the Church to be called, juſtified,

and ſanctified; and ſo they might be glorified with them that lived before. For put the caſe that Chriſt had ſuffered in the dayes of *Abraham*, or *David*, or thereabout; then the end of the world muſt needs have come the ſooner: for ſo it was foretold, that Chriſt ſhould come in the latter ages of the world, 1 Pet. 1. 20. Now if the world had beene ſooner cut off, then had there not beene time of birth and calling, for all the elect that now live and ſhall live: therefore for their ſakes was Chriſts comming deferred, till the fulneſſe of time. And this I take to be the meaning of the words.

Now, in that the holy Ghoſt here ſaith, *The members of Chriſt in the new Teſtament muſt be perfected, with all the ancient beleevers in the old*; we muſt herby be admoniſhed, to conforme our ſelves unto theſe ancient Fathers, in the participation of grace, and practice of obedience in this life. For how can wee looke to be glorified with them after this life, if here we be not like them in grace. Chriſt tels his followers, that *many ſhould come from the Eaſt, and from the Weſt, to ſit with Abraham, Iſaac, and Iacob in the Kingdome of heaven*, Mat. 8. 11, 12. (becauſe they were followers of theſe Patriarchs in the faith) *when as the children of the Kingdome*, that is, many Jewes by birth, borne in the Church, *ſhould be caſt into utter darkneſſe.* Now, if Chriſt deny to glorifie the children and poſterity of theſe ancient beleevers, becauſe they did not follow them in grace and in obedience: how can wee which are by nature ſinners of the Gentiles, looke to bee glorified with them, unleſſe in grace and obedience we conforme our ſelves unto them? Thus much for theſe examples of faith: now ſomething muſt be added out of the next chapter; becauſe there the holy Ghoſt makes uſe of all theſe worthy examples.

A COMMENTARIE VPON PART OF THE TWELFTH CHAPTER TO the HEBREVVES.

Verse 1.

Wherefore, let us alſo, ſeeing wee are compaſſed with ſo great a cloud of Witneſſes, caſt away every thing that preſſeth downe, and that ſinne that hangeth ſo faſt on: let us runne with patience the race that is ſet before us.

IN theſe words, the holy Ghoſt propoundeth a worthy exhortation to the Chriſtians of the new Teſtament; that they ſhould labour to be conſtant in the profeſſion of the faith: that is, in holding, embracing, and beleeving true Chriſtian religion. And his reaſon is framed thus; *The Saints of God in the old Teſtament, were conſtant in the faith: and therefore you muſt likewiſe be conſtant in the faith, that live in the new Teſtament.* The firſt part of the reaſon is laid downe in all the examples of the former chapter. The concluſion or ſequell is contained in this firſt verſe. Wherein wee may obſerve two points: an exhortation unto conſtancy in true religion; and the way or meanes to attaine thereunto. The exhortation is inferred upon the former examples; which are all here applied as preſidents and directions unto us, for conſtancy and perſeverance in the faith; in theſe words, *Wherefore, ſeeing we are compaſſed about with ſuch a cloud of witneſſes:* that is, ſeeing *Abel, Enoch, Noah, Abraham*, and all the reſt of the holy Fathers, who are a cloud of witneſſes unto us, (that is, lights and leaders before us) were conſtant in true religion (whether wee reſpect their faith in Gods promiſes, or obedience to his commandements) therefore we alſo muſt be conſtant in the faith. The way or meanes hereunto, ſtands in three duties, in the words following; *Let us caſt away, &c.*

For the *exhortation*: Firſt, in generall, the very inferring of it from the former examples, teacheth us this ſpeciall duty; That every one in Gods Church muſt apply unto himſelfe thoſe

instructions, that are laid downe, either generally in doctrine, or particularly in example. And therefore the holy Ghost here faith not, Let the *Galatians*, or the *Corinthians* (which were two renowned Churches) be constant in the faith; but, *Let us*, that is, *you Hebrewes*, with my selfe be constant in the faith, following the example of your ancient Fathers. It is faid of the ancient Jewes, *that many of them heard Gods word; but it was not profitable unto them, because it was not mingled with faith in them.* What is it to mingle the Word with faith? Is it not only to receive it by faith, beleeving it to be true; but alfo by the fame hand of faith, to apply it to a mans owne foule, to his heart and life. And undoubtedly, Gods word thus applied to a mans particular perfon, hath in it great power and fruit; whether wee regard information of judgement, or reformation of life. But it is an hard thing to doe, and rare to find a man that doth fincerely apply unto himfelfe, either generall doctrines, or particular examples. We are all prone to fhift it from our felves, and lay it upon others, faying: *This is a good Item, or a good leffon for fuch an one, and fuch an one, if he were here, or if hee would marke it.* In the meane while, what benefit reape we to our own foules? for the Word not applied to our felves, doth us no good: it is like Phyficke not taken, or food not eaten. And hence it comes to paffe, that though we heare much, yet wee profit little by the miniftery of Gods word. We muft therefore learne to follow *Maries* example, *who pondered Chrifts words, and laid them up in her owne heart.* When an exhortation is given, we muft not poffe it off, and lay it upon other mens fhoulders; but apply it to our felves, and lay it to our owne hearts, faying, This inftruction is for me. Hereby (no doubt) we fhould feele greater bleffings upon the preaching of the Word, than yet we doe. And to move us hereunto, let us confider, that Satan our utter enemy (who feekes nothing but our deftruction) is moft buffe to hinder this application of the Word, either by the Minifter, or by a mans own conficence. As for example: when the Miniffter (by occafion out of Gods word,) fhall confute, either error in judgement, or miffemeanour in life; then, men that heare, and are guilty thereof, fhould fay, *This is mine error*, or *my fault, now I am confuted*, or *reproved*. And God (no doubt) if men would thus doe, would make it effectuall unto them at the length. But in ftead of this applying to our felves (either through our owne corruption, or Satans fuggeftions, or both,) wee fhift it from our felves, and fay, Now he reproves fuch an one, and fuch an one; and fpeakes againft fuch and fuch: and indeed, Satan (by his good will) would never have a man to apply the Word rightly to himfelfe. Therefore, feeing Satan is fo buffe, and this is his deceit to make a man fhift off an exhortation or reproofe from himfelfe, and to lay it on others: we muft be as carefull to apply it to our felves, and to lay it to our owne confciences; and then (no doubt) we fhall find it to be a word of power, able to reforme both the miffemeanour of our lives, and the errors of our minds.

Now to the reason more particularly. *Wee muft be conftant in the faith*, becaufe wee are *compaffed about with fo great a cloud of witneffes*. Here the ancient Fathers of the old Teftament, which in the former chapter were commended unto us for their faith, are compared to a *cloud*, and then to a cloud *compaffing us*. Laftly, to a cloud of *witneffes*.

They are compared to a cloud (as I take it) by allufion to the cloud which directed and led the Ifraelites in the wildernesse: for when they came from Ægypt, and were forty yeares in the Defart of Arabia; all that while they were *directed by a pillar of cloud by day*, Exod. 13. 21. Now, looke as that cloud guided the Ifraelites from the bondage of Ægypt, to the Land of Canaan: fo doth this company of famous beleevers, direct all the true members of Gods Church in the new Teftament, the right way from the kingdome of darkneffe, to the fpirituall Canaan the Kingdome of heaven. And this is the true cauſe why theſe worthy beleevers, are compared to a cloud.

Marke further, they are called a *cloud*: but what a *cloud*? namely, *compaffing us*. *A compaffing cloud* they are called, by reafon of the great company of the beleevers: fo as which way foever a man turnes him, he fhall fee beleevers on every fide: and they are faid to *compaffe us*, becaufe they gave us direction in the courfe of Chriftianity, as the cloud did the Ifraelites in the wildernesse.

Now whereas the whole company of beleevers is called *a cloud compaffing us*: here is anfwered a common objection of temporizers, which argue thus againft religion: There are fo many kinds of religion now a-dayes, that no man can tell which to be of: and therefore it is good to be of no religion, till wee be certified which is the true religion. This carnall reafon is here anfwered; for howfoever in fome things, there be variety of opinions in Gods Church, yet for the fubftance of religion all agree in one. For the company of beleevers in this world, refembles a cloud that goes before us, fhewing us the right way which we are to walke in, to the Kingdome of heaven. Secondly, in that theſe ancient beleevers are called a *cloud compaffing us*, we are taught, that as the Ifraelites did follow the cloud in the wildernesse from the Land of Ægypt to Canaan; fo muft we follow the examples of theſe ancient beleeving Fathers and Prophets, to the Kingdome of heaven. It is a ſtrange thing to fee how the Ifraelites followed that cloud. They never went till it went before them: and when it ſtood ſtill, they ſtood ſtill alſo, though it were 2. yeares together: and when it began to move, they moved with it. So in the fame manner muſt wee ſet before

Rom. 15. 4. Exod. 14. 20.

Ifa. 43. 9, 10, 12.

our eyes for a patterne of life, the worthy examples of beleevers in the old Teſtament: *for whatſoever was written, was written for our learning*. Wee muſt therefore be followers of them in faith, obedience, and other graces of God: and ſo ſhall wee be directed to life everlaſting, in theſe ſpirituall Canaan the kingdome of heaven. And yet wee muſt not follow them abſolutely. For all of them had their infirmities, and ſome of them had their grievous faults, whereby they are tainted, and their commendation ſomewhat blemiſhed: but we muſt follow them in the practice of faith, and other graces of God. The cloud that guided the Iſraelites had two parts; a light part, and a darke. The Ægyptians, who were enemies to Gods people, had not the light part before them, but the darke part: and ſo following that, they ruſhed into the red ſea, and were drowned; when as the Iſraelites following the light part, went thorow in ſafety: Even ſo theſe beleevers had in them two things: their *ſinnes*, which be their darke part, which if wee follow, wee caſt our ſoules into great danger and deſtruction: and faith with other graces of God, which are their light part, which we muſt follow as our light: which if we doe carefully, it will bring us ſafely to the kingdome of heaven. So *Paul* bids the Corinthians, *be followers of him*, yet not abſolutely in every thing, but *as he followes Chriſt*: and ſo muſt we follow the Fathers, as they went on in faith in Chriſt.

Further, they are a *cloud of Witneſſes*: that is, a huge multitude of witneſſes. And they are ſo called, firſt, becauſe by their owne bloud they confirmed the faith which they profeſſed: Secondly, becauſe they did all confirme the doctrine of true religion, whereof they were *witneſſes*, partly by ſpeeches, and partly by actions in life and converſation. And ſo is every member of Chriſt a witneſſe: as the Lord often cals the beleeving Iſraelites, *his witneſſes*. *Queſt.* How came this to paſſe, that theſe beleevers ſhould be Gods *witneſſes*? *Anſw.* Surely, becauſe they teſtified the truth and excellencie of Gods holy religion, both in word and action, in life and converſation.

Now, ſeeing theſe in the old Teſtament were Chriſts witneſſes; Firſt, hereby all ignorant perſons muſt be ſtirred up to be carefull to get faith, and to learne true religion. If any thing will move a man to become religious, this will: for out of all the world, God will chuſe faithfull men to be his witneſſes, to teſtifie his religion unto others. If a man were perſwaded that ſome worthy mighty Prince would vouchſafe to call him to beare witneſſe of the truth on his ſide, he would be wonderfull glad thereof, and take it for a great honour to him. How much more then ought wee to labour for knowledge, faith, and obedience in true religion, that wee may become witneſſes unto the Lord our God? if it be a dignity to be witneſſe to an earthly Prince; oh then what a great prerogative is this, for a ſilly ruſſull man, to become a witneſſe to the truth of the everliving God, who is King of Kings, and whoſe word needs no confirmation? This muſt make us all to labour for knowledge, and for faith, and for the power of religion: but if we will remaine ſtill in our ignorance, and never labour for knowledge, then ſhall theſe ſervants of God that beleeved in the old Teſtament, ſtand up and witneſſe againſt us at the day of judgement: for they had not ſuch meanes as we have, and yet they became moſt faithfull witneſſes.

Secondly, this muſt teach us to be carefull; that as in word we profeſſe Chriſt, ſo in deed we may confeſſe him, expreſſing the power of his grace in us. For by this true confeſſion of Chriſt, we are made his witneſſes: but when we confeſſe Chriſt in word onely, and yet in life and practice deny him, then we are unfaithfull witneſſes: for we ſay and unſay. In an earthly court, if a man ſhould one while ſay one thing, and another while another thing, he would not be accepted for a witneſſe, but rather be excepted againſt, as altogether unworthy; and ſo would prove a diſcredit to his friends cauſe, and a ſhame to himſelfe: ſo it is with us in Chriſts cauſe; if we profeſſe in word, and deny in deed, wee diſcredit Chriſt and his profeſſion, and ſhame our ſelves for ever. And therfore we muſt be carefull not onely in word and judgement, but in life and converſation, to make a true and conſtant confeſſion of Chriſt and of his truth. And thus much for this exhortation.

Now followeth the ſecond point to be obſerved in this verſe; namely, the *manner* how Gods Church and people may put in practice this worthy exhortation of the holy Ghoſt, To bee conſtant in the faith. And this conſiſts in three duties: 1. They muſt *caſt away that which preſſeth downe*: 2. They muſt caſt away that *ſinne that hangeth ſo faſt on*: or, *ſinne which ſo readily doth compaſſe us about*: 3. They muſt runne *the race that is ſet before them, with patience*. Whoſoever in Gods Church either Jew or Gentile, can performe theſe three things, ſhall bee able no doubt to follow the counſell of the holy Ghoſt, and continue conſtant in the faith unto the end. Of theſe three in order.

The firſt thing then to be done, is this; *We muſt caſt away that which preſſeth downe*: or thus, *Caſt away the weight, or burthen*; (for ſo much the word in the originall ſignifieth) even that burthen which ſo preſſeth down the poore Chriſtian, that he cannot goe on forward in the courſe of godlineſſe and Chriſtianity. By *burthen* or *weight* here we muſt underſtand five things: Firſt, the love of temporall life: ſecondly, Care for earthly things: thirdly, Riches and temporall wealth: fourthly, Worldly honour and preferments: fifthly, Worldly delights and pleaſures. All theſe are things which lie heavy on mans ſoule, as weighty burthens which preſſe it downe, eſpecially then when the

soule should lift up it selfe to seeke heavenly things. So in the parable of the Sower, *riches, pleasures*, and *cares* for the things of this life, are called *thornes which choke the word of God in a mans heart*, and make it unfruitfull. And *surfetting and drunkennesse* are said to bee things which *oppresse the heart and make it heavy*. And ease it were to shew by many testimonies, that all these five things doe presse downe the heart; especially then, when it should be lifted up in the seeking of heavenly things.

Now in this, that these five things are weighty burdens, we may learne; first, what is the cause that in these our daies every where the Gospell of Christ being published, preached, and expounded, takes so little place in mens hearts; whether wee regard knowledge and understanding, or affection and obedience. For Gods Word is a Word of power, mightie in operation: how comes it to passe then that the ground is barren where it is cast? why makes it not men learned and religious? *Ans.* Surely in every place where the Word of God is preached, especially among us, these five things possesse the hearts of men, and exercise all the thoughts of the minde, and affections of the heart. From whence it commeth to passe, that after long preaching there is little fruit or profit, either for knowledge or obedience: for where the heart is pressed downe with the weight of these earthly things, there the Word of God can take no place, nor bring forth fruit. And this is generally true among us; though we heare Gods word from yeare to yeare, and thereby might increase in knowledge and obedience, if we would; yet in many there is little shew of either: and the cause is in these worldly cares, which take place in our hearts. For this is a most certaine truth, that so long as our hearts are addicted to the greedy seeking after these earthly things; honours, pleasures, &c. so long will the ground of our hearts be barren. The good seed of Gods word may bee sowne therein; but little fruit shall come thereof, save briers and weeds, which will increase our damnation.

Againe, whereas the love of temporall life, and care of earthly things, &c. are *sore burdens pressing downe* a mans heart from heaven to earth, and making it heavy and sad, and dead in regard of all spirituall exercises and contemplations: hereby we are taught, oftentimes to give our selves to elevate and lift up our mindes and hearts to God, partly by meditation in his Word, partly by invocation on his Name, and partly by thanksgiving. And to doe these things the better, we must remember to set apart some speciall time every day, for this speciall worke: so as wee may say with *David*, Psal. 25. 1. *Lord, I lift up my heart unto thee*. *David* was well acquainted with this exercise, and so was *Daniel*: for both of them used this, as wee may reade, Psal. 55. 17. *Evening and morning* (saith *David*) *and at noone will I pray, and make a*

Dan. 6. 10.

noise. And *Daniel* used to pray unto God three *times a day*: wherein he would heartily and unfeignedly call upon God, with thanksgiving. And great reason we should doe so; for we live in the world, wherein are innumerable weighty things, which presse downe our hearts from looking up to heaven: and therefore we must often practise our selves in holy meditation and prayer unto God, that so wee may lift up our soules unto God, from the things of this world. To use a fit comparison: Wee know that those who keepe clocks, if they would have the clocke still going, must once or twice a day winde up the plummets which cause the wheeles to goe about; because they are still drawing downward: Even so, seeing our hearts have plummets of lead, which are worldly cares and desires, to presse them downe from seeking up to heaven; we must doe with our hearts, as the clock-keeper doth with his plummets, winde them up unto God every day: and for this end, must set apart some particular time to doe the same, in holy duties. Why doth God command the seventh day to be sanctified, and set apart, from all bodily exercises, and worldly cares? undoubtedly it is for this end; to cause men to elevate their hearts from all worldly things, to seeke the things above: else, if the minde should be alwayes pressed downe with worldly cares, it could never attaine to heavens joyes. He that hath not conscience on the Lords day, to lift up his heart to heaven, by prayer, and hearing Gods word, with meditation thereon; cannot possibly have any soundnesse in religion, nor his heart firmely setled on heavenly things.

Thirdly, whereas the holy Ghost saith, that the Hebrewes must cast away *the weight that presseth downe*; Here wee are taught, in what manner, and how farre forth wee must use the things of this life; as *riches, honours*, and lawfull *pleasures*; yea, and all *temporall blessings* whatsoever: namely, so farre forth as they will further us in the course of religion, and in the exercises of godlinesse and vertue; and no further. But (finding by experience, that these temporal things be a burden unto us, pressing us downe, and making us unfit for spirituall exercises) wee must leave them, and abstaine from them. This is that moderation which we must use in temporall things: for the maine end that every man must propound to himselfe in all things, is this; *That God may be glorified*. Now that a man may glorifie God, it is necessary that he should walke in the wayes of godlinesse and of true religion. Therefore looke as riches and worldly commodities may further us in Christian religion and godlinesse; so farre forth must we use them, and therin give glory to God, but when they hinder us therein, then we must leave them, and cast them off. The Mariner that is upon the sea in a great tempest, seeing his ship too sore laden, will cast out any of his commodities: first, that that is the heaviest, and at last

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(if need be) the most precious Jewels that be in his ship before he will see it lost: Even so must we doe in the sea of this world, when we see riches, honours, and lawfull pleasures, to make us unfit and untoward for the exercises of piety and religion; then away with them, wee must cast them off, how deare soever they be unto us. And thus much for the first duty.

The second duty that we must performe for constancy in religion is this, We must *cast away the sinne that hangeth so fast on*: or as the words will better beare, *We must cast away the sinne, that is so fit, or so ready to compasse us about every way*. By *sinne* here we must not understand *actuall sinne*, the practising of ungodlinesse in life and conversation: but *originall sinne*, which is the corruption of nature, in which men are conceived and borne. Now this originall sinne is said to *be ready to compasse us about*, because (as *Paul* saith of himselfe) *When a man would doe good, it causeth evill to be present with him; so as that good thing which hee would doe, that he doth not: but the evill that he would not doe, that doth he*. And it is said, *to compasse us about*; because whatsoever in heart a man doth desire or affect, or purpose to doe, this originall sinne doth corrupt and defile the same unto him: and whatsoever in action a man would bring to passe, it doth likewise pollute it. By reason whereof it comes to passe, that we may truly say, that all the thoughts, affections, wills, and purposes, yea, and every action of Gods children, are all mixed and stained with the corruption of this sinne. So that this hinders Gods deare servants and children, that they cannot goe on in the course of godlinesse and Christianity as they would; but either they fall in their journey many times: or if they stand, yet they doe often stagger, and goe very faintly and haltingly forward.

From this that the holy Ghost saith, *Originall sinne compasseth the beleever about*, wee are to observe and learne sundry points: First, this severeth notably to confute some errours maintained and upheld by the Church of Rome; for they say, that after a man is regenerate by Gods Spirit, there is nothing in him that God can justly hate: and they doe curse all that hold the contrary. Now to ratifie this their doctrine, that originall sinne, after regeneration, is not sinne properly; They say, that after regeneration it is no more sinne than Tinder is fire; which in it selfe is no fire, but very apt and fit upon the least occasion to be set on fire. But this opinion is here overthrowne by this that the holy Ghost saith, That the beleeving Hebrewes, that is, Gods Church, *must cast away this sinne*. Where it is plaine, that after regeneration, whereby a man receiveth the Spirit of sanctification and adoption, he hath sinne in him; for this sinne is most apt and ready to hinder him in the course of Christianity and godlinesse. Now if sinne were not properly sinne, it must lose it owne nature and qualitie; and if it had lost it proper qualitie, it would not bee so ready to hinder a man in the course of godlinesse, both in thought, words, and deeds. So that here it is manifest and plaine, that in a regenerate man there is sinne properly: And howsoever he be free from the guilt and punishment of sinne, yet the corruption remaineth still in him, though greatly weakned through sanctification.

Againe, here observe, that the opinion of many men concerning this sanctification is erroneous: for some there bee who have thought that a man might be perfectly sanctified in this life, and have originall sinne quite abolished. But this is most false: for this Church of the Hebrewes had as worthy men in it for godlinesse and sanctification, as any are in these daies; yea and the Author of this Epistle was (no doubt) a man that had received a great measure of sanctifying grace: yet including himselfe among them, he exhorts the Hebrewes thus; *Let us cast off the burthen, and sinne that is so ready to compasse us about*. What? had the Apostle and these Christians sinne in them? Yes, or else the holy Ghost would never bid them cast it off: for it were a vaine thing to bid them cast off that which they had not. Therefore they were not perfectly sanctified, as indeed no man ever was or shall be in this life, Christ onely excepted. Wee must not marvell at this, that no man is perfect in this life: nay, we must rather marvell at this, that God hath given to any of us any drop of found grace, being such miserable wretched sinners as we are.

3. The Lord himselfe hath given many reasons why men should not be perfect in this life. As first: If a man were perfectly sanctified in this life, then were hee perfectly just and righteous in himselfe before God, and so should be saved: yet not by free grace and mercy alone in Christ; and thus should Christ not be a whole and alone Saviour, but only a meanes to convey into a man that saving grace whereby a man should be saved. But Christ is our whole and onely righteousnesse whereby wee are justified and saved; and this may our corruption teach us which still remaines in us, not quite mortified till the houre of death. Secondly, whatsoever grace wee receive of God, it comes by meanes of faith which God worketh in us. And looke how it stands with us in regard of faith, so it is with us for all other graces. But faith in the best beleever is imperfect in this life, and mixed with much doubting; and therefore all other gifts and graces which come by faith, as righteousnesse, repentance, and sanctification, are also imperfect in this life.

From this, that sanctification in this life is imperfect, we learne (for the overthrowing of another errour of the Church of Rome) that no *man can stand at Gods tribunall seat, justified by inherent justice or righteousnes*. For that which we call Sanctification, the Papists call the *Justification of a sinner*; making two parts of justifi-

cation:

cation: the first, whereby a sinner of an evil man is made good, by the pardon of his sinnes, and the infusion of inward righteousnesse, standing in hope and charity especially: And the second, whereby of a good man one is made better and more just: and this they say may proceed from the merit of a mans owne works of grace; and hereby they hold a man stands righteous before God. But looke how it stands with grace in us in this life, so likewise shall it stand with the same graces at the last day: if they bee imperfect now, and so not able to justifie us before God, they shall also be found imperfect then to that purpose and effect: But now they are imperfect, as hath beene shewed, and therefore cannot then stand for our righteousnesse; unlesse we will imagine that God will then accept of an imperfect justice. Wherefore their doctrine is erroneous, and a doctrine of all terrour and desperation: for who dare adventure the salvation of his soule upon his owne righteousnesse? We deny not, but that God accepteth of our sanctification; yet not as the matter of our justification unto life: that onely is the obedience and righteousnesse of Jesus Christ accepted of God for us, and made ours by faith; for that alone is answerable to the rigour of the Law.

Thirdly, this also sheweth the errour of those who hold that concupiscence or originall sinne is not a quality, but *an essence or substance living and subsisting by it selfe*. For here we see a plaine difference betweene a mans body and soule, and *originall sinne that compasseth them*; else the holy Ghost would not bid us to cast off this sinne: for that which is of the substance of man, cannot by man be cast off. And to make this more plaine, we must know, that in man descending from *Adam* there bee three things: First, the substance of his soule and body. Secondly, the powers and faculties in them both. Thirdly, the corruption or bad disposition in those powers and faculties whereby a man is unconformable to the will of his Creator, and prone to that which is evill. And this third thing is it which is here spoken of, different from mans substance and faculties; and so is not a substance in man, or mans nature corrupted, but an ill disposition therein. Fourthly, hence also we learne what a regenerate man doth most feele in himselfe; namely, *originall sinne, the corruption of his nature*: for that hangs on fast, and hinders him in the practice of all good duties. This *Paul* knew well, and therefore confesseth, that *he saw another Law in his members rebelling against the Law of his minde, and leading him captive unto the law of sinne which was in his members*, Rom. 7. 23. This causeth him to *leave undone the good which he would have done; and to doe the evill which he would not doe*, v. 19. And *David* felt the same thing when hee said, *I will runne the way of thy commandements when thou shalt inlarge my heart*. Why doth *David* speake of the *inlarging of his heart?* Surely hee felt in himselfe this originall sinne: which did straighten his good affections, so as he could not put them forth so much as hee would towards the Law of God. And when he saith, Psal. 51. 12. *Stablish me, O Lord, by thy free Spirit*; he would give us to understand, that by originall corruption hee was restrained of his Christian libertie, and hindred in all good affections, holy actions, and heavenly meditations: which causeth him to pray for libertie and freedome by the Spirit. So that it is plaine, the servant of God feeles this corruption clogging and hindring him from all good duties.

This serves to admonish all secure persons, which never felt sinne to bee a clog or burthen unto them, of their fearefull and dangerous estate. For to every childe of God originall corruption is a grievous burthen. Now conferre with a naturall man, and aske him what imperfections and wants hee feeles in himselfe: his answer is, hee was never hindred by any corruption in all his life, he never felt doubting or want of love, either to God or to his brethren: he feeles no pride of heart, no hypocrisie nor vaine glory, &c. If wee take these men upon their words, they are Angels among men: but indeed they are blinde and ignorant, and wonderfully deceived by Satan: for all Gods servants in this life doe continually bewaile the corruption of their nature, crying out against originall sinne, *that it hinders them in doing the good things which they would doe; and causeth them to doe that evill which they would not.* These men therefore that are never troubled with corruption, but (to their owne thinking) have grace at will, are in a fearefull case, their mindes are still blinded, and their hearts hardned; they are dead in sinne, abiding in darknesse unto this houre. And if they goe thus on to death, they shall finde that sinne will unvizor himselfe, and then they shall know what sinne meanes, and finde the terrour, and feele the burthen of it, when it is too late; like the foolish virgins that knew what the want of oile meant, when the doores were shut.

Secondly, this shewes unto us what is the state and condition of the childe of God in this life; He is not here a Saint feeling no corruption, perfectly sanctified and freed from all sinne: but such an one as feeles the burthen of corruption, hindring him in his Christian course, under which hee sighs and groanes, labouring by all good meanes to bee disburdened and to cast it off. It is indeed a matter of great comfort for a man to feele Gods graces in himselfe; as *faith*, love, repentance, sanctification, and such like; but no child of God can always or alone feele the comfort of grace; most commonly hee shall bee troubled with sinne, if he be Gods childe. Now if feeling it, he dislike himselfe, and strive to be eased of it, this is a sure argument of his happy estate.

Fifthly, this commandement to *cast away sinne*

sinne that presseth downe, teacheth every childe of God to labour earnestly for the government and direction of Gods Spirit: for we have within us originall corruption, that like an armed man besets us about, and hindereth us in every good thing we take in hand. Wee must therefore pray unto God daily that hee would guide us by his good Spirit: for by reason of the corruption of our nature, and the deceitfulnesse of sinne we shall utterly faile, unlesse Gods Spirit governes us, both in the thoughts of our hearts, in the words of our mouths, and the actions of our lives. This *David* knew well, and therefore prayeth to the Lord *for his good Spirit, to leade him into the Land of righteousnesse*, Psalme 143. 10.

Lastly, seeing wee have this corruption of nature in us, wee must *keepe our hearts with all diligence*, and set watch and ward about them. So *Salomon* saith, *Counterguard thy heart, my sonne*, Proverbs 4. 23. Why doth *Salomon* give this commandement? Surely for speciall cause: for every man while hee lives on earth, is compassed about with his owne corrupt nature; which like a home-borne traitor seeks to deliver the heart into the possession of Satan, and so to defraud God of his right. Againe, the heart is mans treasure, from whence comes all actions good and bad: now if it bee well kept and guarded, the Lord will dwell in thy heart, and thence will proceed the issues of life: but if it bee left open for corruption to enter and take place, then is it made an habitation for the Devill.

If a city were besieged about by bloudy enemies, the inhabitants thereof would set watch and ward in every place to keepe out the enemie; so wee having originall sinne, as a fierce enemie compassing us about, for to worke our destruction some way or other, must labour to have our hearts guarded with a watch of grace; that our corruption may not let in Satan there to dwell or to have any abode.

But (will some say) how shall we get a watch that may thus keepe our hearts?

Answ. Wee must labour that the Word of God may dwell plentifully in our hearts; and there, as the Scepter of Christ, to be held up by the grace of faith, ruling our wills and affections, and bringing into subjection every thought to the obedience of Christ. In such an heart Christ dwels, who is stronger than Satan: and here can neither corruption set open the doore to Satan, nor Satan enter; but all things are in safety. Also the actions that proceed hence shall be the issues of life, being holy and pleasing unto God.

And thus much of the second point.

The third duty to be performed for our continuance in the faith, is this: *We must run with patience the race that is set before us.* In these words the holy Ghost borroweth a comparison from the games of men that did runne a race: and thus we may conceive it; The race that the holy Ghost propounds unto runners, is the race of *Christian religion*: the parties that must runne in this race are all *Christians*, men or women, high or low; not one excepted: the *price* and crowne for which wee runne is *everlasting glory*? the Judge of the runners is the *Lord himselfe*, who hath appointed this race unto every Christian in this life; who also will give the reward to every one that runneth well.

In this comparison wee may observe many good instructions: First, in that *Christs religion* is compared to a *race*; Wee are taught that every one that professeth religion must goe forward therein, growing in knowledge, faith, pietie, and in every grace of God. For that runs a bodily race, must neither stand still nor goe backward (for then he shall never get the price) but still goe forward to the race end: So must every Christian goe forward in grace, following hard towards the marke, for the price of the high calling of God. If we care not for eternall life, then wee may take our ease, and let grace alone, but if we tender our owne salvation, we must goe on in the graces of religion, as a runner doth goe forward in his race. This being well observed, would rouze up our drowsie Christians that make no progresse in religion.

Secondly, this resemblance of Christianitie to a race, teacheth us all to strive to goe one before another in knowledge, faith, and holy obedience: thus runners doe that runne a bodily race. Also in the world the manner of men is, to labour and strive to goe one before another in riches, preferment, in fine apparell, and in bodily delights: now shall men strive to be first in these transitory things, and shall we neglect our duty about these spirituall graces? wherein the more we excell, the more acceptable we are to God, and shall be more glorious in the world to come.

Thirdly, seeing Christianitie is a race, wee must remember to bee constant therein till we come to the end of our faith; even the salvation of our soules. It hath beene the manner of our people to turne in religion with the State and time; and yet to this day many thousands come to our assemblies that would turne to Popery, if that abomination should bee set up againe: for (say they) It was a merry world when that religion was up. But this is not the property of good runners: If wee would have the crowne of life, we must hold true Religion constantly unto the death.

Lastly, like good runners wee must minde our way, and have our hearts fixt upon the end of our race, which is everlasting life. Each ordinary traveller is very inquisitive of his way, and all his care is to goe the neerest way he can to his journies end. Behold, wee are travellers, and our journey is to Heaven; wee must therefore endevour to goe the straightest way we can, to come to life everlasting: neither must we make delaies in this way, but all [illegible]

to further us herein; for the matter is of great importance whereabout we goe.

Here some will say, We like this well; but true Religion hath alwaies many enemies and few hearty friends: besides, if a man runne this way, he must runne alone, and suffer many crosses and reproches. *Ans.* This is most true: and therefore the holy Ghost addeth, That we must runne this race with *patience*: We must not be discouraged because of these crosses and afflictions; but labour with patience to beare that part of afflictions, what-ever it bee, that shall light upon us in our journey. This is Christs counsell to his Disciples, Luke 21. 19. *Possesse your soules in patience*: as if hee should say, If you would save your soules, you must labour to beare all crosses that fall on you with patience. In the parable, Luk. 8. 15. *They that receive the seed in good ground, are they which with an honest and good heart heare the word and keep it, and bring forth fruit.* But how? *with patience.* Every one that heares Gods Word, and makes conscience thereof, will have enemies to scoffe and mocke, and to afflict him; which the devill sets a worke to hinder the growth of the Word in his heart: but must hee therefore cease to bring forth fruit? no, he must bring forth fruit *with patience.* And so must we doe in the race of true religion: for crosses, afflictions, and mockings will come; but these stormes must not turne us backe: nay, the more they beat upon us, the more must we arme our selves with patience, by which we shall be able to beare them all. And thus much for this third duty; as also of the exhortation unto constancy in the faith, after the example of all these godly Fathers.

FINIS.

A godly and learned

EXPOSITION OR COMMENTARIE VPON THE THREE FIRST CHAPTERS OF the REVELATION.

Preached in CAMBRIDGE by that reverend and judicious Divine, Mr. WILLIAM PERKINS, Ann. Dom. 1595. published for the benefit of Gods Church by ROBERT HILL, Bachelour of Divinitie.

The third Edition,

Revised and enlarged after a more perfect Copy, at the request of Mr. PERKINS Executors, by THOMAS PIERSON Preacher of Gods Word.

Hereunto is prefixed an Analysis of the Vision in these three Chapters.

PROV. 13. 9. and PROV. 4. 18.

The light of the righteous rejoyceth by increase, shining more and more unto the perfect day: But the candle of the wicked shall be put out.

LONDON,
Printed by IOHN HAVILAND,
1631.

TO THE RIGHT WORSHIPFVLL AND VERTVOVS LADY, THE LADY Elizabeth Mountagu OF HEMINGTON in North-Hamptonshire, *Grace and peace.*

IVST cause there was (Right Worshipfull) as well in respect of the Reverend Author, whose rest is now in glory, as also of the godly Reader, whose good herein claimes speciall stroke; that some refining hand should recommend unto the Church of God, a more perfect copie of this godly exposition, than the first Edition hereof did afford: & yet no cause I find, why your worthy Children, who no doubt for the Authors sake, did more gratefully accept former dedication, (should by me be deprived of their right: Nay, rather as they in heart (I am perswaded) did highly honour the Author for his double labour in Christs Vineyard; so I doe rejoyce this recompence is returned for their love, That with this worke, their memory with posterity shall long indure. And sith my paines herein yeelds me this right, to make choyce of some, to whom I also may commend the patronage hereof; I doe presume to present the same unto your Ladiship. If this be any kindnesse on my behalfe, I confesse it is farre short of your desert, and of my desire: some others (I know) may challenge me herein, as unmindfull of their love; yet because God may offer me opportunity hereafter, to give them good content this way, I will intreat their patience for this time, that I may joyne the Mother with the Children in this worke of love, to afford tuition to these godly labours of the dead. It fits you best (good Madam) in sundry respects; for neither will your children complaine of your admission into the society of their right, nor you esteeme the lesser hereof, because of their claime hereto by former possession. They are your owne, and you theirs; this comes unto you all, as unto one, accounting your united love farre greater safety: and looke what grace it findes by your protection, like grace it yeelds by many a good instruction. Salomon saith, [a] Good understanding maketh acceptable (meaning to such as feare God, for fooles [b] hate knowledge) how welcome then will this be unto you, who [c] have said unto Wisdome, thou art my sister, and doe esteeme the words of her mouth,

a Prov. 13. 15.
b Prov. 1. 22.
c Prov. 7. 4.

mouth, [d] The joy and rejoycing of your heart; *sith herein you shall finde on every leafe some pleasant fruit of the tree of life: a taste whereof I will here set before you, that you may judge the better of the store. When the Disciples hearts were full of griefe for Christs departure then at hand,* Philip *said unto him in the name of all,* [e] Shew us the Father, and it sufficeth. *Loe* * *here, behold and you shall see, not the* Father *alone, but with the* Father *the* Spirit of grace, *and with them both, the* * Sonne of God, *so lively described to your view, that you may truly say of this knowledge, (God sanctifying it unto your soule)* * It is eternall life. *When Christ would hearten his Disciples for the great worke of their ministery, he doth it by the promise of his presence, saying,* [b] Behold, I am with you alway. *The evidence and fruit whereof, you shall* * *hereby so well perceive, that hereupon I trust, both you and many moe will learne to say with* David *in temptation,* [c] I have set the Lord before mee alway; for he is at my right hand, therefore I shall not slide: *And with* Ieremy *in affliction,* [d] The Lord is with me like a mighty Giant, therefore my persecutors shall bee overthrowne, and shall not prevaile. *What shall I say more? It would be too long to speake of the dignity of Christs Church and ministerie here handled at large: and to instance in particulars, thorow the seven Epistles to these seven Churches of Asia: only this, in the* Preface *of each Epistle, learne what* Christ *is in himselfe and to his Church; in the* Matter, *behold the state of every Church, and see what Christ approveth, and what his soule detesteth; in the* Conclusion, *see his bounty towards his children, and the duty of all to him againe. The handling of these things will much delight your Christian heart: for beside the* [e] Plaine evidence of the Spirit, *in opening the Text, which is best pleasing unto God, and most profitable to his Church (wherein this godly Author had a speciall grace) the application is so fit and pertinent to our times, that I had wel nigh said, Hee did foresee what wee now behold; and hath foretold what we for our* lukewarmnesse *and* decay *in love, may justly feare:* [f] Consider what I say, and the Lord give you understanding in all things. *Hold fast that which you have, be faithfull unto the death, and the Lord will give you the crowne of life.* [g] For God is not unrighteous that he should forget your workes and labour of love, which you have shewed toward his name, in that you have ministred unto the Saints, and yet doe minister. Now the God of hope [h] fill you with all joy and peace in beleeving, *and increase your joy* by the constant walking [i] of your children in the truth: *yea, the same Lord,* [k] make all grace so to abound towards you all, that alwaies having all-sufficiency in all things, you may abound in every good worke, [l] which is by Iesus Christ, unto the praise and glorie of God; *unto whose gracious protection both now and ever I humbly commend your Ladiship, with your godly family.* *London, December* 10. 1606.

Your Ladiships to command.

Thomas Pierson.

a Gen. 15.16.
b Ioh. 14.8.
c Philip. 1. vers. 4.
d Vers. 8.
e Ioh. 17.3.
f Matth. 28.20.
g Phil. 13.
h Phil. 16. 8.
i Ier. 10.11.
k Col. 2.4.
l 2. Tim. 2.7.
m Heb. 6.10.
n Rom. 15.13.
o 1. Ioh. 4.
p 2. Cor. 9.8.
q Phil. 1.12.

TO THE RIGHT WORSHIPFVLL SIR EDWARD MOVNTAGV, Sir Walter Mountagu, Sir Henry Mountagu, and Sir Charles Mountagu, Knights, M. Iames Mountagu, Doctor of Divinity, Deane of *his Majesties Chappell, and M. Sidney Mountagu, Esquire, the Lady Susan Sandys, and* the Ladie Theodosia Capell, children of that right worthy and religious Sir Edward *Mountague of Bowghton in the Countie of North-Hampton Knight, and of the Ladie* Elizabeth his worthy Wife, Sister to the Right Honourable Sir John Harington Baron of Exton, and Father to the vertuous *Lady the Countesse of Bedford,* Grace and Peace.

RIght Worshipfull, as the Patriarch *Iacob* had [a] twelve sonnes, so Christ the *Messiah* had [b] twelve Disciples: but as *Ioseph* was beloved above [c] all those sonnes, so *Iohn* was beloved above [d] all the Disciples. *Ioseph* was apparelled better than the rest, and *Iohn* was inspired farre better than the rest. [e] Had it not beene for *Ioseph* Ægypt had wanted her food temporall; and had it not beene for *Iohn*, the Church had wanted her food eternall. [f] The future state of Ægypt was revealed to *Ioseph*, and the future estate of the Church was revealed to *Iohn*. The one [g] was exiled, because his father loved him; and the other exiled, because his master loved him. The place of his exile was into the [h] Iland of Pathmos, being before by *Trajan* put into a vessell of [i] scalding oyle. But that God who shewed his visions to [k] *Abraham* in the mount, to [l] *Iacob* in the field, to [m] *Ioseph* in the flockes, to [n] *Moses* in Midian, to *Ieremy* in the [o] prison, to [p] *Daniel* in Babylon, and to the Apostle *Peter* [q] in the house of a Tanner, even hee sheweth his visions to *Iohn* in his exile.

He is not bound to persons, hee can advance whom he list; he is not bounden to place, he can reveale where he list. For persons, hee can preferre [r] *Abel* before *Cain*, [s] *Iacob* before *Esau*, [t] *David* before *Eliab*, [u] *Matthias* before *Iudas*. He can make * *Moses* a Courtier, [x] *Ieb* a Patentate, [y] *Samuel* a Iudge, [z] *David* a King, [a] *Salomon* a Soveraigne, [b] *Elisha* a plow-man, [c] *Amos* a neat-herd, [d] *Ieremy* a Priest, [e] *Daniel* a Prince, *Isaiah* [f] of the bloud Royall, [g] *Matthew* a Publican, [h] *Peter* a Fisher, and [i] *Paul* a Tent-maker, to be penners and preachers of the word of God. For place, as no time can prescribe against the King of a nation, so no place can prescribe against this King of all nations: [k] *The wind bloweth where it listeth, and the spirit worketh where it listeth.*

It pleased *Christ*, who is called in this Revelation, that [a] *faithfull witnesse, that first begotten of the dead,* [b] that Prince *of the Kings of the earth,* [c] *Alpha and Omega*, the first *and last,* [d] *he that hath the Keyes of hell and of death,* [e] *which hath that sharpe sword,* [f] *his eyes like fire, his* [g] *feet like brasse,* [h] *the seven Spirits of God, the seven Starres in his hand,* [i] *the key of David*, who is called here [k] *Amen, the beginning of the creatures of God*; and in *Daniel*, he that [l] revealeth *secrets*, it pleased this *Christ* to reveale secrets to *Iohn*. Not by dreame, as to [m] *Iacob*; or apparition, as to [n] *Moses*; or by voyce, as to [o] *Adam*; but partly by vision, and partly by voyce, as he did when he turned [p] *Saul* into *Paul*. This *Iohn* was *Leonius à Latere*, that Embassadour who leaned on his Lords breast. Hee writeth Christs history, and there hee sheweth his love unto Christ: hee writeth the Churches historie, there Christ sheweth his love unto him; observe in this, that hee will doe nothing, which hee doth not reveale to his [q] *servant* the Prophet. For the Church in his time, we may see how it stood, in the three first Chapters: and what condition it should have for the time to come, it is plainely set downe in the rest of this booke. If we respect the generall estate of the Church, after *Iohn* had described the

a Gen. 42.13.
b Matt. 10.2.
c Gen. 37.3.
d Ioh. 21.
e Gen. 21.38.
f Gen. 45.25.
g Gen. 37.4.
h Rev. 1.9.
i *Ex fidelium temporibus.*
k Gen. 22.1.
l Gen. 28.
m Gen. 30.
n Exod. 3.
o Gen. 3.8, 14.
p Dan. 1.
q Act. 10.
r Gen. 4.
s Gen. 25.
t 1 Sam. 16.
u Act. 1.
* Exod. 2.10.
x Iob. 1.1.
y 1 Sam. 7.
z 2 Sam. 2.1.
a 1 Kin. 1.
b 1 Kin. 19.19.
c Amos. 1.1.
d Ier. 1.1.
e Dan. 1.6.
f Isa. 1.1.
g Matt. 9.9.
h Mat. 4.18.
i Act. 18.3.
k *Nullam tempus occurris*
Ioh. 3.
l Dan. 2.
a Revel. 1.5.
b Vers. 8.
c Vers. 18.
d Vers. 16.
e Vers. 12.
f Vers. 14.
g Vers. 15.
h Vers. 20.
i Vers. 7.
k Vers. 14.
l Dan. 2.22.
m Gen. 28.
n Exod. 3.
o Gen. 2.
p Act. 9.
q *Spiritus Sanctus*
Ioh. Baptista
Ioh. Evangelista
Ioh. Apostolus

Authors of this Revelation, which are God the Father, chap. 4. and Christ his Sonne, chap. 5. he commeth to the workes of God, which are predictions, chap. 6. obsignations, chap. 7. indignations, chap. 8, 9. Predictions of things to come, obsignations of such as must be saved, and indignation on things to be destroyed. And for the more particular estate of the Church, having (chap. 10.) shewed his warrant to write, hee commeth to her actions: first, in her Prophets; secondly, in her body. In her Prophets, their fighting, falling, rising, chap. 11. In her body, comparing her to a woman cloathed with the Sunne, chap. 12. and describing her by her combats, conquests, triumphs: her combats defensive, chap. 13. and offensive in Christ by words, chap. 14. threatnings, chap. 15. and judgements, chap. 16. her victories gotten against that [r] whore, chap. 17. and 18. the [t] Beast, chap. 19. and the [u] Dragon, chap. 20. And all that glory which she shall have in the Kingdome of God, is under the type of Jerusalem most comfortably set downe, chap. 21, 22.

The things in this Booke were (I grant) very darke to them that lived in the daies of *Iohn*, as the Prophecie of *Daniel* was to them who lived in the time of *Daniel*. But as that Prophecie being fulfilled, we can now tell what was foretold in it; so, many things being fulfilled which were foretold in this booke, wee may easily see what is meant by it: and the posterity to come shall better understand this booke than we doe, because it may be all things are not yet fulfilled. Neither is this booke like the cities of the [x] *Arimims*; or the [y] *tree of knowledge*, which may not be reached to: for [z] *Blessed is hee that readeth the words of this booke*. But to come to these three Chapters written by *Iohn* surnamed the Divine, and expounded by one, a most worthy Divine. The first Chapter is a Proeme or Preface to the booke: the two latter are Epistles dedicating this booke. The dedication is made to [a] seven severall Churches, and by name to the Ministers which are called *Angels*. In the Word of God, Ministers have many excellent titles given them, (though now they are scarcely graced with titles) they are called [b] *Prophets*, [c] *Seers*, [d] *Remembrancers*, [e] *Trumpets*, [f] *Watchmen*, [g] *Husbandmen*, [h] *Stewards*, [i] *Maidens*, [k] *Fishers*, [l] *Leaders*, [m] *Elders*, [n] *Salt*, [o] *Starres*, [p] *Angels*, and [q] *Shepherds*: *Prophets* to teach, *Seers* to foretell, *Remembrancers* to put in minde, *Trumpets* to sound, *Watchmen* to admonish, *Husbandmen* to plow up, *Stewards* to distribute, *Maidens* to keepe pure the doctrine of truth, *Fishers* to catch men, *Leaders* to go before, *Elders* to governe, *Salt* to season, *Starres* to give light, *Angels* to declare, and *Shepherds* to feed; to feed (I say) soundly by doctrine, liberally by charity, and religiously by life. By doctrine: for *Sacerdos sine doctrina, est navis sine velis*, a Priest without knowledge is a Ship without saile. By liberality: [r] for *Nihil habet homo adeo divinum quàm benefacere*, Man is in nothing more like God, than in doing good. By life: *Cujus vita deficitur, ejus oratio contemnitur*: his words are not esteemed, whose life is not approved. And that it may be said of them as it was of *Origen*, *Quale habuit verbum, talem habuit vitam*, as his words were, so were his workes. They must not be barren like Mount [s] *Gilboah*, but [t] wearied as *Samuel* was, before they be offered unto the Lord. They must bee pure water, if they will cleanse others, and more than whetstones if they will sharpen others. They must be in [u] integrity *Abrahams*, in meeknesse [x] *Moses*, [y] in knowledge *Aarons*, [z] in paines *Pauls*, [a] and in praying *Samuels*: and remember, that as *Augustine* said, *Manus pauperum sunt gazophylacium Christi*, The hands of the poore are the treasury of Christ. I need not speake much of the duty of a Minister, for every one will teach him his duty, that will not be ranged within any duty himselfe.

These Churches were then like [b] *Davids* Worthies, excellent above all the Churches of the world: but because they *lost their first* [c] *love, were not* [d] *faithfull to the death, maintained* [e] *the doctrine of Balaam*, [f] *suffered women to teach*, [g] *have a name onely to live*, [h] *have but a little strength*, [i] *were neither hot nor cold*, and [k] *reputed not as they should have done, of all their sinnes*, they are reprehended by *Iohn*, threatned by Christ, and the *Candlestick* of the Gospell is now taken away from them: *Iam seges est ubi Troja fuit*: Now *Mahomet* rageth, where *Messiah* did raigne. Are they reprehended? let us hearken: are they threatned? let us feare: are they fallen? let us labour to continue. From *Iohns* reprehension we see, *That* (as one saie) *hereof our Elders have complained, hereof doe wee complaine, and hereof they which live after us will complaine, that men wax worse*; and live

not according to the doctrine of Gods Word. From Christs threatnings we see, that God is mercifull, [f] who first *offereth peace* before hee fight against us, that wee being fore-warned, might be fore-armed. And by the woefull downfall of these seven Churches, *let* [g] *us that stand take heed that we fall not*: for if God spared not the [h] old *world* who despised *Noah*, the *Sodomites* who vexed *Lot*, [i] *Jerusalem* which abused the Prophets, [k] *Colossa*, *Hierapolis*, and *Laodicea* who rejected *Paul*, and these Asian Churches who did not grow in righteousnesse as they did in riches, how shall we escape, [l] *if we neglect so great salvation?* and for this cause these Sermons are most worthy to be considered of in this present age. O then let us now [m] *consider this season*: [n] *redeeme the opportunitie*, [o] *not harden our hearts*, but regard the time of our present visitation. As the day openeth and shutteth with the Sunne, so salvation openeth and shutteth with the Gospell, [p] *Whilst it is called to day, let us heare his voice*: [q] *He that laboureth in Summer is the sonne of wisdome, but he that sleepeth in harvest is the sonne of confusion.*

All things in the world doe take their time, the bird to build her nest, the *husbandman* to sow his seed, the *Mariner* to goe to Sea, the *Gardiner* to set his trees, the sicke patient to take physicke, the *Cooke* to season meats, and the *Dresser* of the Vineyard to gather his fruit. It will be too late to build in Summer, to sow in Harvest, to goe to Sea when the Ship is launched, to transplant Trees when they are old, to take Physicke when we are dying, to season Meats when they are unsavoury, and when Winter is come to gather fruit. The [a] five foolish Virgins came too late, *Dives* [b] in hell repenteth too late, the time present is only ours. Is the fig-tree fruitlesse? it shall heare that sentence, [c] *Never fruit grow on thee any more*. [d] *Get thee thine righteousnesse before thou come to judgement: use Physicke before thou be sicke, and whilest thou mayest yet sinne, shew thy conversion*, as the wise man exhorteth every man. But alas, whereunto shall I liken this generation? We are like the *Ephesians*, we have [e] lost our first love; or the *Laodiceans*, we are [f] neither hot nor cold: or the *twilight*, neither day nor night: or the *Autumne*, neither faire nor foule: or one sicke of an Ague, one day well, another ill: or a man in a *Lethargie*, neither alive nor dead: or *Hermaphroditus*, neither male nor female: or to those creatures called Ἀμφίβια, which live in water or on land: or the *Lioness*, which the oftner she breedeth, the fewer cubs shee beareth: or the *Marriner*, who is only good in a storme: or the *Marigold*, that shutteth and openeth with the Sun: or the *Mermaids*, which are halfe flesh and halfe fish. I would to God we were either hot or cold: that as the hottest regions bring forth sweetest spices, so most zealous people might be most fruitfull in good workes: that as the Sun in the Heaven is swiftest at her setting, so the sons of God might bee best at their ending. But is it so? no: the more we are taught, the more ignorant are many; and the older we are, the colder in Religion. We have indeed many of us, as it was said of *Aristoglton*: *Martem*, or rather *religionem in lingua*, religion in tongue: but when triall is made of us, every [g] *Phocion* can espy our halting, and then with [h] *Archilochus* we thinke it better, *clypeum abjecere, quam interire*, even to cast off all Religion, than to undergoe the least disgrace for Religion.

[i] The *Moone* desiring to be apparelled as the rest of the Planets, answer was made her, That her divers changes could admit no kinde of habit: and we desiring to be attired with the robes of Christians, it is to be feared, that since we *tread* [k] *not the Moone under our feet*, we shall never be cloathed as the Church was, with the [l] *Sunne*. [m] *Who is wise, and he shall understand these things*; *and prudent, and he shall know them*. Let us therefore labour to [n] *grow ingrace*, to abound in knowledge, to be full of good workes, and to overcome all the underminers of our future salvation. Then shall wee [o] *eat of the tree of life*, not be *hurt of the second death*, *taste of the hidden Manna*, *have power over nations*, *be cloathed in white*, *made pillars in Gods Temple*, *and sit with Christ Iesus in the throne of his Father*. And though the [p] *Sonne of Ishai* cannot make us Captaines of thousands, yet that *Sonne of David* will [q] make us the sonnes of God. That wee may doe so, wee must *beleeve the Gospell*, *put on Christ Iesus*, and be renued by *repentance*. The first is necessary, the second comely, the third profitable. To come to the first; it is necessary we should beleeve: for *he that* [r] *beleeveth not, is condemned already*, hee is condemned in the counsell of God, in the ministerie of the word, and in his owne conscience, and he shall be

 condemned

condemned in the day of judgement; for [f] *the wrath of God abideth upon him.* The more I consider the fruits of faith, the more I see the necessity of faith. Through [a] it we are *saved*, [a] by it we are *justified*, [*] in it we *live*. We are saved from Satan, justified before God, and live in the Church. In the Church? nay, by it we live in Heaven: for [x] *He that believeth in the Son of God, hath everlasting life.* Faith is that which [y] *purifieth the heart*, maketh the whole man to [z] *runne the waies of Gods Commandements*, [a] *giveth entrance to grace*, [b] *accesse to God in prayer*, [c] *made the Elders well reported of*, and each Christian to [d] *stand* to the profession of Christ. It is that [e] *hand* by which we must apprehend Christ: [f] that *shield* by which wee resist all the firy darts of the Devill: and that [g] meanes by which we doe good to others. [h] By faith we *receive the Spirit*, [i] *are members of Christ*, [k] *we are risen with him*, [l] *he dwelleth in our hearts*, [m] *we feed on him continually*, [n] *resist Satan*, [o] *are the children of God*, [p] *and the Word which we heare becommeth profitable.* And what shall I say? faith is of such a quality, that it [q] *uniteth us to Christ*, [r] maketh us *certaine* of our salvation, [s] *holds in our profession*, ministreth [t] *true joy*, [u] giveth temporall *blessings*, [*] sanctifieth our *gifts*, and maketh us refuse the [x] *pleasures* of this present world. In a word, no sinne can condemne him who hath this true faith, and no vertue can save him who wanteth it.

To come to the second, which is Christ, the object of faith. The most comely garment that ever we can weare, is to be covered with the [y] robes of *Christs* righteousnesse: [z] *Iacob* was blessed by *Esaus* garments; and we are blessed by *Christs* garments. What we see thorow a greene glasse seemeth all to be greene: and what God seeth through *Christ*, it is all amiable. We must put on this apparell, not as the Church in the *Canticles*: [a] *I have put off my clothes, how shall I put them on againe?* or as a gowne that wee cast off when we come to our home; but we must so put him on, that we never put him off againe. Wee must put him on by imputation, imitation, infusion, and profession: by *imputation* of his righteousnesse, *imitation* of his vertues, *infusion* of his Spirit, and *profession* of his name. Thus we must labour to get *Christ*: for what though a man could command the earth with *Alexander*, the [b] Sea with *Moses*, the [c] fire with *Eliah*, and the [d] Sunne with *Iosuah*? What though he were as rich as [e] *Salomon*, as wise as [f] *Achitophel*, as strong as [g] *Sampson*, as swift as [h] *Ahimaaz*, as beautifull as [i] *Absalom*, as fortunate as [k] *Metellus*, and descended as [l] *Paul* was, of the bloud royall of Princes? yet having not Christ, he hath nothing. Yea, say a man had the abstinence of *Aristides*, the innocency of *Phocion*, the holinesse of *Socrates*, the almes-deeds of *Cimon*, the moderation of *Camillus*, the honesty, justice, and faithfulnesse of both *Catoes*; all these out of *Christ*, were but [m] *splendida peccata*, and to be esteemed as [n] dung, in regard of *Christ*. For have him, and have all things; want him, and want all things; he is in, at, and after death *advantage*. I come to the last: it is profitable to repent: for if we [o] *turne* to the Lord, he will turne to us: and that we may turne, consider his [p] *mercies* in forgiving, his [q] *benefits* in giving, his [r] *patience* in forbearing, and his [s] *judgements* in punishing: The [t] *Word* preached, [u] *sinnes* committed, and that [*] *few* shall be saved: the [x] *shortnesse* of life, the [y] *uncertainty* of life, and [z] the *certainty* of death: the *joyes* of [a] Heaven, the *torments* [b] of Hell, the [c] *comfort* of the Elect, and that elle we can have no [d] *comfort* in death; [e] *pray* we cannot, unlesse we repent; and [f] *perish* we shall, unlesse we repent; but blessed shall we be if we doe repent. But *manum de tabula, Magister adest*: this discourse following will teach us these things: and it am I bold to present unto your Worships. *John* sent his Revelation to many Churches; and I present his Epistles to many worthy personages; and to whom may I better present them than to you. *John* was a Disciple full of love, and you are brethren full of love. The Preacher of these *Lectures* was well knowne to many, but to none better than to many of you, especially to those who were in my time worthy members of that most worthy [g] *College* with him. And the rather I doe it, that times to come may rejoyce in the Lord, that from one honourable root have issued so many profitable branches to the Church. You are six brethren as pillars of your house, there were three sisters as fruitfull Vines of the same; one is not, but is with the Lord, and her I knew a Lady of admirable vertues: the other two are, and long may they be so. You are all brethren, by *nature* of one venter, *nation* of one country, *grace* of one spirit, *affection* of one heart, *fortune* in great favour, and of one hope by your holy behaviour. And concerning [a] brotherly love, I need not write unto you:

you: *for you are taught of God to love one another.* Your [b] *Scilurus* at his death need not to teach you concord, by giving each of you a sheafe of Arrowes, which cannot well be broken whilest they are conjoyned: for you by your amity make your selves invincible. If [c] *Chilo* the Lacedemonian died for joy to see one sonne crowned at *Olympus*, and [d] *Diagoras Rhodius* did the like, when his three children gat the garland at a wrestling: and [e] *Iacob* so rejoyced to heare of his sonne *Ioseph*, to be advanced greatly in the Kingdom of Ægypt; how might that happy Father of yours rejoyce, to see at one time one sonne sitting as high *Sheriffe* of the shire, another *preaching* before the Iudges of the Assize, and the third *pleading* as Counsellor at the bar, and all the rest of great expectation in the Kingdome? Thus *wise* [f] *Sons are a joy to their Parents*, and all may behold [g] *how good and comely a thing it is for brethren to dwell together in unity.* *Aristotle* could say, that Parents were not blessed, unlesse they were after their death blessed in their children. And surely it is no small part of a Fathers blessednesse, to see his children like to flourish when he is gone. Nay, of all monuments that Parents can leave behinde them, there is none (as one saith) like to a vertuous sonne. But all Parents are not to be blessed. [h] *Adams* two sonnes could not agree in one field; [i] *Abrahams* in one house, [k] *Isaacs* in one wombe, [l] *Davids* in one Palace, nor *two* [m] *brethren* in the division of an inheritance. And though concord amongst brethren (especially such as divide the inheritance) be very rare, yet doe you even in this, most comfortably agree. You are not as *Simeon* and *Levi*, *Romulus* and *Remus*, *Eteocles* and *Polynices*, *Atreus* and *Thyestes*, *Æta* and *Perseus*: but as *Castor* and *Pollux*, *David* and *Ionathan*, *Ioseph* and *Benjamin*; and (as a true friend is described to bee) [n] one soule in two bodies. It seemeth that as *Agrippa* the brother of *Augustus* was beholding to *Salust* for that one sentence, *Small things increase by concord, but perish through discord*: so you have all learned the same lesson, as being perswaded, that as the members of a body being once dismembred, they cannot possibly be joyned againe; so if naturall brethren be once unnaturally disjoyned, no glue will conjoyne them fast againe. It were infinite to shew examples of brotherly love and hatred, and [o] others have eased me of this paines. Now that good God, who hath brought you from one roor, placed you in one country, advanced you to like credit, and given you one heart, give you also one inheritance in the Kingdome of Heaven. Thus, right Worshipfull, I am bold to speake unto you, and the world knoweth I speake the truth, and the Lord knoweth I desire not to flatter. Goe on therefore I beseech you, continue in love, be setled in the truth, and labour to honour him who thus honoureth you. Be not carried away with the shew [p] of this world, but thinke Religion the best nobilitie, and that [q] as *Prudentius* saith,

Generosa Christi secta nobilitat vires,
Cui qui quis servit, ille verè est nobilis.
He noble is that comes of Christ his race:
Who serves this Lord, he surely is not base.

And this made *Theodosius*, more to thanke God that he was a Christian, than a King; considering that he must lose the one, he could not lose the other. Now as to one of you I am bounden in particular; and by him, being a Minister, the despised Ministery is not a little graced: so for him I pray, that he may be an [a] *Abraham* to our *Abimelech*, a [b] *Nathan* to our *David*, a [c] *Iehojada* to our *Ioash*, an [d] *Ebedmelech* to *Jeremiah*, an [e] *Elisha* to the widow of this Prophet deceased, a light in the Court, and a trumpet in the Church, and that [f] *Absalmeroh* may long hold out his golden Scepter unto him: that by his meanes, [g] *great men may not want such as will tell them the truth*: nor [h] earthly *Alexander* accounted a sonne of *Jupiter*, and that no man be more respected than a good [i] Pastor, and that he may ever remember that saying of wife *Salomon*, [k] *Hee that loveth pureness of heart, for the grace of his lips, the King shall be his friend.* His *Cyrus* will not be spoken to, *verbis bistinis*, in silken words; to his *Alexander* he needeth not speake [illegible], either sweet words, or no words. For if one *Antiochus* might bee surnamed *Holy*, and another good Prince called the *Good King*: much more may he, whose religious knowledge surpasseth all the Princes that have been of this Nation; and whose humility is such, that he will have his sonne to remember, *that* [l] *bee differeth not in stuffe, but in use from the rest of the people, and that by Gods ordinance.* I am the bolder for that one, to make

[b] Which had eighty sonnes. Plut.

[c] Theatr. Philol. p. 1564.
[d] Aul. Gell. lib. Noctium.
[e] Gen. 45. 10.

[f] Prov. 10. 1. [g] Psal. 133. 1. Eth. 10. Nich.

[h] Gen. 4.
[i] Gen. 21. 9.
[k] Gen. 25. *Fratrum gratia rarum.*
[l] 1 Kings. 1.
[m] Luke 12. 13.

[n] ΔΙΑΦΩΝΟΥΣΙ ΦΙΛΟΙ. *Inter Job and Zophar* Sophocles.

[o] See Franc. Academ. pag. 542, &c.

[p] *Prudentius hora & inde fallentia evanescere mundi.* [q] *Prudent.* med. 589.

Hist. Eccles. M. Doctor Montague.

[a] Gen. 20.
[b] 2 Sam. 12.
[c] 1 Kings. 11.
[d] Jer. 38.
[e] 2 Kings. 4. 1.
[f] Hilleri. 2. 2.
[g] *Dictum regis, de regibus qui vocem habent.*
[h] *Plutarch. in vita Alexandri, that indeed Priests called Alexander to be more of Iupiters sonne.*
[i] *Chrysostom de sacerd. p. 42.*
[k] Prov. 22. 11.

[l] Basilius Magn. p. 55. *Oblatum non recipiens.*

[illegible] Lady Wray.

[illegible] Christ is to [illegible]

make choice of all in the Dedication of this booke: no man knew, loved, conversed with, and respected this *Author* more than he. He resorted to him in his health, visited him in sicknesse, and preached a learned Sermon for him at his death. Concerning this Author, as he said of *Carthage*, I had rather be silent, than say little: and his worthy labours doe speake enough for him; by name, that his [m] *Posthume*, dedicated to his excellent Majestie, by an excellent [n] Divine. In a word therefore, whatsoever this man did, he desired to profit others by it; hee thought (as it is written [o] of *Bernard* in his life) that he was not his owne man, but deputed to the service of others. He was never idle, but as [p] *Ierome* reporteth of *Ambrose*, and *Bernard* of himselfe, hee did either *reade*, or *meditate*, or *pray*, or *conferre*, or *counsell*, or *comfort*, or *write*, or *preach*. And thus (as the [q] Embleme is of a faithfull Teacher) he like a wax candle, in giving light to others, in short time extinguished himselfe. Yet in this short time of his, what Art was he not master of? what vertue was he not endowed with? He was a compleat Divine, and hath his blessings in the Church, that no mans writings are read of all sorts, and in all Countries, with greater grace and profit than his. He was peaceable in the Church, patient of wrongs, and free from ambition. For as *Ierome* said of *Nepotian*, *Aurum calcans, schedulas consectabatur*; hee regarded not his purse, but followed his booke: and as *Bernard* said, he lived *in terra auri sine auro*, in a Kingdome of gold without gold. An excellent gift he had to *define* properly, *divide* exactly, *dispute* subtilly, *answer* directly, *speake* pithily, and *write* judicially: and how he preached, if these *Sermons* doe give a testimony, what witnesse had they who often heard him themselves? I have published of his now two Discourses, and I onely did it, that these his labours might not perish: I have no benefit by them, but exceeding great paines. And since I understand that his other labours are in the hands of his friends, to make benefit for his children, I will ease my selfe of the like labour, and be a meanes that they may have the benefit of the future impression of this booke: the which, how faithfully I have published, I appeale to the godly and indifferent Reader, and I hope no honest minded man will be hired to calumniate it. Thus as one desirous to be *serviceable* in my calling, *profitable* to the Church, not *forgetfull* of my friend, and to testifie the happinesse of your house, which was in your Fathers time, and is now (as it is said of *Aurelian* the Emperour) *Refertapiis, & Ecclesia Dei*, replenished with the godly, and a Church of God: and withall, to leave a monument of my duty unto you all, I have as you see, published this Exposition of seven Epistles under your eight names, nothing doubting but it will be as welcome to you, as by your countenance it may be profitable to the Church. The God of Heaven give you all that blessing of blessings, which (if *Ierome* say true) few men have, that you may *transire à deliciis ad delicias*, goe on from grace to grace, and bee a long time happy in this life, and for ever happy in the life to come. *London*: Saint *Martins* in the fields, from my worshipfull friend Master *Oldisworths* house, by which family (as *Paul* was by the house of *Onesiphorus*) in the time of this late (and I wish I may say) the last visitation, I have received no small refreshing. *March* 12. 1604.

Your worships to command,

Robert Hill:

Fellow of S. IOHNS College in *Cambridge*.

To the Godly and Christian Reader, Grace and Peace.

I Am not ignorant (good Reader) how ungratefull a thing it is to deale by way of censure or reformation, in those things wherein others have gone before: and many times for the smart that followeth, doe men bestrow their owne fingers. Yet the warrant of a good calling will breed peace in his conscience, that herein shall endevour the observance of these rules of Love, to wit, [a] Judge the best of that which is done; and [b] referre his owne paines to the glory of God in the good of others: Hereto I aime in this third Edition of this booke. For my calling to this worke, when mine accusers stand forth, the executors of the dead shall answer for my discharge. And for mine endevour to doe good; the small gaine of this revised worke, was truly returned to the right owners thereof: If thou therefore returne glory to God, for good received to thy soule, in this behalfe I have my desire. Here only rests the doubt, how this third Edition should not be prejudiciall to his good estimation that published the former: I answer, well enough: For I hope he intended [c] the glory of God in the good of his Church, and the credit of the reverend Author of this worke. Now if any addition bee brought hereunto, his intent is furthered, and wherein then can he be grieved? If one man should help poore Orphans to some lands or living, he would not thinke himselfe wronged by another, that should inlarge their just claimes, or settle their possession in a better tenure: so I trust it fareth in this worke; where thou shalt finde upon thy diligent view, in some doubtfull [d] things the Authors meaning truly cleared, his method rectified, many repetitions omitted, and the matter (specially towards the latter end) somewhat inlarged. If any thing be dissonant to the Authors judgement in his live-workes (which I hope thou shalt not perceive) rather charge the fault on me through ignorance, or misunderstanding, than entertaine in thy heart the least conceit of wavering levitie in so godly, learned, and judicious a Divine, who hath so well deserved of thy love, if thou love the truth. Thus craving thy favourable acceptance of my helping hand to doe thee good, I end with him, That is the beginning and the end: Let him that hath an eare heare what the Spirit saith unto the Churches.

Thine in him, who is the Lord of all,

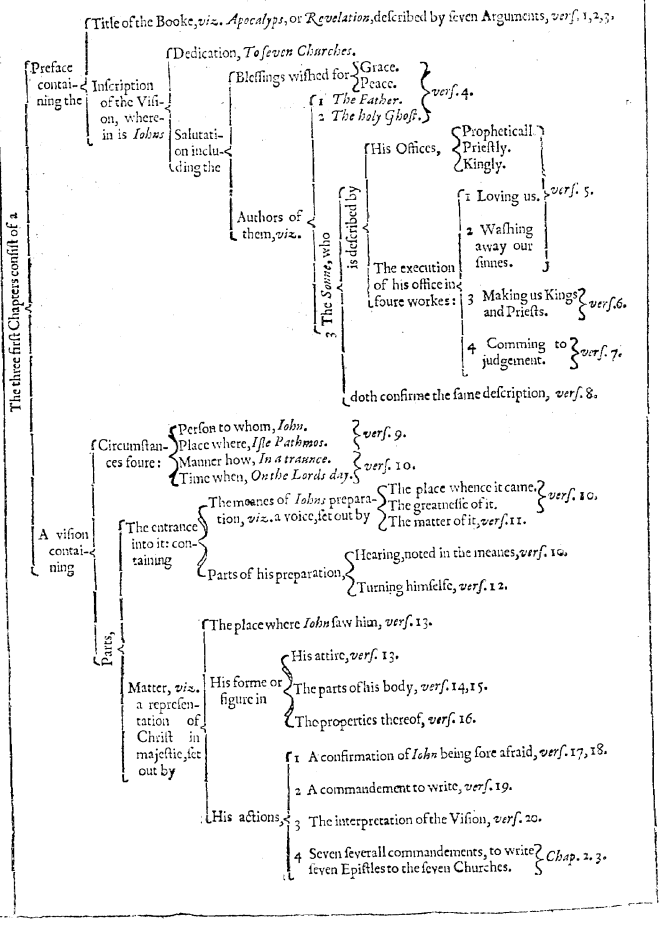
Thomas Pierson.

a 1 Cor. 13. 5. Love thinketh not evill.
b Seeketh not her owne things.

c See his Preface towards the end.

d As touching the Images of the Temple, pag. 53. col. 1.

A GENERALL ANALYSIS OF the Vision shewed to *John*.



A GODLY AND LEARNED EXPOSITION OF the three first Chapters of the REVELATION.

REVELAT. I. 1.

The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly be done: which he sent, and shewed by his Angell unto his servant John.

BEfore wee come to the words, wherein is contained singular matter fit for this time and age, this question must bee handled; Whether this Booke of the *Revelation* be canonicall Scripture? For some have heretofore, as also in our time, called the authority of it in question. But wee are without all doubt, to resolve our selves that it is Canonicall Scripture, of equall authority with the rest of Gods Booke. Our reasons be these: First, the doctrine contained in this Booke is Apostolicall, as any shall perceive which seriously reads the same. Secondly, the stile of this book is Apostolicall; that is, plaine, simple, and easie, if we consider that the matter thereof is Propheticall. Thirdly, this booke hath beene approved and received for Canonicall by the common consent of Gods Church in all ages since the daies of *Iohn*, and was never refused of any whole Church, but onely of some private men. Fourthly, the things foretold in this booke, come to passe as they were foretold: as among the rest (in one for all) may appeare by the Prophecie of the two beasts; whereof one came out of the Sea, the other out of the earth, Chapter 13. the one prefigured the Roman Empire, the other the Heretical Apostolicall Church of Rome: both which in all things are come to passe in these latter ages, answerable to the Prophecie.

The contrary reasons brought to improve the authoritie of this booke are of no moment. 1. *Reason. Iohn* nameth himselfe sundry times in this booke; whereas in penning the Gospell, hee did not once mention his owne name, though hee had just occasion so to doe: therefore it was not penned by Saint *Iohn*, but by some other, and published afterward in *Iohns* name.

Answ. The reason is not good: for there is great difference betweene an Historie and a Prophecie. The Gospell of *Iohn* is an historie of Christ: now there is no necessary reason why one man penning the historie of another, should name himselfe. But this Booke of the Revelation is a Prophecie; in penning whereof it is more requisite the Prophet should put to his owne name: so did the former Prophets. *Jeremie* mentioneth his name in his Booke at least an hundred times; so doth *Isai* and *Daniel* almost in every Chapter. Then seeing they doe it so often, it is no marvell if Saint *Iohn* doe repeat his name five sundry times in this whole Booke.

2 They object, that his stile in this Booke is not the same with that he used in the penning of the Gospell. *Answ.* The difference of the stile ariseth from the difference of the matter, seeing there he writes an Historie, here he pens a Prophecie. Againe, hee writes not his owne words, but those which he received from Christ by particular revelation.

3 They say, this booke hath beene rejected in

in diuers ages as not Canonicall. *Answ.* It cannot be proued that it was euer refused of any whole Church, but of some particular men. Now the disallowing of any priuate man cannot make a whole booke to bee rejected: for then the Epistles to the Hebrewes, of *Iames*, and of *Iohn*, should not be Canonicall; which yet be receiued of all Churches for the pure Word of God.

Now come to the words, *The Reuelation of Iesus Christ, which God gaue vnto him. &c.* These three first Chapters consist of two parts: A Preface and a Vision. The Preface is an entrance to the Vision, contained in the beginning of the first Chapter, from the first verse to the ninth. The Vision it selfe is set downe in the rest of these three Chapters. The Preface hath two parts: First, the title of the booke: Secondly, the inscription thereof. The title in the three first verses. The inscription from the fourth to the ninth verse. The title in these words, *The Reuelation of Iesus Christ. &c.* A *Reuelation* is nothing else but a manifestation, or discouery of things secret in regard of men for the common good of the Church: and so this word is taken in this place.

Reuelations from God in Scripture were shewed three waies: First, by dreames: Secondly, by vision: thirdly, by created voice of God face to face, as we may see, Num. 12.6,8. Now this was not by dreame, nor by vision or voice alone, but is a mixt Revelation, received partly by vision, and partly by voice uttered in the vision from the Lord.

In the three first verses, this Revelation is described by seuen arguments: first, by the author: secondly, the end: thirdly, the persons to whom it was directed: fourthly, the matter: fifthly, the instruments: sixthly, the manner of delivering it: seventhly, the fruit of the Revelation. First, the Author is *Iesus Christ*: It comes from him, and it is called his Revelation in these respects: First, not to exclude the Father, and the holy Ghost, but to shew the speciall office of Christ, the second person in Trinitie; which is, to reveale, to publish, and to manifest the will of God the Father to his Church: and for this cause he is called the [a] Angell of the Covenant, the [b] doctor of the Church, the [c] wisdome of the Father, and the [d] Word of God.

Secondly, it is called the Revelation of Iesus Christ, to teach us to put difference betweene this and all Satanicall Revelations: For as God hath his true Revelations, so Satan (who herein may bee called Gods ape) hath his counterfeit visions, and delivers them in shew like to Gods, but they differ much: *First*, the devils Revelations bee for the most part ambiguous, doubtfull, and uncertaine in speech and phrase, so as a man cannot tell which way to take them: But the Revelations which come from Christ, the Author of truth, who knoweth all things and the reasons of them, are certaine and in plaine termes delivered. *Secondly*, the Devill sheweth his Visions to none but to the wicked and bad men that bee his instruments: But the Lord chuseth the godly which feare his name, and to them he reuealeth his secrets, as to *Iohn* in this place. Thirdly, the Devils revelations evermore tend to set up and uphold heresie, wickednesse, Apostacy, and Idolatry, Deut. 13. 1, 2. but these that come from God serve to erect and maintaine truth, according to godlinesse; even pure Apostolicall doctrine, and the sincere worship of God.

Thirdly, it is called the Revelation of Christ, to shew unto us his speciall kingly office in heaven: for being ascended and exalted to the throne of Majestie, he sitteth at the right hand of his Father, farre above all principalitie and power, might and domination; and there doth direct, rule, and governe his Church upon earth according to the good pleasure of his will: for all these visions serve to direct his Church in their obedience to his command.

Whereas Christ Jesus is Author of this Revelation, and after his ascension and exaltation, gives the same unto his Church; we may observe his constant care over his Church in this last age of the world. Before his incarnation, even from the beginning, he gave unto his people such doctrine of faith and manners, as was needfull for their salvation; and still from time to time revealed such prophecies of things to come as was meet for them to know.

And now behold the continuance, or rather the increase of this his care in the new Testament: for beside the perfection of the former prophecies, and the full manifestation of his blessed will by his Evangelists and Apostles, for all things needfull to bee beleeved and done unto eternall life: Loe, here is added the Revelation of this worthy Prophecie concerning things to come, for the great and good comfort of his children to the end of the world.

Which God gaue vnto him. These words bee added to shew how this became the Revelation of Christ: namely, by the gift of God, that is, of God the Father the first person in Trinitie; for this is a rule to be observed, *That where the title God, in any sentence of Scripture is opposed to Christ, there is imported the first person the Father*: though this be also true, That sundrie times in Scripture, the Father alone is called *God*, without any addition of the other persons; because he is the first in regard of order, and the fountaine of the deity; for the sonne receiveth the god-head by communication from the Father, and the holy Ghost receiveth it from them both; but the Father hath his god-head of himselfe, and receiveth it not by communication from any other.

Here some will say, this seemes strange, that any thing should be given to Christ, seeing hee is God, and hath all things of himselfe. *Answ.* Wee must conceive of Christ two waies; first, as God: secondly, as Mediatour and head of the Church. As Christ is God, the Father giveth him nothing: for so he is of himselfe the same with the Father, and hath all things belonging unto him that the Father hath (excepting personall properties) and is no way inferiour to the Father, neither receiveth any thing from him, but giveth all things as well as the Father doth. But yet as Christ is Mediator, he is not God simply, but God incarnate, or God made man; and so is still to receive of his Father, (in respect of his manhood) as himselfe confesseth, *All power is given to mee*, Mat. 28.18. And *Paul* saith, *God gave him a name above all names*, Phil. 2.9. *He received of his Father the promise of the holy Ghost*, saith Saint *Peter*, Act. 2.33. And, *God made him both Lord and Christ*, ver. 36. and so God gave him this Reuelation in this place.

Vse.

If it be said, this makes Christ inferiour to his Father: for the receiver is ulually inferiour to the giver. *Ans.* As Christ is God, he is equall with the Father; but as he is Mediator, God incarnate, and made man, he is inferiour; and receiveth of him. So much himselfe confesseth, *My father which gaue them me, is greater than all*, Joh. 10.29. And in the same respect, *Paul* calleth God the Father, *The head of Christ*, 1 Cor. 11.6. And as Christ now sitteth at the right hand of his Father, being Mediator and ruler of his Church, he is inferiour to his Father, and *receiveth his Kingdome from his Father, which he must give up at the last day*, 1 Cor. 15.24.

And here wee must consider in what manner God gives his Revelation to his Sonne. First, therefore Christ Jesus as he is Mediator, is made Lord of this Revelation; so as he may say, it is his owne right and royalty, being a part of that Law, whereby his Church is now governed, whereof he is Lord and King. Againe, this Revelation was revealed unto Christ as hee is man, before it was ever knowne to any creature, man, or Angell, by reason of the union of his manhood with the Godhead.

In this which hath beene said, wee may observe, that this Booke of the Revelation is Christs his right, and belongeth unto him as his owne royalty and privilege. For as the Lawes in any Kingdome belong to the Prince thereof, and are called his lawes alone, and no mans else: So this booke, being a part of that law whereby Christ governeth his Church, is his royalty alone; for God gave it him, and he hath by his Angell sent it to his Church. And that which is here said of this Booke, must be understood proportionally of all other bookes of holy Scripture; Christ is made Lord of all, and they are all of them his royalties and possessions. And from hence will follow necessarily: first, That no man in the world hath authority above this Booke, or any other part of Canonicall Scripture: Indeed, Monarchs and Princes have great authority and preheminence in their dominions over all persons, and over all causes of men: but in the Church, they with all others owe homage unto Christ: there he hath the Canonicall Scriptures to be his lawes, whereto every one must subject himselfe. The disposition of the word, and the administration of the Sacraments, be his royall ordinances, over which none may dare to claime rule or authority: for so should the Scriptures have been given unto them for their prerogatives, as they were unto Christ; but God gave them unto him alone, and he disposeth thereof, as pleaseth him. And therefore the Pope, in taking upon him to dispense with the word, and to mangle the Sacraments, doth herein step into the roome of Christ, and so declare himselfe to bee that man of sinne, by seeking to rob him of that Princely royalty which belongs to him alone.

Secondly, that the soveraigne power and authority of expounding Scripture, belongeth to Christ alone, and to none other with him. True it is, that man hath a ministery committed unto him, by vertue whereof hee may expound Scripture by Scripture: but men have no power of themselves, to determine of the proper sense of Scripture. And therefore the Popish practice, in giving to the Church absolute authority, to determine of the sense of Scripture, of themselves without Scripture, is flat robbery against Christ: for therein they give unto men that soveraigne power which is proper to Christ.

Thirdly, herein we observe the excellencie of this booke, and of the whole Scripture of God: for all of it is the gift of the Father to the Sonne, and of the Sonne unto his Church. The like cannot bee said of any writings of men whatsoever, be they never so excellent: herein the Scriptures surpasse them all. Whereby wee are taught, to esteeme more reverently of the Scriptures of God, than of all the writings of men in the world. Here then behold the sinne of this age, which more delighteth to speake and heare the sayings of men, in the publike ministery, than the glorious word of the ever-living God. Whereas the writings of men bee full of darknesse, of errour and deceit: but the word of God is most holy and pure, and every way perfect, proceeding wholly from the Father of lights, unto his beloved Sonne, who hath faithfully dispensed the same for the good of his Church.

To shew his servants the things that must shortly be done. These words contain the second, third, and fourth Arguments, whereby this Revelation is described, *viz.* the end of it, the persons to whom it must be shewed, and the matter which it containeth.

Arg. II. The end of this Revelation is, *To shew*, that is, *to make known, and manifest things to come, for the good of the whole Church.* Whence we may observe, that the Papists erre exceedingly in debarring lay people (as they call them) from the reading of the Scripture: for the end of this booke is, *To make manifest to Gods servants things to come.* And who are Gods servants? Are the Clergie only and not lay people

[a] Mal. 3.1.
[b] Mat. 23.8.
[c] 1 Cor. 1.24.
[d] Joh. 1.

ple also? God forbid; the lay man is Christ his servant, as well as one of the Clergie. And therefore it is Gods will, that hee should learne to know and understand this booke, like one of his servants. And here consider, that if this booke of Scripture, which is hard and difficult, must be learned of the lay man, then much more must hee search into all other bookes of God, which be more plaine and easie, as the histories of the Gospell, Epistles, &c.

Arg. III. The persons to whom it must bee shewed; *viz. The servants of Christ.* This Revelation was not given of God for all men indefinitely, but for all his servants; that is, such a one as repent of their sinnes, and truly beleeve in Christ for the pardon of them, and shew forth the same by new obedience. So he teacheth elsewhere; *The secret of the Lord is with them that feare him, and his covenant to give them understanding.* Psal. 25. 14. *I the Lord will reveale his secret to his servants the Prophets,* Amos 3. 7. And, *God will not keepe backe from Abraham, the thing he was to doe unto Sodome and Gomorrah, because I knew Abraham would doe his will, and teach his family after him,* Gen. 18. 17, 19. The consideration whereof should admonish us not to content our selves with the bare hearing of the Word, and outward participation of the Sacraments: but to labour principally to become Gods servants, and to shew the same by the practice of that which wee heare. Hereby shall wee receive instruction from the Lord, and grow in knowledge daily more and more: our understanding shall more easily conceive the will of God, *for they that will doe the will of his Father, shall know his doctrine,* Joh. 7. 17. Here then is the cause why most hearers after long teaching profit little, but remaine as blind and ignorant as ever they were, even their owne impiety; they live in their sinnes, and labour not to become Gods servants.

Secondly, in this argument we may observe, that *Christ Iesus is true God:* for here he is made the head of the Church; every true beleever is his servant, and he his Lord: the Angels of the Churches be his Angels, as after wee shall see: which prerogative none can have, but hee that is true and very God.

Thirdly, in this argument are those confuted which hold that God would have all to be saved, and cals all men without exception. For if he called all effectually, then hee would offer the meanes to all: to wit, his holy word, that so they might be called to the state of grace. This he doth not: for as wee see, this booke is given not to all, but to his servants; and that which is said of this booke, is true of the whole Scripture. *The Lord shewed his Word,* (saith *David*) *not to all the world, but to Iacob*; that is, his people with whom he made a covenant, Psal. 147. 19, 20.

The fourth argument whereby this Revelation is described, is the matter thereof, *viz. things that must shortly be done,* that is, things to come. Whereby in generall wee may observe a difference of this booke from the rest of holy Scripture, which treats of things present, and past; this being a prophecie of things to come.

The matter of this booke is described by two Arguments: first, by the necessity of these things to come, *They must be done:* secondly, by the circumstance of time when, *shortly, or quickly.*

For the necessitie of these things, they bee such, *as must needs be done.* So speaketh the holy Ghost elsewhere of sundry things to come: of offences, *It must needs be that offences should come.* Matth. 18. 7. of heresies: *There must bee heresies in the Church,* 1 Cor. 11. 19. and of afflictions: *Through manifold afflictions wee must enter into the kingdome of heaven,* Acts 14. 22. And, *They that will live godly in Christ Iesus, must suffer persecutions,* 2 Tim. 3. 12. From whence I gather, that things which come to passe concerning Gods Church, and the enemies thereof, doe come to passe necessarily. This doctrine must be wel observed: for though it be the truth of God, yet the reason of man will not agree unto it: for some will say, If all things come to passe necessarily, then in their actions and proceedings men have no free will: for necessity and liberty of will cannot stand together. *Ans.* They may; indeed constraint and mans free will cannot stand together, but mans will and unchangeable necessity may well accord: As I shew thus; In God there is a most absolute freedome of will, yet hee doth many things of necessity: as he willeth that which is good necessarily, (for he cannot possibly will that which is evill) and yet he willeth the same most freely. So Christ died necessarily; he could not but die, if we consider the counsell of God, and yet he died most freely; *For he laid downe his life of himselfe, and no man tooke it from him.* Joh. 10. 18.

It will be said againe, if things come to passe by necessity, then it is in vaine to use any meanes for the effecting of them: for Gods will must be done, doe we what we will. *Ans.* This is mans corrupt reason: these men must consider, that as God hath appointed what things must come to passe, so he hath appointed the meanes how they shall be effected: and seeing the Lord hath appointed as well the meanes as the end, wee should by this necessity rather bee induced to use the meanes, than any way moved to neglect the same. To make this more plaine, we must know there is a double necessity: one is *absolute,* another in *part.* I call that *absolute necessity,* which cannot be otherwise possibly: as that God liveth, and cannot die, is omnipotent, infinite, &c. Necessity in *part* is, when any thing done is necessary onely, because it depends on necessary causes: as fire to burne is necessary, in regard of that order which God hath set in nature by creation; yet this necessity is not absolute: for fire would not burne, if God should please to change that order set in nature, as he did when the three children were cast into the

the hot firie oven, Dan. 3. 27. Now, whereas we say, *Things to come must necessarily be done,* it must be understood of necessity in part, and not absolute: for in themselves they be changeable and contingent, and necessary onely in regard of Gods decree appointing them, which is unchangeable: in regard whereof all things to come are necessary. And yet we may not think, that the unchangeablenesse of Gods decree doth take away freedome from mans will; it onely inclines the same to one part: and so disposeth, that man should freely will that to be, which God eternally hath decreed.

The second thing whereby the matter of this booke is set out unto us, is the circumstance of time, when these things must be done; *Shortly,* must bee well observed: and howsoever some things foretold, were not to be done till many hundred yeares after, which space of time might seeme very long, yet in two respects it is but short: First, in regard of God, *to whom a thousand yeares are but as one day,* 2 Pet. 3. 8. Secondly, in regard of men, to whom a hundred or two hundred yeares seeme but a short time when once they be expired, though before they seemed long.

This circumstance of time is set downe for two causes: First, to terrifie all carnall and carelesse men: for this book foretelleth judgements, plagues, and destruction, for the enemies of Gods Church, which must shortly come upon them; which is a thing worthy our carefull consideration in this secure age of the world, wherein men blesse themselves in their sinnes, without feare of Gods judgement, and say they shall have peace, though they walke after the stubburnenesse of their owne hearts, putting farre from them the evill day; saying, spare thy selfe, this shall not come unto thee. But shall the Lion rore, and the beasts not tremble? Yet the Lord threateneth his judgements, but men will not repent. Well, let us consider this, whether we be young or old, high or low, that Gods judgements are shortly to come; and let this bee a motive to raise us out of the sleepe of sinne, and of security. That which *Peter* said of false teachers, is also true of all impenitent sinners, unlesse they prevent the same by speedy and unfained repentance: *Their judgement long ago is not farre off, and their damnation sleepeth not,* 2 Pet. 2. 3.

Secondly, this circumstance of time serveth greatly to comfort the servants of Christ, and to furnish them all with patience, and long suffering under any adversity, or distresse that may befall them in body or minde, or both. Indeed, many are brought to impatience and distrust by afflictions and crosses: But the child of God in such a case, must call to minde what the holy Ghost hath herein set downe concerning the prophecies of this booke, which foretell deliverance for Gods Church, and for every member thereof: namely, *That they must shortly be brought to passe: yet a very little while, and he that commeth* (for their deliverance) *will come, and will not tarry,* Heb. 10. 37.

Thus much for the matter of this Revelation: now follow the Instruments whereby the Lord doth convey the same unto his Church, which is the fifth argument whereby hee is described, in these words, *Which he sent and shewed by his Angell to his servant Iohn.* Where two points must be observed, first, the action of Christ, which is the ground of their employment; secondly, the persons employed therein as his instruments. For the first: *Christ sent and shewed this Revelation.* This action of Christ is noted by the holy Ghost for two speciall causes; first, to shew that S. *Iohn* did not pen and publish this booke rashly, but by calling and warrant from Christ. This teacheth us what must be our behaviour in all our actions, whatsoever wee take in hand: we must looke we have warrant from God for the doing of the same, by vertue of our calling; and without this we should not dare to enterprise any thing.

If this duty were practised, there would bee more conscience of the service and worship of God, and more care of just dealing with men, than there is in the affaires of this life.

Secondly, this action of Christ is noted, to get more reverent acceptance, and greater authority to this booke: for which cause also it was sent by an holy Angell. If an earthly Prince should write his letter to his subject, and withall send it by one of his guard, no doubt the subject would receive it most reverently. Behold, this booke is the Epistle and letter of Jesus Christ, sent by his Angell for the benefit of his Church. What reverence therefore, and acceptation ought this to find? surely, a thousand fold more with every one, than the writing of any earthly Prince whatsoever.

The second point to be observed, is the persons whom Christ imployeth about this Revelation; and they be two: An holy Angel, and S. *Iohn.* For the first, It hath pleased God in all ages to use the ministery of Angels, as a meanes whereby he would convey the knowledge of his will unto his Church. The Law in mount Sinai was given to *Moses* by the ministery of an Angell, Act. 7. 38. Gal. 3. 19. And *Daniel* received the exposition of sundry dreames and visions by an Angell, Dan. 8. 19. and 9. 21. and 10. 14. And the seven visions which containe the substance of this book, were shewed to *Iohn* by an holy Angell. But here wee must take heed, that we doe not like the Papists, ground here upon the invocation of Angels, because they be about us, and bring unto us particular messages from the Lord: for before we may pray unto them, we must have from God a particular commandement so to doe, and also a promise to be heard in that wee aske, or else our prayer is not of faith: but the whole Scripture affords no word of command, or promise for any such action, and therefore wee cannot doe it without sinne.

The second instrument here imployed by Christ, is *John*. This *John* was sonne to *Zebedee*, and so kinsman to Christ: a blessed Apostle and Evangelist, which penned one of the Gospels, and the three Epistles which beare his name. This was that Disciple whom Jesus loved. And to procure the more credit and reverence to this booke, he describeth himselfe by two arguments: First, by a property, calling himselfe *Christ his servant*: Secondly, by an effect, or action, *in bearing record to Gods word*: vers. 2.

For the first, note that *John* doth not call himselfe that Disciple whom Jesus loved, nor the kinsman of Christ, which he might have done, being allied unto him, (for *Johns* mother was sister to *Joseph* Christs supposed father, and cousin german to the virgin *Mary*:) *John* had learned of Christ himselfe, *that the hearers and doers of the will of his father, were esteemed more deere and neere unto him, than any bond of outward alliance could possibly make them*, Mat. 12. 50. Luk. 11. 28. But he calls himselfe *Christs servant*, having yeelded up himselfe to doe his will: for herein stands the dignity of a Christian, to doe service unto Christ. The blessed Virgin had never found such favour with God, to have become Christs mother, if she had not withall become Christs servant: She bare him in her heart by faith, as well as in her wombe by conception, or else shee had never beene saved by him. Hence we learne, that outward dignities, as bloud-royall, noble parentage, and such like, will nothing further a mans salvation: hee that would be acceptable unto Christ, must become his servant, by beleeving his word, and doing his will, having cast off the old man, which is corrupt, and put on the new man, which after God is created in righteousnesse and true holinesse. So *Paul* saith, *Circumcision is nothing, and uncircumcision is nothing, but keeping the commandements of God*: 1 Cor. 7. 19. and, *henceforth know I no man after the flesh, but if any man bee in Christ, hee is a new creature*, 2 Cor. 5. 16, 17.

Againe, consider in what regard *John* is here called a servant of Christ: not onely for that he beleeved in Christ, and obeyed his will, as all true Christians doe; but more specially because he was an Apostle, and did service unto Christ in the worke of his ministery, which was his particular calling. So *Paul* writing to the Romans, calleth himselfe an Apostle and servant of Christ, *Cap.* 1. 1. And hee rendreth a reason thereof, *vers.* 5. Because he did service unto him in preaching the Gospell. Hence we are taught, that we must not onely shew our selves Christs servants, in our generall calling of Christianity, but especially in our particular callings and offices, after the example of Christs blessed Apostles. It is a good thing to professe service unto Christ, by hearing his word, receiving his Sacraments, and keeping his Sabbaths: but unlesse therewithall wee shew the power of godlinesse in our particular callings, our outward profession is flat hypocrisie. This Magistrates, Ministers, husband, wife, parents, children, masters, servants, buyer, seller, and every one in his lawfull calling should carefully observe: for unlesse in the particular duties of their speciall callings, (as the Magistrate in the duties of a Magistrate, &c.) they doe service unto Christ, their publike duties in religion shall never commend them unto God be it never so glorious, Mic. 6. 6, 7, 8.

V. 2 *Which bare record of the word of God, and of the testimonie of Jesus Christ, and of the things that he saw.*

Here is the second argument whereby *John* describeth himselfe; namely, by this action, or effect, *in bearing record to the word of God*: for partly by writing the Gospell, and partly by preaching, hee bare witnesse, and testified that the word of God was true. And because the word of God hath divers parts, the Law and the Gospell, he shewes in the next words, that he meanes especially the **Gospell**, adding, *and of the testimony of Jesus Christ*, that is, of those things which Jesus said and did. And that no man might call into question the truth of his testimony, he professeth himselfe to have beene *an eye witnesse of all those things whereof he bare record*, saying, *and of all those things which hee saw*. And here he alleageth his testimony to the Gospell, to prove himselfe a faithfull pen-man of this booke, that so it might have more reverence: for he which was faithfull in penning the Gospell of Christ, the same is also faithfull in penning this prophecie of the Church.

In this testimony wee may observe, that the doctrine of Gods word is an infallible marke whereby to know the true Prophet of God, and also to distinguish him from all false Prophets. God foretold his people, that *false prophets should come among them for their triall*, Deu. 13. But how shall they discerne them? surely by their doctrine: for though they shew wonders, yet if their doctrine tend to draw men from the true God to idolatry, they are false prophets, and should dye. When our Saviour Christ was asked, *By what authority hee did those things*, Luk. 20. 2, 3. he approved his authority by the testimony of *John*, *(who bare witnesse of him*, Joh. 1. 15.) and confirmed the calling of *John*, by the truth of his doctrine, which (themselves being witnesses) *was from heaven*, Luk. 20. vers. 4, 5.

Hereby then we see the errour of the Papists, who teach, That the onely note of a true Prophet, is to confirme his doctrine by a miracle, and that he which cannot doe so, is a false prophet. But this note of difference is not true: for false prophets may confirme their lying vanities by signes and wonders, as we may see, Deut. 13.

And

And so doth Antichrist, 2 Thess. 2. 9.

The sixth argument by which this Revelation is described, is the order and manner of propounding it to the Church, and it stands in foure degrees: First, *God the Father giveth it to Christ the mediator, and head of the Church*. Secondly, *Christ giveth it to an Angell*. Thirdly, *the Angell conveyes it to Iohn the Apostle*. Fourthly, *Iohn directed and assisted by the holy Ghost, delivereth it to the Churches*.

Now as this particular booke was, so no doubt all other holy Scriptures were conveyed to the Church: from whence we may observe; First, the constant love of God to his children, by this his speciall care in propounding and delivering his will and word to his Church.

Secondly, that this booke, and so all other parts of holy Scripture, are in their kinde most perfect and excellent.

Thirdly, that the Church of Rome blasphemeth in calling the written word of God *a dead letter, and dumbe Iudge, matching generall Councels with it for authorities*; and teaching, *that the universall consent of the Church is above Scripture for interpretation, and gives life and sense thereto; which otherwise of it selfe were but an inckie letter and dumbe word*.

V. 3 *Blessed are they which reade, and they that heare the words of this prophecie, and keepe those things which are written therein: for the time is at hand.*

Here is the seventh and last argument whereby this Revelation is described, to wit, the fruit, effect, and the profit which comes of it, even *true happinesse*. This prophecie concerneth the present and future state of the Church: the reading and hearing whereof, joyned with carefull keeping, bringeth with it *true blessednesse*, that is, fellowship with God, and life everlasting.

In this Argument we may observe; First, the end of this booke, and so of all other books of Scripture, viz. *to bring men to happinesse, to fellowship with God, and life everlasting. These things were written* (saith S. *John*) *that ye might beleeve that Iesus is the Christ, and so beleeving might have eternall life*, Joh. 20. 31. Againe, *he declared to them the word of Christ, that by it they might have fellowship with God the Father, and with his sonne Iesus Christ*, 1 Joh. 1. 3. In which fellowship is true happinesse. Christ himselfe saith, *Search the Scriptures, for in them you thinke to have eternall life*, Joh. 5. 39. And in this they differ from all other bookes and writings of men; for mens writings be penned either by the light of nature, and so be erroneous, and misse the end of true happinesse: or else they be penned by them which have direction from the word, and so all the truth they have, leading to true happinesse, is borrowed hence; when as the Scriptures of themselves doe directly guide men thither.

From the consideration of this blessed end of holy Scripture, we may observe, first, That the opinion and practice of the Church of Rome is damnable, who barre the people of God from reading and hearing the Scriptures in their vulgar tongue. For in depriving them of this meanes (as much as in them lyeth) they barre them of their salvation, and they doe directly crosse the purpose of S. *John*, who doth therefore pronounce him blessed, that shall heare and reade this booke, with conscience to keepe and obey it, that hee might allure and draw all men to doe it with delight.

Secondly, wee are hereby admonished with all care and diligence to reade and meditate in Gods word. That place before named is most excellent, *Search the Scripture*, Joh. 5. 39. even as we would search for gold, or some precious thing which we would faine finde (so the word imports:) And he addeth the reason; *For in them you thinke to have eternall life*. The same is wisdomes counsell, Prov. 2. 4.

But some will say, I cannot reade, I was never brought up in learning, and therefore I cannot search. S. *John* cuts off this excuse in the next words, saying, *Blessed is hee also which heareth the words of this prophecy*. As if he should say, though he cannot reade, yet if he heare, and keepe it, he is blessed. Here then is the duty of those which cannot reade the Scriptures, they must procure others to reade unto them, and by hearing and keeping, they shall be blessed.

Thirdly, by this scope and end of Scriptures, wee must learne to carry in minde this plaine difference betweene the bookes of God, and writings of men: Gods word bringeth a man which keepes it, to happinesse; but mans writings of themselves cannot doe so, unlesse they have light from the word of God. If this distinction were imprinted in our hearts, wee should not bee so delighted as many are, to heare or speake the words of God mixed with the words of sinfull men, specially in the publike ministery. In former times the Lord forbade his owne people *to sow their field with mingled seed, or to make them garments of diverse things, as of linnen and woollen*, Levit. 19. 19. And no doubt the same God doth mislike, that the pure seed of his word should be mingled with the sayings of erroneous and sinfull men, when the same is sowne upon the furrowes of mens hearts.

Secondly, in this seventh Argument we may observe the right manner and way of hearing and reading the Scriptures: a point worthy all serious consideration. It stands in two things: First, we must set downe with our selves a certaine end, why we reade, and heare the Scrip-

tures, which is, that wee may attaine to true happinesse standing in fellowship with God, and life everlasting. This end must be the motive to induce us to heare, and reade the word of God; and when this takes place in our hearts, it will be of force to make us read, and heare with care and conscience, which beseemeth Gods word. Secondly, wee must keepe in minde the things we reade, or heare; so saith the text; *And keepeth the things which are written*: which word imports, that by diligent observation wee should lay them up in our hearts. This is a weighty duty, and seriously commended unto us of God: *Bind up the testimony, seale up the law among my Disciples*, Isay. 8. 16. And *Mary* is therefore commended, *because she kept in her heart the words of Iesus*, Luk. 2. 19. 51. It was *Davids* practice: *I have hid thy saying in my heart*, Psal. 119. 11. And hereto tendeth Christs encouragement, pronouncing them rather blessed, *which heare the Word and keep it, than those which bare Christ, and gave him sucke*, Luk. 11. 27, 28. And *Iames* calleth it *the ingrafted Word*, Iam. 1. 21. because it should abide in our hearts like a Siens in a stocke, and never bee removed, but there grow, and fructifie unto life eternall.

Now because this is a point of great difficulty, and the want hereof the cause of so little profiting after much hearing and reading; I will therefore shew how (by Gods grace) in hearing and reading the word of God, a man may keepe the same in memory.

First, a man must learne the grounds or elements of religion, commonly called the Catechisme, for they are the foundation of all knowledge: without which a man shall never understand the Scripture to his comfort, nor keepe the same in memory. The Apostle saith, the Hebrewes were *dull of hearing* the deepe things of God in Christ, *because they had not well learned the first principles of the word*, Heb. 5. 11, 12. This all ignorant persons should well observe, especially the aged, that they may finde in themselves the cause of their ignorance and dulnesse, even want of knowledge in the Catechisme. They think it a disgrace to bee brought unto it now they are old: but if they would not be ever learning, and never come to the knowledge of the truth, they must lay in themselves this good beginning, and learne the principles of religion.

Secondly, we must not rush upon Gods holy ordinance, but before wee either come to heare, or reade, with reverence prepare our selves thereto. Most men at this day use to prepare themselves before they come to the Lords table, and to they ought to doe before they come to heare the Word: for God ordained both for this end, to bee meanes to bring men to true happinesse: they differ onely in this, that the Sacraments are the visible, and the Scriptures the audible word of God. At the giving of the law, *The people that must heare it, were sanctified three dayes before*, Exod. 19. And when they did offer sacrifice, or eat the Passeover, both Priests and people must be sanctified: and the same thing for substance, must we performe before we come to heare the word of God. This preparation standeth in two things: First, wee must put out of our hearts all bythoughts, all delights, and cares of worldly affaires, and *set our hearts* (as *Ezra* did) *to seeke the law of the Lord*, Ezra 7. 10. Secondly, wee must make our earnest prayers to God, that hee would open our eyes, that we may see his will: soften our hearts, and make our cares attentive, as *Lydias* were; and also give us grace to embrace his word, and keepe it. For Christ is the only Doctor of the heart by his Spirit, without whose inward teaching wee can never learne unto salvation.

Thirdly, when we are about the holy exercise of Gods word, the frame of our heart should be thus disposed:

I. *It must be an humble heart*: for the Lord resists the proud, *and gives grace to the humble*, Iam. 4. 6. *Them that be meeke, will he guide in iudgement, and teach the humble his way*, Psal. 25. 9. A proud heart is so stuffed with selfe-love, that there is no roome for the word of God to lodge in. But the heart that is lowly in it selfe, through the conscience of sinne, that is the heart in which the Lord by his graces will take up his abode, Isay 57. 15.

II. It must be *an honest heart*: such as hath no manner of purpose to live in any one sinne whatsoever, but (though it feele corruption in it selfe) is resolved to please God in all the wayes of his commandements, and that continually: such an heart have the good hearers, resembled by the good ground, Luk. 8. 15. As on the contrary, that is a wicked heart, which resolveth to cherish, though it be but any one sinne whatsoever.

III. It must be *a beleeving heart*. The old Jewes heard the Word, but it profited them not, because *they mingled it not with faith in their hearts*, Heb. 4. 2. where hee compares the heart to a vessell, in which there must bee both the Word, and faith: these two must bee mingled together, and then it will bee a Word of power, of life, and salvation. Therefore when wee heare the threatnings of the Law, or the promises of the Gospell, we must labour to resolve our hearts of the truth thereof. But incredulity, whereby men except against the Word, as not pertaining unto them, is the mother of forgetfulnesse. *The old world knew nothing of the flood, because they did not believe*. Mat. 24. 39.

IV. It must be *an hearing heart*, such as is pliable to the Word: *Sacrifice and burnt offerings* (saith *David*) *thou wouldest not, but mine eares hast thou prepared*, Psal. 40. 6. As if he should say, beside those bodily eares which thou hast given me by creation, thou hast bored new eares in my heart, so as I can by thy grace attend and listen to thy Word. And when God saith, *Seeke ye my face*, this hearing heart will answer, *I seeke thy face, O Lord*, Psal. 27. 8, 9.

Fourthly, after wee have heard or read the Word, *we must become doers of the same*, even in the duties of our vocation. Wee see every man more skilfull in the workes of his owne trade, by reason of his daily exercise therein: even so the constant practice of Gods word will make us expert in it, and cause us to keepe it in perfect memory. And these are the right meanes to become good hearers and readers of the word of God.

Thirdly, this benediction pronounced upon them that heare, read, and keepe the prophecies of this booke, serves to induce every childe of God (as much as in him lyeth) to keepe in memory the whole word of God, but specially these prophecies of things to come, that concerne the state of the Church; for therefore did God reveale them, that they might be remembred. When the Angell had told *Daniel* the state of the Church, from his time to the coming of Christ; he bids him, *Shut up the words, and seale the booke, till the end of the time*, Dan. 12. 4. meaning, that hee for his owne comfort should hide them in his heart. And Christ saith to his Disciples, *When ye see the abomination of desolation, spoken of by Daniel the Prophet: let him that readeth, consider it*, Mat. 24. 15. *Behold I have told you before*, meaning things to come, verse 25. shewing, That hee would have his children to marke, and remember those weighty things that are foretold, concerning the state of the Church.

For the time is at hand. Here is a reason of the former benediction: for seeing the time of the accomplishing of this prophecie is at hand, and must shortly be fulfilled, therefore those be blessed which reade and keepe the same in memory. And it is an answer to a secret objection; for they might have said, we need not to reade or remember this prophecie, seeing it shall not be fulfilled in our dayes; but he addeth, *The time is at hand*, wherein they must be fulfilled, and therefore it must be marked. These words for substance were in the first verse; where it is said, *The Revelation was of things that must shortly be done*. And here they be repeated againe. Whereby hee would teach us, That these prophecies containe weighty matter, to be deeply considered, and earnestly thought on. And S. *Iohn* repeats the same for two causes: First, to awake the members of the Church out of the sleepe of security, and make them stand upon their watch continually: for though they cannot fall into the dead sleepe of sinne, yet the slumber of security may overtake them: the wise virgins slumber, as well as the foolish, Matth. 25. 5. and the spouse of Christ, the true Church, confesseth, that she sleepeth, though her heart waketh, Cant. 5. 2.

Secondly, to confirme and hearten the Church, and all true members of Christ, against the afflictions to come: for heresie is the common saying true, *He that is forewarned, is fore-armed*.

Now in these words (*The time is at hand.*) Christ would teach us to observe, That whatsoever thing may befall the members of Christ in this life, whether afflictions, temptations, death, or the last judgement it selfe, all will come shortly. This consideration ought to take place in our hearts, being of great use in our lives: as to stay us from many sinnes, so to move us to doe all things with good conscience. And the want hereof is the cause of much evill: *The bad servant beats his fellowes, because he thinks his master doth deferre his comming*, Mat. 24. 48, 49. *The old world went on in sinne, never regarding Noahs prophecie, and so knew nothing till the flood came and swept them all away*, Mat. 24. 39. We should lay these to our hearts, and alwayes thinke with *Paul*, [2] *the Lord is at hand*: The rather, because we have had the Gospel, and peace, with all temporall blessings these eight and thirty yeares: now the state of the Church is interchangeable, one while peace, and then trouble: so as it is like, this peaceable state will not long continue, but wee must be tried. And the time of our triall is at hand, for whatsoever must befall the Church, will come shortly. We must therefore prepare for trouble, and so wee shall finde it the lesse grievous.

[2] Phil. 4. 5.

v. 4 *Iohn to the seven Churches which are in Asia, Grace be with you, and Peace from him, which is, and which was, and which is to come, and from the seven Spirits which are before his throne.*

Here beginneth the second part of the Preface, to wit, the inscription of this vision, and it hath two branches: First, a dedication, in these words: *Iohn to the seven Churches which are in Asia*. Secondly, a salutation, in the next words: *Grace be with you, and peace, &c.* to the 9. verse. In the dedication, observe first, the penman that dedicated this booke: secondly, the parties to whom it is sent. For the first, the penman is *Iohn*, who here againe repeats his name, to shew and certifie every reader of this booke, that he was without all doubt the true penman of the holy Ghost, in writing this Revelation. But though he repeats his name, yet hee doth not adde any titles of honour, or commendation, as he did in the first verse. Wherein he gives us a true patterne of modesty and humilitie, which is never to speake in our owne cause to our owne praise, but onely in cases of necessity, when Gods glory may bee advanced, and the credit of our particular callings maintained.

This

This *Paul* practised, who often humbles himselfe, and calls himselfe *the* [a] *least of all the Apostles*, yea, *the* [b] *chiefe of all sinners*: yet when the credit of his Apostleship came into question, then he sets out himselfe, shewing he was a true Apostle, one of the chiefe, and above those which did falsly call themselves so, as we may finde in both of his [c] Epistles to the Corinthians.

[a] 1 Cor. 15.
[b] 1 Tim. 1. 15.
[c] 2 Cor. 11. 5. & 12. 11.

A Secondly, the persons to whom hee wrote were *the seven Churches in Asia*: concerning them note two things: first, hee writes to Churches; secondly, to the Churches in Asia. For the first: why writes he to the Churches, rather than to the Church, seeing there is but one onely Catholike Church? *Ans.* The Church may be considered divers wayes; first, as it is the whole company of the elect, and so it is but one: secondly, as the same is parted into severall branches and companies, one part being in one Country, and another part in some other. Wherein also every severall congregation, professing the Gospell, is a particular Church. And so there may be many Churches, all of them being members of one Catholike Church: As the Sea is onely one, yet it consisteth of many parts, which taking their names of the Countryes whereto they adjoyne, are called so many particular Seas: as the English Sea, the Spanish Sea, French, Italian, Scottish Seas, &c. And of particular Churches must *John* bee understood in this place.

B Now *John* chuseth rather to write to Churches, than to particular men: First, because the matter of this booke, concerneth the Church, being a Propheticall History, touching the state of the Church to the end. Secondly, because particular Churches, which bee true members of the Catholike Church, are the pillars and ground of truth, 1 Tim. 3. 15. And the Church is so called, not that her authority is above the the Word: but first, because it is the treasure-house wherein the Scriptures are preserved from age to age, against the rage of Gods enemies. Secondly, because the Church gives testimony to the truth of Gods word. And thirdly, because it publisheth the truth of Gods word by vertue of that ordinary ministery which God hath ordained therein.

C Secondly, in the dedication of this booke, among all particular Churches God directs him to make choice of those seven in Asia; no doubt for speciall cause; First, because they were then most famous Churches, as the chapters following, and the Histories of the Church doe plainly shew. Secondly, that the calling of the Gentiles to the light of the Gospell, which long before had beene foretold, might be more evident: for here the Jewes are passed by, and the Gentiles first unto.

Lastly, wee may here observe, That S. *John* knew no prerogative of the Church of Rome above other Churches: for if it were the mother-Church, whereon all other Churches should depend, as the Papist would have it; I would know of them why *John* passed by it in the dedication of this booke, which containeth matter needfull for all Churches to know.

D *Grace be with you, and peace from him which is, and which was, and which is to come: and from the seven spirits which are before his throne.* Here begins *Johns* salutation of the seven Churches. Salutations be of two sorts, *Civill*, and *Religious*. *Civill* is that which men use ordinarily one to another, wishing health, welfare and such like. *Religious* is that which is peculiar and proper unto the Church, comprehending in it a benediction also. And such is this here used by S. *John*. It may also be called *Apostolicall*: because it is so usuall with them in their Epistles. And they used it the rather, because it is so correspondent to their ministery: which stood in two things; first, *in preaching*, which is the ministery of grace and reconciliation, the things here desired; secondly, *in prayer*, whereto belonged the dety of benediction, to pronounce a blessing upon the people: as did the Priests in their ministration under the Law, Num. 6. 22. and our Saviour Christ with his Apostles, when they preached the Gospell; and as every Minister should doe to his whole congregation, before they depart. And this is also included in this salutation: for hereby they blessed those Churches to whom they did write.

But to come to the words, which be most excellent, and containe in them the summe of the Gospell. *Grace* in Scripture signifieth two things: first, Gods favour; secondly, some gift of God freely bestowed. Now here by *Grace* is meant not any particular gift of God, but the gracious favour and good will of God, wherby he accepts of some in Christ for his owne: for it is here opposed to peace, a gift of grace, and therefore cannot signifie the same thing.

Now marke, S. *John* in this salutation begins with grace; because it is the foundation of all happinesse and of all Gods blessings: whatsoever we are, and all that **we have, is of grace**, our election, redemption, **vocation, justification**, and sanctification; our faith and repentance, and our preservation in them, both proceed from this fountaine of Gods free grace. It is the beginning, and the end of all; yea, it is all in all in the matter of our salvation: first, wee must have this, and then we may looke for all other blessings.

And Peace. Peace is taken sundry wayes in the Scripture; first, for welfare and good successe in things of this world by Gods blessing. Exod. 18. 7. *Moses* and *Iethro* saluting, aske *each other of their peace*, that is, of his welfare; and so it is partly taken in this place. Secondly, for that unity and blessed concord which is in the kingdome of God, among Gods children: and so it is especially taken here. And in this sense it hath six parts, every one whereof is a most worthy blessing.

The first, is peace with God: which is, when we

wee stand in the favour of God, reconciled to him in Christ Jesus, Rom. 5. 1. Secondly, peace with Gods Angels, for *they guard* such as be in Gods favour, and *carry them* as a nurse doth her childe in her armes, *That they hurt not their feet at any stone*. Psal. 91. 11. and they rejoyce at our good estate. The third, is *peace with a mans selfe*, when his conscience will not accuse him, but excuse and cleare him, being washed in the blood of Christ: This is that *Peace of God, which passeth all understanding*, Phil. 4. 7. The fourth is, *peace with Gods Church*, notably prefigured by the peaceable habitation of wilde beasts and tame together, *as the Lion and the Calfe, the Wolfe and the Lambe, the childe and the Cockatrice, &c.* Isay. 11. 6. and plainly to be seene among the beleevers, Acts 4. 32. *Who were all of one mind and heart*. The fifth is, peace with the enemies of Gods Church, so farre as it is for the good of the Church, and the glory of God. So *Ioseph had peace in Pharaohs court*: so *Daniel had peace in the court of Nebuchadnezzar*: for when the three children were cast into the oven, we must not thinke that he did revolt unto idolatry, or hide himselfe; but being in favour in the court obtained privilege to bee excused. The sixth is, *Peace with all the creatures of God*: with the beasts of the field, fowles of the ayre, and fishes of the sea. This the Lord promiseth in the covenant that he will make for them with all his creatures, Hosea 2. 18. yea, *The childe of God shall tread upon the Lion and the Serpent, and they shall not hurt him*, Psal. 91. 13. And this his peace stands herein, That by Gods blessed providence he shall find helpe and comfort from all Gods creatures.

In this place, whether we take peace for outward welfare, or for the concord of Gods Church, yet it is placed after grace, because it followeth as a fruit thereof: First, a man must bee in Gods favour, and then come all the blessings of peace unto him. This then is the meaning, *Grace be with you, and peace*; That is, I wish you the favour of God in Christ, with peace, the blessed fruit thereof, even all outward welfare, and especially the concord of Gods Church, having peace with God, with his holy Angels, with his Church, with our owne hearts, with your enemies (as farre as may be for Gods glory) and with all his creatures.

Vse. Whereas S. *John* wisheth grace unto the Churches in the first place; he would teach us, That the favour of God is to be sought for above all things; for the Apostles practice must bee our precept. So did *David*: *Many say, who will shew us any good: But Lord lift thou up the light of thy countenance upon me*, Psal. 4. 6. As if hee should say, Let the most of the world seeke what they will, as riches, pleasures, &c. yet my desire is of thy love and favour above all. And oftentimes he calleth *God his portion, his rocke, and castle of defence, the thing that hee longeth for*; to shew, that all his joy was in

A B C D

Vse.

Gods favour. And so it should be with us: but we little practise this, because wee bring from our cradles naturall presumption, which perswades us that we bee in the favour and love of God. But we must cast off this false perswasion and take a new course; and labour first, to see that we be out of Gods favour, lost sheepe, prodigall children in our selves, yea, the very firebrands of hell: and this, to see our owne want of grace, is the first step to grace. Secondly, feeling this want and misery in our selves, we must earnestly desire, and in our soules hunger and thirst after the love and favour of God in Christ, above all earthly things. Thirdly, we must by the hand of true faith lay hold upon the grace and mercy of God in Christ, propounded in the promises of the Gospell, and apply them to our selves particularly.

Secondly, after grace he wisheth unto them *Peace*: where note, the true order of seeking for the blessings of this life: we must not begin with welfare and prosperity, but our first and chiefest care must be, to obtaine the grace and favour of God. So Christ bids us, first, to seeke the Kingdome of God and his righteousnesse: for when we are in Gods Kingdome of grace reconciled to him in Christ, then all things needfull shall bee ministred to us, Matthew 6. 33.

Vse. This discovers the bad practice of most men every where, who in seeking the blessings of God, begin at the wong end. They will toile themselves in their callings to get wealth, honour, pleasures, and preferments; but the favour of God in Christ is not regarded: which notwithstanding is the true and right foundation of all outward welfare.

Here some will say, if God give me wealth, honour, and reputation, then he loves mee; for these be signes thereof. I answer, These bee no sure tokens of his favour in Christ, for those that be his enemies may enjoy them all, as Job 21. 7. to the 14. This *David* perceived, *how the wicked might flourish in their outward prosperitie, having more than heart could wish*, Psal. 37. 3. 7. *And yet they stood but in slippery places*. And therefore let no man herewith deceive himselfe: he that wanteth Gods favour in Christ, is but a cursed wretch, and a firebrand of hell, though he had all the world for outward things at his command. For all earthly things severed from Gods speciall grace, are but an heape of miseries. The wicked mans peace is *no peace, saith the Lord*, Isay 48. 22. And the man that hath Gods grace in Christ, though he want all worldly benefits, yet he hath more than all the world without it: for hereby alone he is truly blessed and happy.

From him which is, and which was, and which is to come: and from the seven spirits which are before his throne. Here is set downe the first cause and author of these two, *Grace and Peace*, to wit, *God himselfe*, distinguished into three persons, *the Father, Sonne, and holy Ghost*. The

Father

Father is noted in these words, *Which is, and which was, and which is to come.* The *holy Ghost* in these, *And from the seven spirits which are before his throne.* The *Sonne* in the fifth verse, *And from Jesus Christ, which is a faithfull witnesse, and first begotten of the dead, and Lord over the Kings of the earth: unto him that loved us, and washed us from our sinnes in his owne blood, &c.*

Saint *John* in the first place describes the Father by a distribution, which expresseth the true nature of God in these words, *Which is, was, and is to come.* In which he alludes to that, Exodus 3. 14, 15. where *Moses* demands of God, If the people should aske who sent him, what he should answer? The Lord bids him say, *Ehieh, Jehovah hath sent me:* which two names serve to one end, namely, to expresse the nature of God. They are translated, *I am*, and *the Lord:* but these English words doe not fully expresse their signification. Yet S. *John* expounds them here, making *Ehieh* to signifie *him which is, which was, and is to come.* Which words of *John* also in the originall bee more full in sense than our English tongue can well expresse. And yet they may bee thus explained: *Grace and Peace be from him which is in himselfe, and of himselfe, a most perfect and absolute substance; which was a most perfect substance, and which is to come, a most absolute, perfect, simple substance and essence.* In these words are touched sundry weighty points:

First, touching the nature of God, namely, That *God is a most absolute perfect substance and essence, which hath his being in himselfe, of himselfe, and from none other.* *Paul* saith, *An Idoll is nothing*, 1 Cor. 8. 4. that is nothing subsisting in nature, but a meere fond device of mans brayne: But the true God is an essence subsisting, and that of himselfe alone perfectly; and herein differeth from all Idols and false gods.

Secondly, hereby wee see a difference betweene God and all his creatures. Every creature is a substance, as *Angels and Men:* likewise mans body and soule are substances: yet none of these have being of themselves, but from God, and of God. And yet we must not conceive, that the creatures are parts of God; though they have their substances and being of him; for then each creature should be God: for the communication of the divine substance cannot be without the divine nature: but Gods substance is indivisible, and incommunicable to the creature. My meaning then is, that God made the creatures out of himselfe of that matter which hee created by his Word; and preserveth them being made. Which by the way, should teach us to returne our bodies and soules by obedience unto GOD, in lieu of thankfulnesse, endevouring his glory all the daies of our life.

Thirdly, hence we learne, that the Lord is *Eternall* every way, without beginning or ending: for it is he *which is, which was*, and *which is to come.* Angels and the soules of men, they be eternall; but not every way: though they be eternall in that they shall never die, yet had they a beginning. Secondly, they are eternall, not absolutely, but by participation; for God made them eternall: but the Lord is most absolutely of himselfe eternall.

Fourthly note, he saith not from him which shall be, but *from him which is to come*, that is, to judgement: to give us to understand, That this eternall God is also a Judge of all his creatures, especially men and Angels. A point of speciall use, to move us to walke before God with all good conscience. If any shall flatter himselfe, thinking he shall be dead before that day come: I answer, it may be so. What then? thinkest thou thereby to escape his judgement? No verily: for this God commeth to judge thee particularly by death, and thereby to reserve thee to the judgement of the great day. Oh, that we would seriously thinke on this; it would bee a meanes to move us to repentance, by breaking off the course of sinne, and endevouring to keepe a good conscience in all things, Acts 24. 16. And so shall we be ready to meet him at his comming, whether by death or judgement.

And from the seven spirits which are before his throne. These words commonly are expounded of seven Angels of God which stand before the throne, and minister unto him. But it cannot be meant of them: first, because Grace and Peace is here said to proceed from these seven spirits; but it cannot come from the holy Angels, which attend to minister before the Lord. Secondly, in this verse, which is a benediction, or a salutation of *John* to the Church, the seven spirits are set before *Jesus Christ*, the second person of the Trinitie; but there is no reason nor respect, for which the Angels should be placed before Christ. The words are rather thus to be expounded, *And from the seven spirits, &c.* that is, from the holy Ghost. This Exposition is most agreeable to all the circumstances of the Text; and the holy Ghost may bee called by the name of the *seven spirits* for two causes: First, because though hee be onely one in substance, yet he is *seven*, that is, *manifold* in regard of gifts and operations which proceed from him. Secondly, Saint *John* here speaketh of the Father, Sonne, and holy Ghost, as he saw them in vision: (for here he setteth downe one vision which hee saw) now he beheld the holy Ghost in forme of seven lights in a vision, Revel. 4. 5.

Which are before his throne. This he speakes by comparison taken from earthly Kings: which sitting in their thrones, doe there shew their glory and majestie. So Saint *John* saw in vision God the Father sitting in his throne, and Christ at his right hand; and before the throne the holy Ghost. Which manner of appearance proveth not, that the holy Ghost is inferiour to the

the Father and to the Sonne: but hereby is expressed the office of the holy Ghost: which is to be sent from the Father, and from the Sonne, to the Church, to enlighten the members thereof.

This then is the meaning of the words; *And from the seven spirits which are before the throne:* that is, Grace and peace bee with you from the holy Ghost, the Spirit of the Father, and of the Sonne, who from them both is sent unto the Church, to enlighten, to sanctifie, and to governe the members thereof.

Vse. First, hence we learne, that the holy Ghost is God: for looke from whom commeth grace and peace, that same is very God; but here grace and peace proceed from the holy Ghost; and therefore he is very God.

Secondly, we learne, that we may and ought to direct our prayers to the holy Ghost: for by whom grace and peace is given, to him we may direct our prayers: but grace and peace are given by the holy Ghost; therefore we may pray to him for them. This is the rather to be observed, because there be some which doubt whether we may pray to the holy Ghost: but they may as wel doubt whether he be God. They say we have no example hereof in Scripture. *Ans.* It is not true: for in this benediction *John* prayeth to the holy Ghost, saying, *Grace bee with you, and peace from God the Father, &c.* For in substance it is as much as if he had said thus; *Thy grace and peace, O Father; and thy grace and peace, O holy Ghost; and thine, O Sonne, be with thy Church.*

Thirdly, in this description of the holy Ghost, by standing before the throne of the Father, we may observe, That the holy Ghost is a person subsisting, and not a quality. Some heretikes that acknowledge the God-head of the Father, denied the God-head of the Sonne, and of the holy Ghost: and concerning the holy Ghost, have held, That he is nothing but the vertue and qualitie of the Father. But this is most false: for as the Father is a substance sitting upon the throne; so wee see the Holy Ghost is a substance standing before the throne.

Fourthly, here we learne that the holy Ghost is a distinct person from the Father, and from the Sonne: for hee sitteth not in the throne, as doth the Father, nor sitteth at the Fathers right hand, as doth the Sonne: but standeth before the throne apart from them both.

V. 5. *And from Jesus Christ, which is a faithfull Witnesse, and first begotten of the dead, and Lord over the Kings of the earth: unto him that loved us, and washed us from our sinnes in his owne blood.*

That is, grace and peace from Jesus Christ. Where Christ Jesus is joyned with the Father, and the holy Ghost, in bestowing grace and peace on his Church. Here some may aske, Why is Christ the second person in Trinitie, placed after the holy Ghost, the third person? *Answ.* For two causes: First, in regard of his office: for Christ is to be considered two waies: first, as he is the Sonne of the Father: secondly, as he is the Mediatour of the Church. As he is the Sonne of the Father, he is the second person in the Trinitie, and so before the holy Ghost in order. But as he is Mediatour, so he is after the holy Ghost: Isay 61. 1. *The Spirit of the Lord is upon mee, hee hath sent mee to preach.* Where Christ confesseth himselfe to be sent by the holy Ghost, as he is Mediatour, and in that respect he is set after him. Secondly, he is placed after the holy Ghost for the fitter progresse of the historie: for the manner of them which pen the Scriptures is, to set them in the last place, of whom they meane to speake most; as Matth. 1. the Evangelist setting downe the genealogie of Christ from *Abraham*, (though among them all was none so excellent as Christ) yet placeth him the last, because he intended to goe on with the history of his life and death. So *John* placeth Christ the last, because he purposed to make a large description of the person and office of Christ; which he could not so fitly have brought in, if hee had placed him before the holy Ghost.

From this fifth verse till the ninth, he describes Christ at large: First, by his offices; secondly, by the execution thereof. His offices are three: first, his Propheticall office, in these words; *Which is that faithfull witnesse.* Secondly, his Priestly office; *The first begotten of the dead.* Thirdly, his Kingly office; *And that Prince of the Kings of the earth.*

The execution of all his offices is particularly set downe in the words following, *To him that loved us, and washed us from our sinnes*, and so forth to the ninth verse.

Touching his offices. In his Propheticall office we may note three things: First, he is a *witnesse*; secondly, *a faithfull witnesse*; thirdly, *that faithfull witnesse.* First, *he is a witnesse*, Isa. 55. 4. *I gave him to be a witnesse to the nations.* By his witnes-bearing is signified two duties of his Propheticall office: first, to reveale the will of his Father to his Church: secondly, to certifie the Church of the certainty of the same: and in these two stands his whole office Propheticall.

For the first, to reveale his Fathers will to the Church immediatly, is his office as he is a Prophet: *for none hath seene God, but he which came from the bosome of the Father, and he hath declared him*, Joh. 1. 18. Now Christ declares the Father, by making known his will: and that he hath done not only in his own person, while he lived on earth, but from the beginning by

all the Prophets, and so will doe to the end by all true Preachers; for in the Church the Father doth all things by the Sonne. When the Lord rained fire on Sodome, Gen. 19. 24. there *Iehovah the Father rained downe by Iehovah the Son.* So when the Covenant was made to our first Parents, it was made in Christ the promised seed. It was renued to *Noah*, *Abraham*, and the Patriarchs, from the Father by the Sonne: for that *Iehovah* which appeared to *Moses* in the bush, Exod. 3. is by S. *Paul* called Christ, 1 Corinth. 10. The Prophets and the Apostles wrote as they were inspired by Christ, they were but his instruments to speake and write that he put into them by the holy Ghost. The matter, and the stile, and phrase of the Scripture, all came from *Christ*. Nay, when any particular man comes to understand the Scripture, this is by the working of *Christ*, hee opens his eyes. He gave the Disciples understanding as they went to Emaus, to understand the Scriptures.

Luke 24.

The second duty of *Christs* Prophetical office is, to certifie men in conscience of the truth of his Fathers will. This certificate is two-fold; generall or particular: generall, when hee certifieth men in conscience, That the word written or spoken by man is the Word of God, neither nature nor learning can doe this, but it is proper to *Christs* Prophetical office. And for this he saith to his Disciples, *He will send them the comforter, which shall lead them into all truth:* that is, reveale Gods will unto them, and assure their heart that the same is true. Unto this assurance two things are required: the outward meanes, which is the Word it selfe: and an inward cause, which is the principall, to wit, the operation of the holy Spirit.

Ioh. 16. 13.

By this doctrine three points are resolved: First, this demand of the Papists, How a man can come to know, that the Scriptures read and taught, be the Word of God? *Ans.* We must here have recourse to this faithfull *witnesse*, and desire of him his Spirit, whereby the mind must be enlightened, and made able to discerne the things of God: for no naturall man can doe it of himselfe. Secondly, we must have *Christs* testimony of Scripture in the Scriptures themselves: for in them hee setteth downe his testimony of the Scriptures.

But some will say, if *Christs* testimonie of Scripture be set downe in the Scriptures, why doe not all men know this testimonie, and receive it? I answer, the shining of the Sunne before a mans face is not sufficient to cause him to see, unlesse he have in his eyes the gift and sense of seeing; Even so, it is not enough for a man to have in Gods Word the testimony of *Christ*, that Scripture is Scripture; but withall hee must have in himselfe the light of the Spirit, revealing that testimonie to his conscience: and then in reading or hearing the Scripture, in marking the manner and stile, the majestie and power thereof, he shall be able to see in every sentence the testimony of *Christ*, assuring his conscience that the same is undoubtedly the Word of God.

A second doubt resolved by this doctrine is this, *How can a man know the true Religion*, seeing the Turke, Papist, Jew, and Protestant have their severall Religions, and die in them? I answer, We must have recourse to *Christ*, this faithfull witnesse: and looke whereto hee gives his testimony, that we must hold for true Religion. Now the Scriptures bee as a letter sent from heaven to the Church, wherein *Christ* hath set downe his owne testimony of the true Religion; which in tryall shall be found to be the Religion of the Protestant, and not the religion of the Jew, Turke, or Papist.

A third doubt to bee resolved by this Doctrine is, *How to know the particular truth in matters of religion, when as sundry men professing the same religion be of divers opinions. Ans.* Still we must have recourse to this faithfull witnesse and Prophet of the Church, hee is the Judge of all controversies in Religion, and in the Scriptures, if we marke them we shall see his judgement. *Quest.* But if there be divers opinions about Scripture it selfe, and every one give a severall sense unto it, who must then bee Judge? *Answ.* In this diversitie of opinions, yea, of the Scriptures themselves, we must still have recourse to *Christ*, and that in the Scriptures alone: for although there were a thousand diverse expositions of one place; yet by the circumstance thereof, conferring it with other like places of Scripture, a man shall be able to finde out the true sense: for *Christ* in Scripture expoundeth himselfe.

The particular certificate of *Christ* belongeth also to his Propheticall office: and that is, to assure men in their consciences, that the promises of the Gospell, with all the benefits therein contained, as Justification, Sanctification, and life eternall, which in the Word bee generally expounded, doe belong unto them particularly: as to *Peter*, *Iohn*, &c. And this assurance (as the former) is principally wrought by the Word, not barely read, but preached, for therein by the inward work of the Spirit, the generall promises be particularly applied. This *Paul* imports, saying, Yee have the Spirit of adoption, which testifies with our spirit we be the sonnes of God, Rom. 8. 15, 16.

Hence wee learne, that the doctrine of the Church of Rome, and of all others, which hold, That men cannot bee assured of their salvation by faith, is wicked and damnable: for hereby they cut off a part of *Christs* prophetical office, wherein the dignity thereof doth consist, that is, to assure a man particularly of the truth of Gods promises unto himselfe. And in this hee differs from all other Prophets and Apostles which be witnesses: for they can witnesse onely outwardly to the eare; but hee can speake and testifie to the conscience. Neither can any of them certifie any man particularly

particularly, though their Ministery tend to that end.

Secondly, observe Christ is not onely a witnesse, but a *faithfull witnesse*: and so hee is for these causes; First, because hee testifies not his owne will, but *his which sent him*; namely, *his Father*, Joh. 8. 26. Secondly, hee testifies all his Fathers will, neither adding thereto, nor detracting from it, Joh. 17. 4. Thirdly, because hee teacheth his Fathers will sincerely, in the same manner which he received it, not altering, changing, or depraving any part thereof: *As my Father taught me so I speak these things*, Joh. 8. 28.

Thirdly, Christ is called that *faithfull witnesse*, to distinguish him from all other witnesses. The Lord hath sundry faithfull witnesses: as the Prophets, Apostles, the Church, nay the *Sunne and Moone*, Psalm. 89. 37. but Christ alone is that faithfull witnesse: First, because his witnesse is[a] authentical, sufficient of it selfe, and needs no other confirmation. The testimony of the Apostles and Prophets, is not of it selfe authenticall and certaine, but as it consents with Christs witnesse, and proceedeth from his Spirit. Secondly, hee is that witnesse, because he is the Lord of that house, whereto hee gives witnesse, namely the Church; but the Apostles and Prophets are but servants there, Hebr. 3. 5, 6. Thirdly, Christ his witnesse is inward: It speakes directly to the conscience, and there gives undoubted assurance: but the witnesse of men, as of the Prophets and Apostles is outward onely; it comes to the eares, it never binds and assures the conscience of it selfe. And thus we see why he is called here, *that faithfull witnesse*.

[a] 1 Joh. 5. 14.

Thence.

For, whereas Christ the Doctor and Prophet of the Church, is called that faithfull witnesse, wee learne, That all Ministers of the Gospell ought to bee faithfull witnesses: For every Minister of the Gospell, when he preacheth Gods word, is in the roome of Christ, and speaketh that unto the Church, which Christ would speake. That they may bee faithfull witnesses, sundry things are required at their hands: First, they must deliver the testimony of Christ above all other things, and before all testimonies of man in the office of their ministery. This was meat and drinke to Christ, to [b] *teach his Fathers will. Eleazer Abrahams* eldest servant, shewed his fidelitie, in that hee *would not eat or drinke till hee had done his Masters message*. Genes. 24. 33. Much more ought the Ministers of Christ to have speciall care of that weighty message committed unto them. Secondly, they must testifie all the will of God concerning matters of salvation, as faith, obedience, and a godly life: among men, we count him a faithfull witnesse, which testifies all the truth, and no more but the truth: So should it bee with all Ministers, that bee Gods witnesses to his Church. Herein *Paul* cleared himselfe, That he was free from *all mens bloud, seeing he delivered the whole wil of God in matters necessary for salvation, and kept nothing backe*. Thirdly, he must neither adde unto, nor take away, much lesse in any case deprave the word of God. And this is the true marke of a faithfull witnesse: For false Prophets teach some truth, but withall they adde something of their owne, or detract from Gods truth, something that they ought not. In the Church of Rome a man may heare things concerning morall vertues, handled soundly; but come to Justification, and thereto they adde the merit of mens workes: and so they deale with faith, and repentance, matters of salvation: they take away one part, and adde another to the Scriptures: they hold the Creed in word, yet in deed they deny the same, as by their doctrine may appeare; and so shew themselves false witnesses. Fourthly, a faithfull witnesse must deliver the testimony of Christ in that spirituall manner which best beseemeth the majesty of God, and which hee best approveth; that is, in a plaine, easie, and familiar kinde of speech, that the conscience of the sinner may bee touched, and the understanding of the simple may bee edified. When the Word is otherwise delivered, as in the inticing words of mans wisdome, or for ostentation of wit, or much reading, though nothing be said but the truth; yet hee that so dispenseth it, is an unfaithfull witnesse, because hee corrupteth the Word by his vaine delivery. And this is the sin of this age in many ministers, who teach the truth indeed, but yet in such sort, as it may appeare, they seeke themselves, and not Gods glory, respecting little the edification of the simple, to themselves may be famous for wit, eloquence and learning. But these men make *merchandise of the Word*, like to huxters, that by starching, blowing, and spicing, set a glosse upon their ware, to make seeme that which it is not: which is a grievous sinne, and such as will banish the Gospell out of our Land, unlesse it bee reformed.

[b] Joh. 4. 34.

Act. 20. 26, 27.

Secondly, this title of Christ, *That faithfull witnesse*, doth discover unto us the damnable practice of men in the sinne of unbeleefe: for Christ this faithfull witnesse hath given testimony to his word which is preached, that the same is true. And therefore *they that beleeve it not, doe make Christ a false witnesse, and a lyar*, than which, what can bee more horrible? and yet this is the common sinne of this age. For when the law is applied, who is afraid? and when the Gospell is preached, *Yet who beleeveth our report?* Gods Ministers may say with the little children, *Wee have piped unto you, but you have not danced; wee have mourned unto you, but you have not wept.* This deadnesse of heart, whereby men are not moved with the Word preached unto them, is an evident argument of this fearefull unbeleefe, whereby they make Christ a false witnesse. This therefore should move us to consider

1 Joh. 5. 10.

in our selves, the heinousnesse of this sinne, that so wee may strive against it, and labour to give free passage to the Word into our hearts, trembling at the Law, and rejoycing in the Gospell, that so each part thereof may have his perfect worke in us: For which end also wee may consider, That amongst those which shall have their portion in the burning Lake, unbeleevers are set in the first ranke, Revelat. 21.8.

Thirdly, seeing Christ Jesus is that faithfull witnesse, which giveth testimony to mens consciences in particular of their salvation; wee learne, That every one which professeth himselfe to repent, is bound in conscience to beleeve that the promises of the Gospell, and the benefits thereof, as Election, Redemption, Justification, Sanctification, and Salvation, belong to him particularly. And though this be against all humane sense and reason, yet seeing we have a faithful witnesse, avouching the same, we must submit our selves unto his testimony: for by unbeleefe wee greatly dishonour our witnesse-bearer, by denying truth unto his record. Here then wee see, it is no presumption (as the Papists say) to beleeve our election and salvation in particular: nay, it is an horrible sinne in every one that repenteth, not to beleeve it; seeing Christ, a most faithfull witnesse, testifies the same to our consciences by his holy Spirit. Hereto also serve the Sacraments instituted by God, to seale up unto every worthy receiver, Christ and all his benefits. The Ministers giving of the Bread and Wine to them that truly repent, is as much as if Christ should say, Beleeve thou, and life eternall belongs to thee.

And the first begotten of the dead. In these words is contained the second office of Christ, namely, his *Priesthood*: the principall actions whereof stand in dying, in rising againe from the dead, and making intercession for us. And here Saint *John* alludeth to the estate of the families among the Jewes, comparing Christ to the first borne: for as among them, hee which was first borne, and eldest of the family, had many privileges and preheminences above his brethren; as Lordship, right of the Priesthood, and double portion, &c. so Christ hee hath his privileges; yea, even Christ crucified, hee hath his prerogatives among the dead, above all that are dead. So *Paul* expounding this title, calleth him *the first borne, and beginning of the dead, that hee might have in all things the preheminence*, Col. 1.18.

The privileges of Christ dead, and buried among all the dead, are two: first, That he was the first that ever rose from death to life, and so to glory. Some indeed have risen before Christ from naturall death to naturall life, as *Lazarus*, but it was to die againe. And *Moses* and *Elias* affumed their bodies in the Mount with Christ in his transfiguration: But yet they laid them downe againe to the former misery of corruption for a time. But Christ Jesus rose from death to life eternall, never to die againe: and his resurrection was the first step into his glory. Secondly, that by his owne power he raised up himselfe, and by vertue of his Godhead, quickned his man-hood: the most godly man that is, or ever was, cannot doe so: but all the Saints of God are raised from death by vertue of Christs resurrection, through that mysticall union which is betweene Christ the head, and all his members; by meanes whereof, the power of Christ his Godhead, which raised up his manhood, is conveyed to all his members in their resurrection from death to life. And therefore is Christ called, *the first fruits of them that sleep:* 1 Cor. 15. because as the first fruits of corne which was offered to God, did sanctifie the whole croppe; so Christ his resurrection did make acceptable unto God, the resurrection of all his members.

In this title is compriſed a notable comfort for all Gods children against the immoderate feare of death. If *John* had said, *Christ is the first borne of the living*, it had beene a great comfort: for then had he shewed, that the living Saints on earth were children in Gods family, having Christ for their eldest brother: but calling him the first begotten of the dead, here is a further comfort: the Lord sheweth hereby, what speciall regard he hath to the faithfull that be dead: for even then, when they be dead, they continue members of his family, and have Christ Jesus dead and buried, reckoned among them for their eldest brother. In regard whereof Christ hath a double right among the dead: first, of a King, secondly, of a Priest. The right of a King hee hath, to command his members to rise againe, and to enter into glory after him. The right of a Priest, whereby hee offered up himselfe in death a sacrifice acceptable to God for the sanctifying of the death of all his members: for by his death, hee tooke away the sting of death, and hath made unto them a sweet sleepe in the grave, as in a bed of downe, out of which they shall one day rise to eternall life and glory.

And Prince of the Kings of the earth. Here is the third title given to Christ, wherin his kingly office is expressed. Hee is called a *Prince of the Kings of the earth*, in two respects: First, as hee is God, the sonne of God, equall with the Father, and so is King together with the Father and the holy Ghost, governing all things with them by the same divine power, in heaven, in earth, and in hell. Secondly, as he is Mediator and Redeemer, God and Man, in two natures. In this respect hee saith of himselfe, *All power is given to me in heaven and in earth*, Mat. 28.18. And *Paul* saith, *God gave him a name above every name, at which every knee should bow*, Phil. 2.9, 10. even as hee is Mediator. And in this second respect hee is called, *A Prince of the Kings of the earth* in this place. Now Christ being a King, must needs have a Kingdome, which

is not of this world, standing in the might and policy of a man, as earthly kingdomes doe; but it is spirituall, directly concerning the hearts and consciences of men, where he ruleth by his Lawes. And this is his privilege, which cannot be given to any creature, man or Angell, to rule and raigne spiritually in the heart and conscience. This spirituall Kingdome of Christ is exercised, not by dint of sword, or force of armes, but by his holy word, through the work of the Spirit: for he *is a King, which carrieth his sceepter in his mouth*, even his Word, Hos. 11.4. *That is the rod of his power, by which he rules the heart and conscience, even in the middest of his enemies*, Psal. 110.2.

Now Christ is here intituled, *Prince of the Kings of the earth*, in two respects: First, because hee (and hee alone) as Mediator, can give lawes to binde the consciences of men; yea, of the greatest Monarch in the world. Secondly, because hee hath soveraigne power over all Kings and Potentates, as well as over others, to save, and to destroy: for not only hath he power to make a law to bind their consciences; but also if they keepe it, to save them; if they breake his law, he hath power to destroy them, be they what they may be. *He hath the keyes of heaven and of hell, to open, and to shut at his pleasure*, Rev. 3.7. Hee can, if hee will leade them to life, and save them: or else leave them to their owne minde, and so destroy them. Hence arise sundry instructions:

First, seeing our Saviour Christ is a Prince of the greatest Monarchs of the world, and is farre above them; wee must then with all feare and trembling, reverence his Majesty. Great is that reverence which men yeeld to earthly Princes: oh then, what reverence should wee performe to him, which is Prince and Lord of all the Kings of the earth? Wee cannot conceive what honour wee owe unto him, which is advanced in the throne of all Majesty. And this our reverence wee must shew, by hearing his word, with *trembling and beleeving hearts*, as *Esay* saith, Chapter 66.2. Wee must not dare to chinke, or speake of Christ, without great reverence: *At his name every knee must bow*: that is, at the consideration of the great Majestie whereto he is now exalted, every heart, even of the greatest Monarchs, should be touched with submission, awe, and reverence. If this tooke place in mens hearts, the name of Christ would not bee so prophaned and blasphemed as it is; in jesting sports, in cursing and swearing, whereby men tosse it like a ball, without all reverence to so great a Prince, as is the King of Kings.

Secondly, seeing hee is a King of Kings, wee must give him absolute obedience. Princes on earth must bee obeyed, so farre as they command in Christ, but he must be obeied without exception, not onely absolutely and perpetually in all his commandements, but most willingly & freely (as it is said) *his people come freely in the day of assembling*, Psal. 110.3. Men will say they beleeve in Christ, as hee is their Saviour; but that is not enough, they must obey him also as hee is the King of Princes. Many perswade themselves: they have a good faith in Christ their Saviour, which little regard obedience to him, as their King and Lord. But they deceive themselves: for none can have Christ for their Saviour, which have him not for their Lord and master: neither doth that man beleeve in Christ, which will not strive to doe his will. And this our obedience must be shewed, in performing those duties which we heare, and learne out of his holy Word.

Thirdly, seeing Christ is King *of Kings*, all Princes must doe him service: for they be all inferiour and subject to him, Psal. 72.11. This is the counsell of the holy Ghost; *Be wise now O yee Kings, bee learned yee Judges of the earth: kisse the Son, &c.* that is, inwardly reverence, and outwardly obey him. This their homage must be shewed, in all the affaires of their kingdomes; they must frame their lawes after the lawes of Christ Jesus; they must shew mercie, exercise judgement, keepe Courts, Assizes; begin, end, and continue warre according to his commandements. And so in every thing, the direction of Christ should be their guide, as it was to *David*, *thy lawes, O Lord, have been my Counsellors*, Psal. 119.24. Psal. 2.10, 11.

Fourthly, if Christ be soveraigne King, then all earthly Princes are bound to plant, and establish in their Kingdomes the religion of Christ, else how can they shew themselves his loyall subjects? Many imagine, that earthly Princes may admit unto their subjects any religion, for the peace of the civill State: but this is against the equity of Gods word in this place: for wherein can earthly Princes doe homage unto Christ, if they maintaine not his religion? And their duty in this behalfe is signified plainely in the parable of the marriage. For when they that were bidden did not come, the King sent forth *his servants* (which may be understood of the Christian Magistrates) *to compell men to come to the marriage*: for that is the Magistrates duty, in respect of the outward profession of true religion. Luke 14.23.

Fifthly, seeing Christ alone is Prince of the Kings of the earth: hence we learne, that Kings on earth in their dominions, are soveraigne governours over all persons, and in all causes next under Christ: he is King of Kings absolutely, and they are under him alone, and have no other head but him. Whereby we see the presumption and arrogancy of the Pope and sea of Rome in claiming Supremacie above all Kings and Princes in the whole Church upon earth. This is a device of the Devill, and high treason against Christ; for hereby hee is robbed of this royall prerogative, to be the only Prince of the Kings of the earth.

Lastly, seeing Christ is King of all Kings, we must not be discouraged, when wee bee called

to suffer any affliction for his truth: let the tyrants of the earth rage and bend their force to hurt us, yet wee have a King above them all for whom we suffer: he is their King, he can stay and bridle them, and if he please, confound and bruise them in peeces. They cannot doe any thing, but that which he permits; for hee *rules in the midst of all his enemies*, Psal. 110.2. he can break them in peeces like a potters vessel. Thus much of the offices of Christ.

The second part of Christs description is by the execution of his offices, which consists in foure works: The first contained in these words *Vnto him which loved us*: the second in these, *which washed us in his blood*: the other two, in the two ver. which follow, *viz.* 6, and 7. For the first, *which loved us*, that is, *John* and the Churches of Asia, and by proportion, all other Churches, being parts of the true Church. The love of Christ hath three degrees: the first is a generall love, whereby he loves all his creatures, approving the same to bee good, as they are his by creation. The second is the love of mankind, in that hee was content to become a Redeemer for mankinde after their fall, and not for any other creature; no not for the Angels, which fell as well as man: who therefore remaine without all hope of salvation. The third and principall, is that whereby hee loves his elect and chosen children; which is, *that speciall favour, whereby he accepts of them to life everlasting*. This third degree hath two parts: first, it is taken for his purpose to love: as when he saith, *I have loved Jacob, and hated Esau*, Rom. 9.13. Secondly, for the act of loving; which is the declaration of his purpose by spirituall benefits: 1 Joh. 3.1. *Behold, what singular love God hath shewed unto us, that we should be called the sonnes of God:* noting the declaration of his love in the gift of adoption. So in this verse, by the love of Christ unto his Church, is meant the actuall declaration of his speciall favour, in accepting them for his children, and bestowing many singular blessings upon them.

Whereas Saint *John* placeth this in the first place of all the benefits of Christ, *That he loved us*; he would teach us, That this speciall love is the very ground of mans redemption; which excludeth all fore-seene faith and workes from being motives of mans election in Gods eternal counsels, and so proportionally, all fore-seene sinnes, from being motives in God of mans reprobation.

It may be objected. The love of God as also of man, respects a thing as it is good: first, the thing must bee good, and then it is loved: and so in mans redemption, God first foresees their goodnesse, and therefore chuseth them. *Answ.* There is great difference betweene the love of the creature, and of the Creator. The love of the creature followes the goodnesse of a thing: because hee seeth it is good, therefore hee loves it. But God the Creator first loves the creature before it be good: and hence it comes, that it is good, because he loves it.

Secondly, whereas Saint *John* and all the Churches of *Asia*, as other true Churches doe beleeve, and are assured that Christ loves them (for that S. *John* taketh for granted) this should move all men to have this care, to labour above all things to bee rooted and grounded in the love of God, seeing hee placeth that in the first place. This is a principall thing, wherein the Apostle would have the Ephesians rooted and grounded: and therefore praieth, *That with all Saints they may be able to comprehend, what is the bredth and length, depth and height thereof*, Ephes. 2.17, 18, 19. This we doe when wee are assured in heart and conscience, by the working of Gods spirit, that he loves us in Christ. So that he which denies unto us the assurance of Gods love in Christ, takes away the very ground of our salvation.

Now that wee may have this assurance of Gods love, wee must in all good duties to God and man draw neere to God with our hearts, keeping a good conscience in all things, and then will God draw neere to us. *If any man love me* (saith Christ) *he will keep my word, and then my Father will love him, and we will come in unto him, and dwell with him*: Joh. 14.23. meaning by the holy Ghost; which *shall shed this love into our hearts*, Roman. 5.5. causing us to increase in the feeling thereof, as we grow in faith and obedience towards him.

And hath washed us from our sins in his blood. Here is the second benefit and action of Christ to his Church. Where first of all the very phrase *hath washed us*, doth import the very sinnes of men are as filthy spots in their soules: and that himselfe and this Church of God were touched with a serious consideration of their vilenesse, by reason of their sinnes: for washing presupposeth former filthinesse and pollution. Thus did *David* most sensibly feele his owne filthinesse, and see his miserable estate, when he desired the Lord to *wash him thoroughly*: confessing thereby, that his soule and body were so foulely stained, and polluted with sinne, that once washing was not enough: but saith hee, Wash me againe, and againe, rince, bathe, and swill me in the bloud of Christ, till I be purged and cleansed from all my sinnes. And this same affection should bee in every one of us; wee should labour that our hearts may bee touched with a lively sense of our vile estate by reason of our sinnes, which make both body and soule most ugly and filthy in Gods sight: and that the staine hereof is so deeply set in our soules, that wee can never bee cleansed, but by the washing of Christ his owne hand, and that in his owne hearts bloud: yea, that one washing will not serve, but wee must be rinced and bathed therein. For untill such time as this consideration doe in some measure take place in our hearts, it is not possible that wee should loath sinne as wee ought: or come to this comfortable assurance of Gods love,

Psal. 51.2.

love, that hee hath washed away our sinnes in his bloud: for this humility in our soules by reason of our sinnes, is the beginning of all true grace and comfort. Now this worke of Christ in washing us from our sinnes, doth comprehend a double benefit.

First, the remission of our sinnes, whereby the guilt and punishment due to them is taken away. Secondly, the mortification of sinne, whereby the corruption of sinne is removed and abolished. And wee must observe, that S. *John* propounds this benefit generally without limitation, saying, *Which washed us from our sinnes*. That is, from all our sinnes; to give us to understand, that if any beleeve truly in Christ, he hath pardon of all his sinnes without any restraint or limitation, either of number or qualitie, bee they never so many, or never so great.

By his bloud. How can bloud wash away filthinesse? nay, it rather defiles a man. *Answ.* This washing stands not in the substance of Christs bloud, but in the merit thereof: for that substance of bloud which was shed, is lost, and we know not what is become of it, whatsoever the Papists say: but the merit therof remaineth still. And Christs bloud deserves to purge away sinne, rather than any other mans bloud, as of *Peter, Iohn, &c.* because his bloud was *the bloud of God*, (not of the God-head) but of him who was both God and man. For the man-hood of Christ was received into the union of the second person. And so it may bee called the *bloud* of God, as *Paul* saith, *a God redeemed his Church by his bloud*, that is Christ, God incarnate. And so it being the bloud of him, that is God, is more meritorious than the bloud of any creature whatsoever. Besides Christ was appointed by God to be a publike person in the worke of Redemption, and in his death and passion hee stood in the roome and stead of all his elect; so as when his bloud was shed, their bloud was shed, because it was shed for them. But the bloud of any other private men cannot answer for any beside themselves, because it is shed only for themselves. Then damnable is the doctrin of the Papists, who hold the bloud of Martyrs, can merit for others, being applied unto them: for seeing they be but private men, and suffered in their owne persons only, they cannot profit any other thereby.

a Act. 20.28.

By *bloud* we must understand the passion of Christ, a part for the whole, and withall his fulfilling of the Law upon the crosse: for in his suffering he fulfilled the law, & in fulfilling the law he suffered. These two cannot bee severed, save only in thought. And so this word contains the whole obedience of Christ, whereby hee procured the remission and mortification of our sins. Here then wee see two notable benefits of Christ unto his Church, his love, and the washing away of sinnes: which Saint *Iohn* sets down to move the Churches with reverence and diligence to reade, and delight in this booke. All of us will say, wee are not in love with sinne, and hath pardoned our sinnes in Christ: why then do we not shew our love againe to him, by hearing and reading his word, set downe in this, or any other Booke of Scripture, and by yeelding answerable obedience thereto? why then doe we not offer up our selves, soules, and bodies, to serve him, as the Apostle requires, Roman. 12.1. by way of recompence for his mercies and love shed our unto us? But alas, that is more common which is most shamefull, to turne Gods grace into wantonnesse: for when men say God loves them, and hath washed away their sinnes, yet they rebell against him: when as these two benefits are here recorded to bee inducements of continuall love, and obedience to his holy word.

v. 6 *And made us Kings and Priests to God even his father: to him bee glorie and dominion for evermore, Amen.*

In these words is set downe the third worke and benefit of Christ, bestowed on his Church, and on every true member thereof. For the better understanding whereof, wee must consider in them foure points: First, the dignity and excellency of all true members of Christ, *They are Kings and Priests*. Secondly, when they be made Kings and Priests in this life, noted by the phrase of speech, *hath made*: Wherein hee speaketh of the Church on earth, and useth a word that signifieth the time past. Thirdly, the manner how they become Kings and Priests; they are not so borne, but Christ hath made them such. Fourthly, to whom they be made such, *to God even the Father*.

For the first. The dignity of all true beleevers hath two heads; first, *They be kings*. secondly, *Priests*. They are called Kings, not in regard of an earthly kingdome, for usually the condition of most beleevers on earth is base and contemptible: but in regard of a spirituall kingdom, the Kingdome of Heaven, whereto the Lord gives them right, title and interest, in, and by Jesus Christ. So our Saviour Christ speaketh to his Disciples: a *Feare not little flocke, it is your Fathers will to give you the kingdome*. And againe, *Behold I give unto you a kingdome*. Now the faith full are Kings in these respects; first, because by Christ, they be Lords and Conquerors of all these enemies, sinne, Satan, the world, death, hell, and their owne flesh. Secondly, because in, and by Christ, they are partakers of the glory of Christs Kingdome and salvation: for they receive of Christ grace for grace, and so answerably glory for glory, and felicity for felicity. Thirdly, because they be made Lords of all things in heaven and earth (except good Angels, and the Church.) *All things are yours, whether*

a Luke 12.32.

1 Cor. 3. 22, 23.

whether it be Paul, or Apollos, or Cephas, or the world, or life, or death, whether things present, or to come, all all are yours, and yee Christs. Quest. But if Christ be King, and all his members Kings, how doe they differ? *Answ.* In two points: First, Christ is the Sonne of God by nature, and so a King by nature, having the right of the Kingdome of heaven by inheritance: but the members of Christ are Sonnes of God by adoption in his Sonne, so that our right to that kingdome is not by nature, but by grace. Secondly, Christ is an universall King over the Angels in heaven, the Church on earth, and all other creatures whatsoever; his regiment is absolute in the hearts and consciences of men, and hee can by his word binde all things: but true beleevers be not universall Kings, for they have no superiorities above good Angels, and the Church. Neither are they absolute Kings as hee is, nor of themselves; but by Christ Jesus, and as they participate with Christ in his kingdome.

The second part of the dignitie of true beleevers stands in this, That they be Priests consecrate and set apart by Christ, to the worship and service of God here in this life in spirit and truth, and in the life to come, to serve and praise him eternally. Christ he is a Priest, so are all his members; but yet there is difference. First, Christ he is an eternall and reall Priest of the new Testament, which offers up a true, reall, and externall propitiatory sacrifice to God the Father for the sinnes of mankind. As for beleevers, they are not reall and externall Priests, but spirituall, offering up spirituall sacrifice unto God. As when any member of Christ gives an Almes, hee offers a sacrifice to God, not a corporall sacrifice, though the thing given be a bodily substance: but it is every way spirituall: for to offer a reall outward sacrifice in the new Testament, is proper to Christ. Againe our Saviour Christ he is a perfect Priest, and offers up a perfect sacrifice, but wee being imperfect, doe offer up imperfect sacrifices, tainted, and blemished with sinne; yet accepted as perfect, for the worthinesse of Christs sacrifice.

The second point to bee considered, is the time when beleevers are made Kings & Priests; namely, *in this life.* For as in the entrance into an earthly kingdome there bee degrees: First, to have good right and title to it; secondly, to get possession of it, which is more than title onely; and yet if a mans title be good, though he want possession, he may be called a king: So is it with Gods children, they have the right given them of the kingdome of heaven in this life, and in that respect are Kings. Further in the possession of a kingdome there be two degrees: first, the entrance upon some part: secondly, the full and perfect enjoying of all. Now every true beleever begins to enter possession of the

1 Rom. 14. 17. kingdome of heaven in this life: for it stands[a] in *righteousnesse, joy, and peace*: and they which have these things in their hearts, have the kingdome of God begun in them in this life. But the full fruition and perfect possession of this Kingdome, is reserved to be given at the end of this life, and at the day of judgement. And as true beleevers be *Kings* in this world, so likewise be they *Priests*, in offering spirituall sacrifice to God, and dedicating and consecrating themselves to his service all the dayes of their life.

The third point is, the manner how true beleevers become kings and priests: they are not such by nature, neither doth this dignity come by descent in the bloud or birth-right, or by any other privilege they have from man, but onely from Christ Jesus, who by divine calling makes them spirituall Kings and Priests, like as under the law, by solemne election and ordination, some were made earthly kings and priests. Now in this calling of Christ, two things concurre: First, Christ giveth his members right to his owne kingdome and priest-hood: yet not so that they can execute the regiment sustained by Christ, or performe the office of his Priesthood; but because they have right in part to these offices, and the benefit of them both redoundeth to them wholly. And this right they have, is brought to passe in the covenant of the Gospell: wherein they are bound to beleeve in God through Christ and God is bound againe to give unto them Christ with all his benefits: among which, these two must be accounted: for indeed, every thing which belongs to Christ as hee is mediator, is conveyed in some sort to every true beleever. Secondly, in this divine calling, Christ endues all his members with gifts and graces, whereby they are inabled for the duties of spirituall Kings and Priests unto God. For as Christ is annointed, so are all his members. So the Psalmist speaking of Christ saith, *Hee is annointed with the oyle of gladnesse above his fellowes*, Psal. 45. 7. Therefore his fellows (that is, beleevers) are annointed with the same oyle, though in lesse measure. And Saint *John* saith; *Yee have received the annointing*, 1 John 2. 27. Yea, God himselfe chargeth wicked men *not to touch his annointed*, Psalm. 105. 15. meaning not onely Patriarchs, Kings and Prophets, but all true beleevers, who are then annointed, when they are indued with the gifts of the same spirit, in some measure, where with Christ in his manhood was filled above measure.

The fourth point: To whom hath hee made them Kings and Priests? *Answ. To God, even the Father.* This is added for speciall cause, to prevent that carnall liberty which mans nature might claime from this spirituall royalty: for men might say, If all beleevers bee Kings, then may they live as they list: but their words (unto God) doe shew, that the right of their kingdome, with the offices of their priesthood, must all bee referred to the honour and praise of God, unto whom they are made Kings and Priests.

Lastly, he addeth, *Even his Father*, by way of exposition to shew more particularly to which of the persons they are first of all made Kings and Priests: for the title God, must not here be taken absolutely for the divine nature, but with restraint to the first person, the Father: unto whom all true beleevers are made kings and priests in the first place, and from the Father to the Sonne, and from them both to the holy Ghost. And the first person in Trinitie is here named above the rest, not as being above them in degree of honour, for so they be equall: but because he is the first in order, and the fountaine of the Godhead, which is conveyed from him to the Sonne, and from them both to the holy Ghost.

Thus much for the meaning of the words: Now follow sundry uses, from the consideration of these two dignities of beleevers. And first, their kingly dignitie affordeth matter both of instruction and consolation.

Instruct. I. Whereas all true beleevers are made true kings in this life; hereby every one that professeth Christian religion is taught, to carry himselfe as an enemy to all those that are of the kingdome of darknesse; as namely, to sinne and Sathan, to the flesh and the world, even thorow the whole course of his life: for by calling every Christian hath title to the kingdome of heaven. What affinitie then can wee have with those that bee both enemies of this kingdome, and of Christ himselfe, that made us kings? Now that we may so carry our selves, as enemies, wee must doe these three things; First, have care to keepe guard, and defend our selves as kings against all our enemies, sinne, Sathan, our owne flesh, and the inticements of the world. As kings protect their kingdomes, so must we labour to keep our soules & bodies, and every facultie and part of them, our wils, affections, thoughts and inclinations, from the power of sin: *He which is borne of God, keepeth himselfe* (as with watch and ward) *that the evill one, that is Sathan, touch him not by the assaults of sinne*, 1 Joh. 5. 18. Secondly, wee must make warre continually against Sathan, sinne, our own flesh, against all our spirituall enemies, and all the inticements of the world: we must make no truce with them, because they will never be reconciled unto us, so long as we have interest unto the kingdome of heaven; and if we yeeld to them, wee lose our kingly dignitie, and become their vassals, and bondslaves. Thirdly, we must labour to kill and destroy these our enemies as much as possibly we can, by that power we have from Christ our head, and like valiant kings seek to have the bloud of these enemies, and them day to day strive to vanquish Sathan, his power and might, to overcome the world, and to weaken our owne corruption.

Instruct. II. If in this life we be kings, then must wee become Lords over our selves, and keepe in subjection unto God our wils and affections, and the worst thoughts and inclinations of our soules. We must not looke for rule over earthly kingdomes; but herein stands our kingdome in this world, That we can subdue our corrupt affections, and keepe our bodies and soules in obedience unto God. If a man were Prince over the whole earth, and yet could not rule himselfe, he were but a poore Prince, nay, he were no Prince indeed. But though a man have not so much as a foot of ground in this world, and yet can rule and matter himselfe, his thoughts and affections, this man is a valiant prince, and one whom Christ hath conferrare to be king in heaven.

Instruct. III. Seeing we be kings, we must doe the duties of Judges: for to him that is a king, belongeth soveraigne judgement. In the day of judgement, the[a] *Saints shall judge the world, and Angels also*: but wee must be Judges in this world. And yet here wee can neither judge men or Angels, but we must be our owne Judges. Wherefore, as Judges summon, arraigne, condemne, &c. so must we examine our selves, call our selves to account, and as guilty persons accuse and condemne our selves for our sinnes: acknowledging wee bee worthy to bee cast into eternall damnation with the Devill and his Angels: and withall plead for pardon, and approach to the throne of grace, and forgivenesse in Christ: and in this wee shew our selves upright spirituall Judges, and by this meanes we shall bee free from the judgement to come.

[a] 1 Cor. 6. 2, 3.

Instruct. IIII. If we be kings by Christ, we must carry our selves as Kings courageously, and constantly in the afflictions and miseries which wee shall suffer for Christs sake. For herein among the rest, stands the royaltie of a king, that hee beares with a valour and courage all the troubles which befall him. Hence it is, that S. *Peter* exhorts us to rejoyce in *afflictions, because wee are partakers of Christs sufferings*, 1 Pet. 4. 13. and so are made conformable unto him that was consecrare the Prince of our salvation through afflictions, Heb. 2. 10.

Instruct. V. Seeing wee bee spirituall kings, wee must above all things labour and seeke to have our part in the kingdome of Christ, and in his righteousnesse. A Christian must not have his heart glewed & fast tied unto the things of this world, it is against his calling: but he must so use this world, as though hee used it not. If a king should lay downe his crowne, and goe and become a shepherd, or of some manuall trade, all men would marvell at it: So it fareth with them that professe themselves to be Christians, and yet bend their wits and endevours wholly for these worldly things: they doe as it were cast aside their kingly crowne, and abase themselves to slavish bondage. But wee must ever after have our hearts fixed in heaven, striving to come to our inheritance there.

Instruct. VI. Seeing all the true members of Christ be kings and princes; this should be an inducement to all backward persons to love and

and embrace true religion. In these careleſſe dayes Religion is accounted prieticneſſe, and the profeſſion thereof made matter of reproach. But this ought not to be ſo, ſeeing that by it we come to have right and intereſt unto the kingdom of heaven, and to the Lord of all creatures. And why ſhould wee not eſteeme the Goſpell preached as a moſt precious jewell, ſeeing that we which are vaſſals of Sathan, and firebrands of hell (as all men are by nature) become thereby the members of Chriſt, yea kings & princes to God? Yea verily, the conſideration of this ſhould make the Miniſters of the Goſpel to joy in their callings; and to take all paines to preach the Word, ſeeing by it men become of vaſſals of Satan, the true members of Chriſt, and heires of the kingdome of heaven. In this world it is counted great honour to conſecrate and eſtabliſh one in an earthly kingdome. What a bleſſed and honourable thing then is this, to conſecrate ſpirituall Kings for the Kingdome of heaven? And this is done, when by the Word preached, men are converted and brought to unfeined repentance for their ſinnes, and to true faith in Chriſt Jeſus.

Thus much for the duties. Now follow the conſolations to every true beleever onely. It is an heavie croſſe, which breeds much anguiſh to the ſoule, to be in povertie and contempt among men; yet herein may the childe of God ſtay his heart, and leſſen his griefe, by conſidering that even in this ſtate of miſerie, he is a King unto God; though hee ſeeme baſe to the world: yet it appeareth not what he ſhall bee, for he is heire to the kingdome of heaven. If a man bee in ſickneſſe, he muſt conſider it is but Gods meſſenger, to call him out of this world to the full poſſeſſion of the joyes of his kingdome. If he be in trouble of minde, having his owne conſcience tormented fearfully by Satan with his ſinnes: yet he muſt not deſpaire, the Lord will give him an happie iſſue: he muſt remember he is a King, and therfore ſhall one day have full conqueſt over ſinne, Sathan, and his owne corruption, yea, over all his enemies whatſoever, if he be in the heat of perſecution turmoiled and toſſed from poſt to pillar, which fleſh & blood cannot brook; yet then he muſt conſider his calling to be a ſpirituall king, whoſe property it is in the moſt violent afflictions, even unto death it ſelfe (as *Paul* ſaith) *to be more than conquerour*, Rom. 8.37. Laſtly, in the very pang of death, when nature muſt needs bee diſſolved, ſoule and bodie ſeparated, then muſt the childe of God remember, that he is a King in Chriſt, and this will ſtay his heart againſt the feare of death; for herein ſhall he ſee that by death, as thorow a ſtrait paſſage, hee ſhall enter into full poſſeſſion of his kingdome. And thus much in that we are kings.

Rom. 16. 20.

From the ſecond dignitie of beleevers, which is to bee Priests unto God, wee are likewiſe taught ſundry duties:

Firſt, *to teach and inſtruct one another*. It was A the office of the Prieſt under the Law to teach the people the will of God: *The Prieſts lips ſhould preſerve knowledge*, Mal. 2.7. And now under the Goſpell not onely the Miniſter, but every true beleever is a ſpirituall Prieſt, and therefore ought to *teach and admoniſh one another*, Col. 3.16. When the Lord ſaith, *Touch not mine annointed, and do my Prophets no harme*, Pſal. 105.15. he calleth all his faithfull by the name of Prophets, becauſe they ought to have the knowledge of his will, and bee able alſo in due time, and upon juſt occaſion to teach the ſame unto others, that ſo the Goſpell of Chriſt may flouriſh. And as this dutie belongs to all men; ſo eſpecially to governours, as Parents and Maſters, they muſt ſhew themſelves prieſts to their charges. *Abraham* did it, Gen. 18. *David* B did it, Prov. 4. And *Bathſhebath* did it, Pro. 31. All muſt doe it, that deſire a holy generation to ſucceed after them. Wee teach them other things, why not religion?

Secondly, ſeeing wee bee Prieſts, wee muſt pray unfeinedly, not onely for our ſelves, *but* 1 Tim. 2.1. 1 *for all men*, eſpecially the members of Chriſt. The Prieſt in the old Teſtament muſt pray and make requeſt, not onely for himſelfe, but for the people alſo. And herein ſtands the praiſe of a Chriſtian, to pray for his brethren. Heuce it is that *Paul* ſaith, *Pray for all the Saints, and for me*; Epheſ. 6.18. *Moſes* is highly commended for this dutie, eſpecially when he prayed for the *Iſraelites, and ſtood before the Lord in the* C *gap, to turne away his wrath*, Exod. 32. *Elias* for his power in prayer and prophecie, is called the *chariot and horſeman of Iſrael*, 2 Kin. 2.12. And this is recorded for the praiſe of *Hezekyas*, That when the people were unprepared at the eating of the Paſſeover, *Hee prayed to the Lord for mercie, and was heard*, 2 Chron. 30.18. And ſo when we finde any commended in Scripture for his gift in prayer, it is not ſo much for that he prayed diligently for himſelfe, as for the whole Church of God.

Thirdly, being Prieſts wee muſt offer ſpirituall ſacrifice unto God, that is, dedicate our ſelves, our ſoules and bodies, and all that is in us, our wit, learning, knowledge, and every gift of bodie or minde to Gods ſervice. That we D may doe all this to his glorie, wee muſt looke that every thing wee take in hand have his beginning from *a pure heart, a good conſcience, and faith unfeined, and be directed to a good end, to Gods glorie principally, and the good of others, whom it may concerne.*

Fourthly, we muſt be full of bleſſings. The Prieſts in the old Teſtament, Numb. 6. uſed to bleſſe the people: ſo muſt we if we be Chriſtians, becauſe we are ſpirituall Prieſts. We muſt take heed of all curſed ſpeaking, of ſlandering and backbiting, of ſwearing and forſwearing: and give our ſelves to bleſſed and gracious ſpeeches to all men, and of all men, friends or foes, Rom. 12.14.

Fifthly, wee muſt ſeeke to have God for our

portion: The Levites had no portion in the Land of Canaan, but the tenths onely, 2 *The Lord was their portion.* So wee being Prieſts to God, muſt bee content with any eſtate in this world, for God is our portion. Wee muſt not ſeeke too much after any inheritance on earth, for then we cary not our ſelves like prieſts unto God. The favour of God in Chriſt muſt be the thing we long for, and therein muſt we rejoyce.

2 Deut. 10.9. Pſal. 119.57.

To him bee glorie and dominion for evermore, Amen. Theſe words are a thankſgiving to God for the former benefits of Chriſt beſtowed on his Church; Which S. *John* putteth in before he have ended his record of the gracious works of Chriſt for his Church, as it were interrupting himſelfe, for the great deſire he had to the glorie of God. Whereby we are taught, that the conſideration of Gods benefits towards us, ſpecially ſuch as concerne the kingdome of heaven, ſhould ſtirre up our hearts to give continuall praiſe and glorie to God. This was *Davids* affection, when he felt in his ſoule the pardon of his ſinnes, and therefore he breaks out into this thankſgiving: *My ſoule praiſe thou the Lord, and forget not all his benefits*, Pſalm. 103. 1. And ſo did *Paul*, after the bleſſed memorie of Gods mercie in his vocation, 1 Tim. 1.17.

Secondly, in this example of *John* wee may learne, what is the true forme of giving thanks to God, namely, to aſcribe unto him all power, glory, and abſolute dominion for evermore. But alas, it is too too manifeſt, that our corrupt nature will not doe this, but taking from God his due, beſtoweth it on creatures, yea, on our owne ſelves. It is a matter of grace to know what is due to God, and to aſcribe the ſame unto him, and therefore we are charged *to give unto the Lord glory and power*, which in the next words he cals *the glory of his name*, Pſal. 96.7, 8. So Chriſt he teacheth us to aſcribe all power, glory, might, and dominion to God, when we ſay in the Lords prayer, *For thine is the kingdome, the power and glorie*: that is, The kingdome of heaven is thine: all power in heaven and earth is thine, and therefore all glorie is thine; and from our hearts we doe aſcribe the ſame unto thee.

Laſtly, S. *John* addeth, *Amen*, that is, *ſo bee it.* Let all glorie and dominion bee given to Chriſt; which is the ſame hee ſayd before. Whereby he doth teſtifie his fervent affection, and ſtrength of deſire, after the glorie of Chriſt, elſe hee would not have doubled his thankſgiving. And ſo it ſhould bee with us, wee ſhould not freeze in our thankſgiving for Gods benefits, but labour to have our hearts and tongues to double the ſame, that thereby we may teſtifie our fervent and earneſt deſire after his praiſe and glorie.

v. 7 *Behold, he commeth with clouds, and every eye ſhall*

A *ſee him: yea, even they which pierced him thorow: and all kindreds of the earth ſhall wayle before him, Even ſo, Amen.*

Theſe words are a declaration of the fourth action of our Saviour Chriſt towards his Church; and that is, his ſecond comming to judgement, to judge both quicke and dead. Wherein we are to conſider ſundry points: firſt, this note of attention, *Behold:* ſecondly, the action of Chriſts comming it ſelfe, *He commeth:* thirdly, the manner how, *with clouds:* amplified by the manifeſtation thereof, *Every eye ſhall ſee him, even they that pierced him:* fourthly, the effect of his comming: *All tribes of the earth ſhall waile:* Fifthly, the concluſion of this narration, with two notes of aſſeveration, *Even ſo, Amen*, to confirme the ſecond comming of Chriſt to all people.

B I. Point, *Behold.* Firſt, S. *John* beginneth this narration with a note of attention. The Spirit of God is accuſtomed, when any thing is of ſpeciall weight, and worth our carefull marking, to prefix before it this note of attention; *Behold*, or ſuch like. Hence then we are taught this ſpeciall dutie, namely, often and every day earneſtly and ſeriouſly to bethinke C our ſelves of the ſecond comming of Chriſt to judgement. This conſideration is a matter of great uſe, for it is a notable meanes to begin and continue the converſion of a ſinner unto God. When the Scribes and Phariſies, obſtinate enemies, came to the Baptiſme of S. *John*, hee uſed this as a meanes to make them to turne and beleeve in Chriſt, ſaying, *Oh generation of vipers, who hath forewarned you that you ſhould flie from the vengeance to come?* Matth. 3.7. So *Peter* uſeth this ſame argument, to bring the Jewes to repentance: exhorting them to *turne that their ſins might be put away, when the day of refreſhing*, (that is) *the day of judgement ſhould come*, Act. 3.19. *Paul* perſwades the Athenians to repentance, *Becauſe there is a day appointed in which the Lord will judge the world by Jeſus Chriſt*: Acts 17.30, 31. D

Secondly, this note of attention ſerves to ſtrike our hearts with a feare and reverence of Chriſt Jeſus: for it gives us warning that he ſhal come to be our Judge. Wee are touched with awe and reverence toward earthly Magiſtrates, when wee conſider that they have authority to attach, apprehend, and to bring us to their courts and aſſiſes: How much more ſhould this worke in us a reverend awe towards Chriſt, when we conſider, That one day we muſt all be brought before his tribunall ſeat, and there be judged of him.

II. Point. The comming of Chriſt himſelfe, *He comes*: that is, Chriſt locally deſcendeth frō the

the highest heaven, in his manhood, to that part of this world, where the clouds be, there to give judgement upon all mankinde, quicke and dead. Here marke in what manner *Iohn* propounds his comming: he saith not, he shall come, but in the present time, *hee commeth*. Whereby hee would teach us: First, that this sound comming of Christ is as certaine, as if it were now present. Secondly, that it is not long to, or far off, but will be quickly. Thirdly, that our dutie is, to consider of the comming of Christ as of a thing present. This Saint *Iohn* learned, and so should we by his example, for it is a matter of great use. For hence we are taught, to desire and doe that every day, which wee would desire and doe in the day of judgement; and blessed is he that attaineth hereunto.

Now that we may come to the practice of this dutie, wee must daily consider of the comming of Christ, not as a thing to be delayed or farre off, but as a thing present. We must every day call our selves to reckoning and account, and perswade our selves this may bee the last day; and so shall we carry our selves every day, as we would in the last day. Now wee would wish at the day of judgement, that we did repent and beleeve in *Christ*: and therefore every day of our life, before the last judgement come, we ought to repent and beleeve in Christ. If this dutie were practised, we should finde lesse corruption, and more grace in our hearts, and lesse sinne, and more obedience in our lives every day than other: but grace is wanting, and sinne abounds, because this meditation takes no place in our hearts. Againe, in that he saith, *He commeth*, meaning in respect of his manhood; hence wee gather, he is absent from us, in regard of bodily presence; and the heavens must containe him until the day of judgement: But if Christ were alwaies bodily present in the Sacrament, he could not be said to come, but onely to manifest himselfe, being before present. And therefore the opinion of those which hold the bread to be really Christs body, to be in or about the bread of the Sacrament, is most false and frivolous, flat against that article of our faith, whereby wee hold, That he comes from heaven, onely at the last day, in regard of his manhood.

III. Point. The manner of *Christs* comming, in two things: First, *that he comes with clouds*: Secondly, that his comming is *open, and visible to every eye*.

First, *with clouds*. Here S. *Iohn* speaketh after the manner of the Prophets, who to set out God in his majestie and glorie, say, *hee comes with clouds, rides on the wings of the wind*: as though hee had said, hee comes in exceeding majestie and glorie. These words are added to make a distinction betweene the first and second comming of *Christ*. His first comming was in humilitie, borne of a poore virgin, entertained in a stable of an Inne: but his second comming is with glorie, majestie, and dominion in the clouds. And the reason is, because he came first to be a redeemer, and a Saviour by his suffering; and therefore came in the state of a servant. But his second comming is to bee a Judge of all men, yea, of his enemies; and therefore hee commeth with all might, majestie and glorie, to shew himselfe king and Lord of all.

Psal. 18. 97.

The uses of this his second comming, are set downe in the 97. Psalm. to make the verie mountaines to tremble, to confound the wicked and ungodly, and to comfort the godly in that day.

Secondly, for his open appearance; *Everie eye shall see him*, hee shall come in majestie and glorie: not secretly, but in visible shew to all the world. All men shall see him with their own eyes: All I say, which were since the world began to his comming.

In these words hee toucheth three points: First, hee takes it here for granted, that every man shall rise from death to life, though their death were never so strange, or never so long before. Secondly, that all men being raised againe, shall have life, and motion, and their senses restored to them, as before they died. Thirdly, that all men, none excepted, shall come and stand before the tribunall seat of Christ, and there be judged of him in the clouds.

The consideration whereof is, First, an exceeding comfort to Gods children, in that they being dead and rotten in their graves, shall rise, and receive their life and motion, and see *Christ* their Saviour, and Judge of all men. If a man when hee layeth him downe to sleepe, should bee told, that when he rose, he should see his dead father and mother; or his deerest friends, whom he saw not of long before: this would be a notable comfort to him, that now he should enjoy them againe: but how farre greater comfort shall this yeeld to all the godly, who have been dead and rotten in the grave, That they shall bee raised up, and not onely meet with godly friends, but enjoy Christ Jesus the sonne of God, which is the friend of friends; who shall give them not onely life and motion, but eternall life with his owne majestie. This was *Iobs* comfort, that though hee *died, yet hee beleeved hee should see his redeemer with his eyes*. And this should be our comfort against the feare of death, and last judgement.

Secondly, this is a terror to the wicked, and to all impenitent sinners, that they shall (will they, nill they) bee brought to the barre of *Christs* judgement seat, and there looke on him who is their Judge, whom they have in their life contemned and despised. And this consideration may seeme to move them to repentance, which have not begun to repent, and to labour to become the members of Christ; as also to increase and further repentance in them, who have by Gods grace begun the same. It may be some doe thinke when they die, all is done,

done, and there is no further account to follow; but though we lie rotten in our graves a thousand, or two thousand yeares; yet we shall rise, and looke upon our Judge with our owne eyes. And if wee have not in our life time repented, we shall heare him with our owne eares, giving the dreadfull sentence against us, *Goe yee cursed into everlasting fire*: and therefore it is best for us in this day of grace to prevent this danger, and now repent and beleeve in Christ, that then we may rise with joy, and stand with boldnesse before Christ Jesus. No doubt if we were perswaded that we should thus appeare, it would move us to repent.

Thirdly, *Everie eye shall see him*: that is, all men with their owne eyes shall looke on him. Hence it may be gathered, that those who wanted their sight in this life, shall have it then restored. It is granted of all Divines, that the Elect shall have all their senses and other defects restored, wherin they were wanting in this life: And it may also be added, that the wicked shall then have some of their senses restored, if they wanted the same in this life; as hearing, and seeing at the least: for the deafe shall heare, and the blinde shall see this Judge. And this can be no glorie to them, seeing it is to increase their miserie: for the more senses they have, the more punishment they shall feele, because by sense we apprehend misery.

Even those which pierced him. Here is added a further evidence of Christs manifestation of his comming, and that for three causes: First, to shew that no power, or wisdome in the world, can free any one from his appearance. For if any could escape, in all likelihood it would be those Jewes and Gentiles, who prevailed most against Christ, and put him to death. But none of those can escape his judgement: for even *they which pierced him, they shall see this Judge*, and also be summoned before his Majestie. For though they had power to kill him, yet none of them shall then have power, to absent themselves from before his barre of Judgement at the last day.

Secondly, to shew the case of all wicked men: namely, that such woe and misery shall befall them, as they never once thought of. The Jewes and Gentiles which crucified Christ, never dreamed of this; that he whom they then put to a temporall death, should one day be a Judge, and condemne them to eternall death, unlesse they had repented.

Thirdly, to shew the rufull and wofull estate of all impenitent sinners: they shall rise to judgment, and have their greatest enemie their Judge, who will shew rigour upon them, and justice without all mercie: for this piercing of Christ is meant not only of the Jews, which put him to death, but of all ungodly persons: because all such doe by their sins, as with swords and speares, wound him at the heart, as the souldiers did. Impenitent sinners be as the Jews which crucified Christ, as *Iudas* which betraied him, and as the souldiers which goared his side: and unlesse they now repent, they shall one day be judged as his enemies.

Even they which pierced him. Out of these words some gather, that the bodie of Christ hath still the wounds and skarres which were given him at his death; the print of the nailes in his hands and feet, and that these shall be seene in him at the last day: adding withall, that it is no blemish to Christ to have these, but rather an increase of his glorie, but this cannot be gathered hence: for though it be said, *They shall see him whom they pierced*; yet it followeth not, that they shall see him as hee was pierced: what though they see the person, whom they wounded, shall they therefore see his wounds? Many shall see Kings and Queenes whom they crowned in this world, but it followeth not, that therefore they shall weare their crownes. So we shall see our fathers and mothers, but not as fathers and mothers.

IV. *Point*. The fruit and effect of his coming, especially in the wicked, in these words; *And all tribes of the earth shall wayle before him*. Where S. *Iohn* speakes of the whole world, according to the condition of the land of Canaan: for onely that part of the world was divided into tribes. And in like case, our Saviour Christ setteth out the judgement of the whole world, according to the state and manner of judging the visible Church, Matth. 25. So that his meaning is, that they which repented not, of what nation soever, of what state, or condition soever they had beene, shall wayle, and mourne at that day. And he addes a reason of this their mourning, in these words, *for him, before him, or over him*: that is, they shall wayle, and lament with exceeding lamentation, because they beleeved not his word, but contemned him and his doctrine, and therefore now they want all helpe to free them from the punishment of their unbeleefe, and contempt of the Gospell: for this time is the onely time of grace and mercie: afterwards there is no worke nor invocation, that can alter mans estate.

ἐπ' αὐτόν.

Here then we are admonished, first, that in this world we labour above all things to be reconciled to God in Christ, to get our sinnes pardoned, to beleeve and embrace his holy Word; and unlesse we attaine hereunto in this life, we shall waile eternally: for when the last day is come, there is no hope of helpe, no way to escape, no time of grace to repent. Remember the foolish virgins, that sought for oyle, when it was too late, and knocked when the doores were shut, Matth. 25. But if by Gods mercy we can in this life get his love and favour in Christ, then shall we enjoy the same eternally: yea, at this dreadfull day to all the wicked, we shall lift up our heads, & our hearts when we shall see Christ coming to our full redemption: all teares shall be wiped from our eyes, while the wicked shall crie and houle, woe and alas for

for evermore. The Devill knowing the worth of this admonition, will labour by all meanes to keepe it from our hearts. But this ſhall bee our wiſdome, betime to ſue for grace, and ſo ſhal we defeat ſatan, & prevent eternal wailing.

Secondly, here ſee what an evill conſcience is: It lieth aſleep here while a man lives, and never troubleth him, and ſo it may doe in death alſo: but in the laſt day, when he ſhall ſee his Judge with his eyes, then it will ſtirre, it will convict him, it will attach, accuſe, and condemne him, it will lay to his charge all his ſins, his contempt of Chriſt and his Word, his unbeleefe in the time of grace; and then it will breake his heart, being as good as a thouſand witneſſes to condemne him.

This ſhould cauſe all men to labour to get a good conſcience, waſhed and purged in the bloud of Chriſt, which will not ſuffer us to lie in any one ſinne; and upon our repentance will aſſure us we be in the favour of God: Which if it doe in this life, then it will never make us to waylе at the laſt day; but it will excuſe us, and make us looke up to our Redeemer, and to rejoyce in him. But take heed when thy conſcience lieth aſleepe, and accuſeth not for thy ſins, no not at death; that is an evill conſcience which will awake at the day of judgement, to torment and condemne thee.

V. *Point.* The meanes whereby hee confirmeth the certaintie of the ſame comming of Chriſt: that is, by a double note of aſſeveration: *Even ſo, Amen.* One of theſe is taken from the Greeks, *Even ſo*: the ſecond from the Hebrewes, *Amen*: being both as much as *Amen, Amen*; or *verily, verily*. In which phraſe S. *Iohn* teacheth us, how to confirme the things we avouch. There be three wayes, whereby a thing may be avouched: Firſt, by a ſimple and bare affirmation, or negation: Secondly, by an earneſt aſſeveration: thirdly, by an oath. Now S. *Iohn* uſeth theſe two notes of aſſuring in this weightie matter of Chriſts ſecond comming, ſaying, *He commeth, even ſo, Amen*: that is, certainly, and without all doubt it is ſo. Hereby teaching us, firſt, that an aſſeveration muſt not be uſed, but onely when the matter is of great weight and moment. Here then wee ſee; that wretched is their practice, who uſe to bind every word with an oath (which is a degree above this aſſeveration. Yea, they alſo are here juſtly reproved, who in their ordinarie communication, have ever in their mouth ſome weighty aſſeveration. Our Saviour often uſeth theſe words of aſſeveration, yet onely in matters of weight and moment, and when the hearers were to bee moved to greater attention, and their hearts were to bee more fully ſettled in ſome truth of great importance.

Secondly by theſe aſſeverations *Iohn* would teach us to hold againſt the practice of atheiſts, that the comming of Chriſt is moſt certaine and undoubted. Which thing we ſhould more ſeriouſly obſerve; becauſe in our corrupt nature, there is bred this falſe perſwaſion, That either we ſhall not be ſummoned to judgement, or els that Chriſts comming is farre off: like to the evill ſervant, who ſaith, *My Maſter deferres his comming*: which evill ſervant by nature is every one of us.

Thirdly, hereby *Iohn* gives us to underſtand, one ſpeciall note & marke of the child of God: namely, to deſire and long after unfainedly the ſecond comming of Chriſt to judgement: for as theſe words bee an aſſeveration, ſo withall they containe a moſt earneſt deſire, *Even ſo, Amen*: as if he ſhould ſay by way of anſwer to the proclaiming of his comming, *Lord grant it bee ſo: yea Lord, let it be ſo.* Hence it is that S. *Paul* deſcribes all thoſe, who muſt receive the crown of righteouſneſſe, by this propertie, that they love *his appearing*, 2 Tim. 4.8. As for the ungodly, it is not ſo with them, (they being not juſtified nor ſanctified, and ſo not reconciled to God in Chriſt) cannot love this appearing. Nay they could wiſh withall their hearts there were no hell, nor laſt judgement. And by this one note we may well judge of our eſtates; for if from our hearts we deſire and long for this ſecond comming to judgement, and wiſh hee would come *quickly*, then it is a certaine token and ſigne we be reconciled to God in Chriſt, and ſhall receive the crowne of righteouſneſſe. But if as yet we feele not this longing and hungring deſire in us, then wee muſt ſuſpect our ſelves, and labour every day to feele it: for it is the deſire of the Saints to ſay, *How long Lord.* And with *Iohn, even ſo, Amen.*

Rev. 22.20.

Rev. 6.10.

v. 8 *I am Alpha and Omega, the beginning and the end, ſaith the Lord, which is, which was, and which is to come, even the Almighty.*

After S. *Iohn* had deſcribed Chriſt at large, in the former verſes: he bringeth him ſpeaking of himſelfe by a figure, as may appeare by this clauſe *(ſaith the Lord.)*

The end and ſcope of theſe words in this verſe, is to confirme that which was before ſpoken of Chriſt, being a proofe and reaſon thereof, after this manner to be conceived. He which is the beginning and the end of all, &c. hee is ſufficient to be a King, Prieſt and Prophet to the Church, and is both able and willing to beſtow on them all bleſſings which ſerve for their good. The firſt part of this argument is omitted, the ſecond part is contained in this eighth verſe: But *I am the beginning and the end*; and *therefore I am ſufficient.*

In this eighth verſe are three poines concerning Chriſt: Firſt, *hee is the beginning and the end.* Secondly, *he is, was, and is to come.* Thirdly, *he is Almightie.* For the firſt: that Chriſt is the beginning and end, S. *Iohn* expreſſeth by a compariſon taken from the Greeke alphabet; and it ſtandeth thus; As in the *A, B, C*, of the Greekes, *Alpha* is the firſt letter, and therefore the beginning of all the letters; and *Omega* is the laſt, and therefore the end of all the letters: So ſaith *Chriſt I am the beginning of all things that are*, and the end of all things. The firſt part of this ſimilitude is in theſe words, *I am Alpha, and Omega*: that is, *I am as Alpha, and Omega.* The ſecond part in theſe words, *The beginning, and the end.*

From this, and ſuch like manner of ſpeaking, the Papiſts gather, that it is lawfull to worſhip God in a ſtrange language! And that the Scriptures are to be read and delivered to the people in an unknowne tongue. But their collection is frivolous: For though the unlearned Engliſhman know not what *Alpha* and *Omega* is, yet the Churches to whom this was written, being Greekians, knew generally what was meant hereby.

Againe, though the ſpirit of God ſpeech here and there a ſtrange word or phraſe, yet we may not follow that practice in the whole ſervice and worſhip of God, wherby neither the word nor prayer, ſhould be underſtood of the people as the Papiſts doe.

I am the beginning. Chriſt is ſaid to be the beginning for two cauſes: Firſt, becauſe he was the very firſt of all things: there was nothing before him, hee had a being when all creatures were not; then was he the ſame that he is now; and for this ſaith S. *Iohn*, c. 1.1. *In the beginning was the word*, that is, the Sonne of God; he had his being and ſubſiſting, when all other creatures wanted it, and began to be.

This proveth the eternitie of Chriſt, becauſe hee hath his being before any creature; hee was a ſubſtance and eſſence begotten of the Father before all worlds, not created as other creatures are, or made of any other.

Secondly, he is called the beginning; becauſe hee giveth a beginning to all creatures: For all things which were created, and had a being, were created by him, and had their being from him. So ſaith the Apoſtle, *All things are from him*, Col. 1.16. And hence we learne, that when we go about any buſineſſe in word or deed, we muſt begin it with invocation in the name of Chriſt: for Chriſt he gives the beginning, and proceeding to all things. And without his help, we cannot have in any thing good ſucceſſe.

Secondly, the ſame Chriſt is the end of all things, and that for two cauſes: firſt, becauſe he is the laſt of all things, and after him is nothing in ſubſiſting, and being: for all creatures, if they were left to themſelves, would come to nothing. And whereas ſome creatures be eternall, it is not of themſelves, but by him, and from him which is the end. But though they all ſhould come to nothing, yet Chriſt would remaine the ſame he was for ever, namely, the eternall Sonne, and Word of the Father. This then ſhould make us with full purpoſe of heart

to cleave unto Chriſt in all things, if we would enjoy eternall happineſſe: for without him is nothing but changi g; and unleſſe we have our ſtableneſſe from him, we cannot but come to an end.

Secondly, he is *the end*; becauſe all things in heaven and earth were made to ſerve him: *For him were all things created*, Col. 1.16. that is, to ſerve for his glory and praiſe.

The ſecond thing here ſaid of Chriſt is this, *which is, was, and is to come.* Theſe words were expounded in the 4. verſe, where the very ſame are affirmed of the Father. The meaning is, that Chriſtis in preſent *a perfect ſubſtance and eſſence, or being, ſubſiſting in, by, and from himſelfe, and ſuch a ſubſtance hee was in time paſt, from all eternity, and ſuch as ſhall continue in time to come for evermore.*

Hence wee learne three things: Firſt, that the ſecond perſon in the Trinity is conſubſtantiall with the father, that is, of one and the ſame ſubſtance and nature with him. The reaſon is, becauſe there can bee but one onely ſubſtance or eſſence, which hath being in, and by it ſelfe, and from it ſelfe alone: neither can we conceive how there ſhould be two, or more, but onely one; as there cannot bee two eternals, or two infinites, two omnipotents and abſolute Lords, which have nothing one of another. Now in the 4. verſe it is ſaid of the Father, *That hee is a ſubſtance of himſelfe, in himſelfe, and from himſelfe alone.* And here the ſelfe ſame thing is ſaid of the ſecond perſon, the ſonne. And therefore hee is of the very ſame ſubſtance with the Father: for though they be diſtinct perſons in the Godhead, yet they have but one and the ſame ſubſtance, one and the ſame divine nature, and Godhead.

Secondly, hence we may gather, that Chriſt is *God of himſelfe*; becauſe as the Father is, was, and ſhall be; So the Sonne is, was, and ſhall be; and that in the ſame reſpects; So that as the Father is God of himſelfe, and from none other, ſo the Sonne is God of himſelfe, and from none other. Indeed as hee is the Sonne, the ſecond perſon, ſo hee is of the Father, and hath his being from him by eternall generation: but as he is God, he is conſubſtantiall with the Father, and coequall with him, and hath his eſſence of, and in him alone. And the ſame is to be affirmed of the holy Ghoſt; as hee is the third perſon, hee proceeds from the Father and the Sonne, but as hee is God, hee is of himſelfe, and from none other.

Againſt the Arrians.

Thirdly, hence we learn, that Chriſt is coeternall with the father, being everlaſting as the father is, and every way coequal, having the ſame attributes of the Godhead that the Father hath.

The third point touching Chriſt is, that hee is the *Almighty.* There is in God, and ſo in Chriſt, a double power: firſt, a Potentiall: ſecondly, an actuall power. Potentiall is that, whereby he can doe many things, more than ever hee did, or will doe: as he could raiſe [illegible]

Abraham of the stones, but he would not: hee could have delivered Christ from death, but he would not. Now Christs omnipotency is not to bee understood of his potentiall power here principally, but rather of his actuall power, whereby hee bringeth to passe without let and impediment whatsoever he decreeth, willeth, or promiseth.

From this omnipotency of Christ, ariseth a double comfort to his Church: first, that whatsoever he hath promised in his Gospel, *is yea, and Amen:* that is, shall be brought to passe effectually without stop and let, as assuredly as he promised it. Now Christ hath promised in his Gospell to all penitent sinners, remission of sinnes, mortification, justification, and life everlasting: every one whereof, shall in due time be done to every true beleever, which is a singular comfort to them: for all men and Angels cannot give one of these to any one man; but Christ hee is omnipotent, and hee both can and will effect them all to his elect.

The second comfort; that Christ both can and will give his Church sufficient security and protection through all the miseries of this life: he can defend and guard her against all the fury and malice of Satan, and all her enemies: hee is above them, and can bridle their might, when and how he pleaseth.

Hence also, that Christ is Almighty, wee are taught two duties: First, under the crosse and in tribulation, to humble our selves under his mighty hand: for it is he which correcteth us, who is Almighty, able to doe what he list, and more than he will; resistance and repining will doe us no good. Secondly, this should move us to performe hearty obedience unto Christ in all things: both in our generall and particular calling to walke uprightly before him: for hee is Almighty, and seeth whether we walke sincerely before him or not; if we doe not, he is able to punish us. By this Argument God perswadeth *Abraham* to walke uprightly before him, because he is *Almighty*, able to correct and destroy those which refuse to obey him, Gen. 17. 1.

v. 9 *I John, even your brother, and companion in tribulation, and in the Kingdome, and patience of Jesus Christ, was in the Isle called Patmos, for the word of God, and for the witnessing of Jesus Christ.*

Hitherto wee have intreated of the Preface of this booke, containing the title and inscription thereof. Now from this ninth verse, to the end of the third Chapter, is contained one of those seven visions which were shewed unto *John*, and are set downe in this booke. In this first vision two things are to be noted: first, the circumstances: secondly, the parts thereof. The circumstances in the ninth and tenth verses: the parts, from thence to the end of the 3. Chapter.

The circumstances of this vision are foure, first, the person to whom this vision was shewed, namely, *John*: The second, the place where, at *Patmos*: The third, the manner how it was propounded; It was delivered unto him being *ravished in the Spirit*: The fourth the time when, *on the Lords day*.

For the first: *John* is the person to whom this vision befell, who doth therefore name himselfe to shew, that it was given him of the Lord; for as the Lord hath his visions and revelations, (as hath beene said) so the devill hath his: but they may bee distinguished by the persons to whom they be given. God giveth his visions not to all men, but unto those which are most fit for them; such as be most holy men for life, endued with exceeding gifts of God, as knowledge, wisdome, constancy, zeale, piety, and religion. So in the old Testament, he delivered not them to all, but to his servants the Prophets, men of singular gifts and graces, and of exceeding holinesse and piety. Indeed the Lord revealed some particular things by wicked men, as by *Balaam* and *Caiphas*, but they never knew what those things meant which were shewed unto them. It is a property belonging to the servants of God, to receive a vision, and to know the same to their comfort. And for both these was *John* throughly qualified; he was a man of exceeding holinesse of life, (for Christ loved him) and of singular and rare gifts, full of zeale, love, and piety, and also had the knowledge of this vision made knowne unto him: but the devill maketh no such choice; his visions befall men which are Heretikes, wicked notorious sinners, who have no such rare and speciall gifts as the other have; so that wee must esteeme of this, as a singular gift of God to his owne Apostle S. *John*.

Now *John* having named himselfe to be the receiver of this vision: for the greater credit hereof, hee describes himselfe by two modest termes: First, *A brother*: secondly, *A companion*. First, hee calls himselfe *their brother*: that is, of them who by faith were all members of the mysticall body of Christ. For the Church of God is a family, whereof God the Father is head and housholder, Jesus Christ is the elder brother, and all beleevers are fellow-brethren, in and by Christ, being by faith the adopted sons of God, members of that family, and brethren each to other.

By this title (*your brother*) first he setteth out his humility, and great modesty. For hee was a man at that time above all men which lived, in regard of his gifts and holinesse of life: hee was the last Apostle, and had the Apostolicall authority, being a most zealous and constant professor, yet he calleth himselfe a brother to all true beleevers, and maketh himselfe but equall

quall with them, though they were farre inferiour to him. And so should we esteeme better of our brethren than of our selves, and make our selves inferiour to them.

Secondly, by this title we see he had his heart full of brotherly love, to all the members of the Church of Christ; he loved them as brethren. So we are bound to love all men even our enemies, as they bee of the same flesh with us: but those that be of the same faith and religion with us, to these especially should we shew our love and affection. So *Paul* saith to the Christian Romans, *Be affectioned to love one another with brotherly love*, Rom. 12. 10. And great reason: for beleevers are linked each to other with the nearest bond: they have the same Father, which is God, the same Redeemer, the same faith, hope, baptisme, and the same benefit by Jesus Christ his death and obedience.

Isa. 66. 5. But this duty is not practised: there bee that call themselves brethren, who (as *Isay* saith) *hate them that tremble at the word, and mocke them even for the profession of the same religion, whereby they think to be saved.* If any seem to make more conscience of their wayes than others, they are reviled and hated for the name of Christ: which ought not to bee, for among all true Christians should be brotherly love.

The second title, *Companion*, or *Copartner* in three things: in tribulations, in the Kingdome, and in the patience of Christ. Hee calls himselfe *Copartner* with them in tribulations, for two causes: First, because at that time when he wrote this vision, the whole Church was in tribulation and persecution, under that cruell tyrant *Domitian*, about fourescore or an hundred years after Christ, who banished *John* into Patmos: where he was not unmindefull of the afflictions of the Church, whereof he was a member: and therefore calls himselfe a partner with them in affliction.

By which hee sheweth, what is the state of Gods Church in this world, namely, to be under the crosse: and the members thereof must not bee companions of peace and ease, but copartners in affliction and tribulation. And therfore Christ teacheth those which will bee his Disciples, these lessons: First, to deny themselves, to take up his crosse daily, and to follow him. And because of this estate, the Church in this world is called *the Militant Church*, being in continuall fight against the devill, and his instruments. The consideration whereof is of speciall use: first, we in this land have had peace and quietnesse for many yeares without persecution, which we must acknowledge for a speciall blessing vouchsafed to us for this end; that now in the time of peace we might prepare our selves against the day of triall. For seeing the estate of the Church is to bee under afflictions; wee are all in duty bound to wait continually when God will call us to suffer for his sake. No man can define the time, or the manner of our triall: but yet that it will come, wee must resolve; because of the usual state of the Church. God hath for a long time sent forth labourers into his harvest, whereby no doubt many sheafs are gathered into the Lords barne. Now after this long gathering, there will come a day of fanning: The Lord will take into his hand the fan of affliction, and put it into his corne, and thereby trie the chaffe from the wheat. It stands us therefore in hand to prepare our selves in this time of peace, that wee may bee found good corne in the Lords sieve, and not chaffe, which must bee cast into unquenchable fire.

Secondly, hee calls himselfe their *copartner in affliction*; because his pitifull heart was moved with the bowels of compassion, towards all his fellow-members; when hee remembred their perfecution and affliction under the cruell tyrant *Domitian*. And the same affection should bee in every one of us towards the poore afflicted servants of Christ: seeing they be our fellow-members, we should have a fellow-feeling with them, weeping with them that weepe, and shew our compassion in pitying them. If the foot bee pricked, the head stoopes, the eye beholds and looks on it, the finger puls it out, the hand applyes the plaister, the other foot is readie to runne for helpe, the tongue to aske for counsell, and all the members are ready to afford their naturall helpe in pitie and fellow-feeling: so when any members of the Church suffer affliction, bee pricked with persecution for Christs sake; then should we as members of the same body, be ready to doe all the help we can to them, especially in shewing our fellow-feeling with them.

The second thing wherein hee is this copartner is, *in the kingdome of Christ*, that is, the kingdome of heaven. Where observe, that hee placeth fellowship in affliction, before companion in the kingdome: to give us to understand, that through afflictions and crosses for Christs sake, is the readie way to this kingdome. It is that way which is beaten and troden by the Prophets, Apostles, and the Saints of God: as the Apostle saith, *Through many tribulations wee must enter into heaven.* And *this momentary affliction causeth to us an infinite weight of glory*; not by deserving it, but by shewing the plaine way thither. Whereby wee are taught, not to thinke it hard when trials doe befall us, but rather to count it a good thing, yea, exceeding great gladnesse, when any affliction doth befall us for Christs sake: for hereby we are brought like wandring sheepe into that beaten path which leadeth to heaven. Nay wee must rather marveil when we professe the Gospel, and have no affliction; then we may feare wee be out of the way, seeing the *Lord afflicts every childe which he owne.*

Act. 14. 22. 2 Cor. 4. 17.

Iam. 1. 2.

Heb. 12. 6.

Thirdly, he is *Copartner in patience*; which he addeth, because it is a most worthy vertue, whereby wee are made able to persevere in affliction till we come to heaven. Afflictions are

the beaten way, heaven is our joyfull end, patience is the meanes to make us goe on till wee come thither: *Whatsoever things are written, are written for our learning, that we through patience and comfort in the Scriptures might have hope,* Rom. 15.4. Where true hope to come to heaven is obtained by patience, which maketh a beleever to goe on in suffering, till hee come to life eternall. There is much fruit in the good ground, but not brought forth without patience; and the true beleever is saved by hope in this world, yet cannot come to heaven without patience, Jam. 5. for thereby hee must possesse his soule.

Now because men will say, patience is a hard matter, and so are discouraged from seeking for it therefore to set an edge on their desire, he addes, *It is the patience of Christ*: and it is so called, either because hee commands it, or because it is his gift, and commeth from the Spirit of Christ; or chiefly because he himselfe suffereth in his members, and as their misery and suffering is his, so is their patience, The consideration whereof is a singular motive to induce every childe of God to patience, in bearing the crosse for Christs sake: for they have Christ their fellow-sufferer, he takes part with them, and puts under his shoulder: Who would not then bee content to suffer with patience? And thus much of the branches of his fellowship severally.

Now consider them jointly, and they contain a notable description of the communion of Saints, which is a speciall Article of our faith, standing in three things: in tribulation, in the Kingdome of heaven, and in patience. And marke well, that this communion begins in tribulation, therein we must be partners, and that with patience, before we come to have fellowship in the Kingdome of Heaven. That man therefore that hath afflictions laid on him, must beare them patiently; and when the members of Christ are under the crosse, he must in tender compassion be touched with their miseries: and when he doth truly feele in his heart this Christian patience and compassion, then may he assure himselfe he is entred into this communion, and shall undoubtedly with all Saints bee partaker of the joyes of heaven. But if patience and compassion be wanting, we perswade our selves in vaine of this communion: and therefore let us strive against impatience, and against the deadnesse and hardnesse of our hearts; that we may neither murmure against God in our owne afflictions, nor yet want compassion towards our brethren, that any where suffer affliction for the name of Christ. Thus much for the circumstance of the person.

Was in the Ile called Patmos. In these words is the second circumstance, namely, the place where this vision was given to *John*. This Patmos is one of those Ilands, which the Geographers call *Sporades*, lying in the West part of Asia the lesse, neere to the Churches to whom *John* writ, and by the Sea commonly called the Ægean sea. This Iland was a small, base and poore Iland, little or never a whit inhabited.

Saint *John* had his vision, not at Jerusalem, at Antioch, or Rome, but in Patmos, a base, poore, and little inhabited Iland. By this we see, that in the new Testament there is no respect of one place above another, in regard of Gods presence, and our fellowship with him: he doth as well manifest himselfe to *John* by this vision in Patmos, as to other his Prophets and Apostles in Jerusalem the holy City. In the old Testament there was difference of place in regard of Gods solemne worship and presence; as the Lord shewed his presence, and tyed his worship especially to his Tabernacle and Temple at Jerusalem. This *Daniel* sheweth by his gesture in prayer: for being in captivity, when he prayed in his chamber, *He opened his window*, which was toward the Temple at Jerusalem, and turned his face thitherward. But now in the new Testament, that difference of place is abolished in respect of GODS worship. And therefore *Paul* willeth, *That men pray every where, lifting up pure hands unto God*: and so for all the duties of religion we must thinke the like.

Dan 6.

1 Tim 2.8.

The use.

I. Then away with Popish Pilgrimage to Churches and Chappels of Saints, or to their reliques. This is meere superstition: for God is present every where, and a man that will worship God in spirit and truth, may have fellowship with him in one place as well as another.

II. Also this may serve to correct a false conceit which many have of our Churches and Chappels: for when they come to a dwelling house, they thinke it not their duty, there to humble themselves, to kneele downe, and call upon God; but if they come into a Church or chappell never so often, upon ordinary affaires, they fall downe to praier. The reason is, because they think these places be more holy, and God more present there, and they shall sooner bee heard in them than in their common houses: which is untrue: for in the new Testament, all such diversity of place is abolished in regard of Gods service and pretence: the dwelling house is as holy as the Church. Indeed Churches must be maintained, because in them the people may more orderly and conveniently meet together to serve God publikely, in the word and praier: for which time all due reverence must be observed in them: but wee must not thinke that they are more holy than other places.

More particularly, in this circumstance of place note two things: First, by what meanes S. *John* came thither: Secondly, to what end, and for what cause. The meanes was *banishment* by the Emperour *Domitian*: the cause was for the *word of God*.

For the first, he came and abode in Patmos, being *banished thither for the Gospels sake*. In this his banishment consider many excellent things:

things: first, S. *John* was a most worthy Apostle, endued with rare gifts, a singular maintainer of the gospel, and a famous founder of the Church of God, and chiefe pillar thereof in those dayes when hee wrot this booke: and for this cause hated of the cruell persecuter *Domitian*, and of the Romans. And yet observe, That whereas other true Christians were put to the sword, S. *John* is not, but escapeth by banishment. The cause of this was Gods speciall providence, by which hee reserved him for the benefit of the Church, that he might receive this Revelation, and commit it to writing, for the perpetuall good of all his children. And so though *Domitian* was a cruell Tyrant, and wanted no malice towards *John*, yet hee could not kill him; God overruled him, that he did but banish him, and that into such an Iland, wherein he might quietly receive these visions, and pen the same for the good of the Church. By this we see the great care and providence of God over his Church, that hee doth bridle and over-rule the cruell mindes and might of bloodie persecutors; that they cannot for their hearts doe any thing, but that which serveth for Gods glory, and the good of his Church, though they intend the contrary. For *Domitian* intended onely the hurt of *John*, yet see, by his banishment into that Ile, hee had fit place to receive these visions for the good of the Church. So in the death of *Christ*, the Jewes and Gentiles, and all the people banded themselves together, to put *Christ* to death, and the devill hee laboured to stirre them to practise their intended malice. Yet the overruling power of God, who bringeth light out of darknesse, directeth and ordereth this their malice and wicked practice to the most excellent worke that ever was, even the redemption of mankinde. So *Iosephs* brethren intended no such deliverance as God wrought by him, in selling their brother. This consideration should comfort all Gods children in the time of any outward distresse, even the remembrance of Gods overruling hand.

Secondly, in that *John* went into banishment, when it was so appointed, wee learne, That when we are oppressed and persecuted by tyrants for *Christs* sake, wee must not make resistance, or offer violence, but suffer all injuries with patience: for as one saith truly, *The Christians weapons in persecution, are only prayers and teares*. And Saint *John* often in this booke addeth this conclusion, after the foretelling of persecution, *Here is the patience of Saints*, shewing that patience must be the complete armour against all our bloody enemies.

Thirdly, here also observe, That *John* came into this Iland, not of his owne accord, as chusing a solitary life to bee the most happy state of perfection, but by violence and constraint. For if hee had come into it voluntarily, being little or not inhabited, hee could not have done the duty of his Apostleship in preaching the Gospell, and laying the foundations of the Church. This then consisteth the Monkish life, which is no life of holy perfection, (as Papists call it) but of glorious superstition and that impiety before God: for hereby they forsake their callings, and utterly disable themselves to doe those duties which God requireth of them in Church, common-wealth, or family.

Precepta de tolerantia, sensu Christianorum.

Fourthly, whereas *John* being banished, received his visions in a barren and base desolate place: wee see, that these which honour God shall bee honoured of God, even then when men seeke most to disgrace them: For what greater disgrace could they have put upon *John*, than to banish him into so base an Iland; yet because it was for Gods glory, even there doth the Lord appeare unto him, and honour him much in revealing to him these visions. So when *Joseph* was sold of his brethren, and most dishonoured of them; then did God exalt him most of all. The same may be said of *Daniel* in Babylon, whom God did most advance when his enemies sought his greatest ruine: and the same is true of all Gods children, Them which honour God, will he honour.

II. Point. The cause for which he came into this Ile, is expressly set downe, *for the word of God*: that is, because he was a publisher and preacher of the word of God: for the performance of which duty hee was banished. By which wee may note, That all naturall men (as *Domitian*, and his Court, and all the Gentiles, without GODS speciall calling) doe beare a deadly hatred towards Gods word. For Saint *John* was a most worthy Apostle, a famous man for gifts, a singular Preacher of the Word of God; yet is hated, nay, banished, not for his owne cause, but for the Word of God. This hatred hath appeared in the heathen Emperors by their bloody persecutions against the Preachers and professors of this Word: and yet though men hate it naturally, the same Word winneth them, and taketh place in their hearts for their conversion, and causeth them to love it: so as successively it hath beene spread over all the world. Which shews against the Atheist, That the Word taught by the Prophets and Apostles, is indeed the true word of God, not the invention of man: for mans word being hated, cannot win unto it him which hateth it: but the Word of God prevaileth by grace in the harts of those who hate it by nature, which it could not do, unlesse there were in it some divine power.

Again, seeing *John* was banished *for Gods word*, all ministers are to cast their accounts, and make this reckoning, that they may and must suffer trouble and persecution, yea, sometime banishment it selfe, for the Gospels sake, if they will be faithfull. For that which befell the principall founders and chiefe builders of the Church, cannot bee avoided of them which are ordinary Ministers, if they will be faithfull. *Christ* acquainteth his Disciples with this, telling them, *That they are even accursed, when* Luke 6.26.

shame of godlynesse of them. Let none therefore A thinke it strange at this day, if for well doing they heare and receive evill; say, let them feare the curse, when all men praise them.

And for the witnessing of Iesus Christ. Here *Iohn* doth note more specially the cause of his banishment, to wit, for testifying the History and doctrine of the Gospel, the summe whereof is this, That *Iesus Christ the sonne of Mary, is the sonne of God, and redeemer of all that beleeve in him to the glorification of life.* This testimony S. *Iohn* puts downe, to give us to understand, what part of Gods word that is, which is most hated of the world: and for the preaching whereof Gods Ministers are persecuted and banished, to wit, the Gospell of Jesus Christ especially: for the law is in part naturall, but B the Gospell is supernaturall, and to mans reason absurd; for the preaching whereof, men in all ages have beene persecuted. The reason hereof is this, God in the beginning made a covenant with man, promising, *That the seed of the woman should breake the Serpents head:* Now that Gospell is that glad tidings, wherein is declared, that this promised seed is come, who hath indeed bruised the head of the Serpent. Herupon the devill maligneth the Gospell above all parts of GODS word, and accordingly hath laboured by all meanes to suppresse the same, partly by persecution, as he did in the first three hundred yeares after Christ; and partly by bringing into the Church damnable heresies, which did destroy the Gospell C by depraving the natures and offices of Christ, when by outward violence hee could not prevaile.

Now seeing the Devill and his instruments doe thus hate the Gospell, and labour to extinguish it; we on the contrary must labour to know, and to beleeve, to love, and embrace the Gospel, that so wee may uphold and maintaine the same.

verſ. 10 *And I was rauiſhed in the ſpirit on the Lords day, and heard behinde mee a great voice, as it had beene of a Trumpet.*

In this tenth verse are set downe the third and fourth circumstances of this vision. The third is the manner of receiving and giving this revelation to *Iohn*, namely, *in a trance.* The fourth is the time when it was given, *on the Lords day.*

Touching the manner, it is noted in these words, *I was in the spirit*; That is, I was by the mighty and extraordinary worke of the Spirit of God cast into a trance. That this is to bee so expounded, appeareth by comparing this phrase with the like in the whole prophecie of Ezekiel, who useth to say, *I was in the Spirit,* when hee expresseth and signifieth that I se was cast into a trance, and therein received some vision by the Spirit.

To understand this the better, consider two things: first, what a trance is: secondly, the end of it. First, *A trance is an extraordinary worke or action of Gods Spirit.* Wee must not thinke that trances come from the vertue of the starres, nor from the constitution of mans body, or by the strength of imagination, as some have fondly thought: but they are wrought by the holy Ghost. Secondly, it is not every worke of the holy Ghost, but an *extraordinary worke,* above the order of nature. It is also powerfull and mighty, wherein the whole man, both in body and minde is altered: which Saint *Iohn* here expresseth, saying, *I was in the Spirit.* This extraordinary worke of the Spirit consisteth in two actions: one upon the bodie, the other upon the minde. First, in procuring a trance, the Spirit of God casteth the body of man into a dead sleepe: whereby all the senses, both inward and outward, are benummed: so Gen. 15. 12. When God renewed his covenant with *Abraham, hee casteth* him into *an heavie sleepe:* that is, into a trance, wherein all his senses were benummed: only his mind was waking. The action of the holy Ghost on the minde is, to draw it from fellowship with the body, and all the senses, to have a neere fellowship with God, that so the Spirit of God may enlighten it with divine light, that it may understand the things which are revealed to it: as we may see in other extasies and trances of the Prophets and Apostles. As in that of [a] *Peter,* when hee saw the visions of the beasts cleane and uncleane. And thus wee see what a trance is, namely, *an extraordinary powerfull worke of the Spirit upon the whole man, casting the bodie into a dead sleepe, and making the minde fit to receive the things which are revealed unto it of the Lord.*

[a] Act. 10. 11.

Vision or trance.

II. Point. The end of trances. God for two causes revealeth his will in trances unto his servants, as to *Iohn* in this place: First, that they might know, that the things revealed were not invented of themselves, but given of God. *Iohn* herein had no use of his bodily senses, he neither heard, saw, nor felt, but they were asleepe. And therefore the vision must needs be from God, and the glory thereof wholly his. D

Secondly, and chiefly that the things revealed might take the deeper impression in the understanding: for the minde being freed from fellowship with the body, and not hindered by any phantasies of the senses, (they being all asleepe, and quiet) doth then most lively, and sensibly apprehend and retaine the impression of things revealed. Here then wee see the great care of God, that his servants might throughly understand, certainely beleeve, and constantly keepe in memory the things hee delivered unto them. The like care he shewed in revealing his will to all the former Prophets; hee would not have

have their mindes troubled with the fellow- A ship of the bodie, nor hindred of the senses inward or outward; but wholly taken up for the service of his spirit. And there is good reason of this, for if they must faithfully teach Gods will to others, to make them know and understand to beleeve and remember the same: is it not necessary that they themselves should thoroughly understand, soundly beleeve, and firmely keepe in memorie whatsoever God revealeth?

This dealing of the Lord for this end with his holy Prophets, teacheth us, that the ordinarie ministers of the Gospell at this day ought to imploy themselves with all care and diligence, that they may thoroughly understand the will of God in his Word; and withall beleeve it soundly, and remember it carefully. We must not now looke for trances and visions, as they had, but we must use continuall studie in the Word, which is the ordinarie meanes to come unto this knowledge. This dutie concerneth all students in divinitie, and all others which desire a good understanding in the Word of God. And for their furtherance herein, they must have principall care to search into the text of Scripture thoroughly: thereby shall they best conceive the proper meaning of the holy Ghost, and with greater facility keepe the same in memorie. For one saith truly, That every good minister should bee a good Text-man. Whereby is descried a common fault of many students: who rather imploy themselves in the ancient writings of men, than in the Word of God: nay, many spend their best time, in the base writings of wicked and hereticall Monks and Friers. It cannot be denied, but many of the fathers were worthy members of Gods Church: but if the fountaine be left, the ministers will soone be tainted with the filthy puddles of mens inventions.

Againe, in this dealing of God with *Iohn*, we may obserue the truth of Christs saying, *to him that hath, it shall be given.* For though *Iohn* was indued with rare knowledge, and singular gifts, yet the Lord addeth more knowledge to his former. The Lord found him faithfull in the duties of an Apostle: and therefore revealeth the knowledge of many secrets unto him in most full manner: even so it is in Gods Church at this day: all that have care to know the will of God, and doe it; though their knowledge bee small at the first, yet the Lord will helpe them, and adde daily to their knowledge. And the cause why many heare the word of God, & profit not, but wax worse, or stand at a stay, is, because they labour not to have their knowledge increased, by putting in practice that which they know: for if they did, then to him which hath, should more bee added, and hee should have abundance. As on the contrarie, when wee bee negligent to heare or know, and to obey the will of God: wee have a spirit indeed fest upon us, yet not Gods spirit, but the spirit of slumber, of blindnesse and ignorance, *so that we see, and see not, heare, and vnderstand not,* Isay 6. 9.

Mark. 4. 24.

On the Lords day. In these words is the fourth circumstance, namely, the time when this vision was shewed to S. *Iohn.* This day which is here called the Lords day, among the Jewes was the first day of the week, called by us Sunday. It is called the Lords day for two causes: First, because on this day *Christ* rose from death to life: for *Christ* was buried the even of the Jewes Sabbath, which is our Friday; and hee rested in the grave their whole Sabbath, which is our Saturday; and rose the first day of the weeke early in the morning, which is our Sunday. B

Secondly, the first day of the weeke (according to the Jewes account) came in stead of the Jewes Sabbath, and was ordained a day of rest for the new Testament; and sanctified for the solemne worship of the Lord. And for this cause especially it is called *the Lords day,* the manifestation whereof (as some thinke) *Iohn* chiefly intended in this title. And touching this time, for our better understanding, let us consider three points: First, who changed the Jewes Sabbath: secondly, for what cause: thirdly, whether the Church hath now in the New Testament, power to change the Sabbath day wee now celebrate, to any other day of the weeke.

For the first; it is commonly thought that the Jewes Sabbath was changed into this *Lords day* by Christian Emperours, long after the ascension of *Christ.* But it is more consonant to the tenour of the New Testament, to hold, that *Christ* himselfe was the author of this change. My reasons are these: First, that which the Apostles delivered and injoyned the Church, that they received from *Christ,* either by voice or instinct; for they delivered nothing of their owne head: But the Apostles delivered, and injoyned this Sabbath to the church, to be kept as a day of holy rest to the Lord, as appeareth, 1 Corinth. 16. 1. where *Paul* ordained in the Churches of Galatia, and Corinth, *That the collection for the poore should be on the first day of the weeke:* This hee left not to the choyce of the Church, but appointed it by authoritie Apostolicall from Christ. C D

Now the day of the collecting for the poore, (as appeareth in the histories of the Church) was the Sabbath day, when the people were assembled for Gods service. For this was the custome of the Church for many yeares after *Christ.* First, to have the Word preached, and the Sacraments administred, then to gather for the poore: and for this cause in the writings of the Church, the Lords supper is called a sacrifice, an oblation, and the masse: not a reall incrisice as the Papists use it; but spirituall, because there with was joyned collection for the poore, which was a spirituall oblation, not to the Lord, but to the Church, for the releefe of

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the poore: and it was called the masse, because the collected releefe thereat was sent to the poore Saints abroad. A second reason is this: The Apostles themselves kept this day for the Sabbath of the new Testament, Acts 20. 7. And it cannot bee proved that they observed any other day for an holy rest to the Lord after Christs ascension, save onely in one case, when they came into the assemblies of the Jewes, who would keepe none other but the old Sabbath of the law. A third reason is, Joh. 20. 19. 26. *The same day whereon Christ rose from the death, being the first day of the weeke, he appeared to his Disciples, being* gathered together, *and taught them many things, which concerned the government of his Church. And eight dayes after being the first day of the weeke,* hee appeared unto them for the same end. Now it is more than likely, that Christ in his owne person gave them an example to celebrate and keepe that day, wherein he rose againe, for a Sabbath of the new Testament.

II. Point. The Sabbath of the Jewes was changed for two causes: First, to maintaine the libertie of the Church of the new Testament, whereof this was a great part, that they were freed from the ceremonies of the Jewes; For when this day was changed, the Church was no more tied to the Jewes Sabbath, neither had any such regard of dayes and times.

Secondly, that there might bee a more fit time for the memorie of the worke of mans redemption: For God in the old Testament appointed the seventh day to bee a day of rest to remember the first creation: So in the new Testament it stands with reason there should bee a day to celebrate this worke of redemption; which is a wonderfull creation; wherein (as *Isay* saith, *are made a new heaven and a new earth*, Chapter 66. And whereby *men become new creatures*, 2 Cor. 5. 17. Nay this redemption is a more glorious worke than the creation; for in that creation *Adam* was the head, but in this redemption Christ Jesus is our head. By the first creation wee received a temporall life; but by redemption wee receive life eternall. In the creation, *Adam* was espoused to *Eve*, but in the worke of redemption every Christian is espoused to Christ Jesus. By creation *Adam* had an earthly Paradise: in this redemption we have an heavenly kingdome. In the creation, Gods power and wisdome did principally appeare: in this redemption with power and wisdome hee shewed mercie and justice: Justice in Christs suffion, and mercie in our forgivenesse. By creation he made man of nothing, but by redemption hee made him of worse than nothing, and better than hee was. Therefore seeing this worke of our redemption is farre passing the creation; it was meet a day should be set apart for the memory thereof: Now no day could bee more fit than the first day of the weeke, in which Christ rose againe: whereby he confirmed the work of our redemption: for he died for our sinnes, and rose againe for our justification, Rom. 4. 25.

III. Point. whether may the Church of the new Testament, change this Sabbath day to any other day of the weeke, as to tuesday, wednesday, &c. *Anf.* The Church hath no such power, for time is the Lords, and the disposing thereof is in his hands. Therefore Christ saith to his Disciples, *It is not for you to know the times and seasons, which the Father hath kept in his owne hands*, Act. 7. 6. As if he should say, The Father hath kept times and seasons, in his owne power: and therefore it is not for you to know them. Now if that were a good reason, as no doubt it was, then is this also sound and good. If God have the disposing of times in his hands, then it belongeth not to the Church to dispose of them: but God hath the disposing of all times in his hands: *ergo*. And it may bee otherwise hence gathered thus: If that which is lesse belong not to the Church, then that which is more doth not: but the knowledge of time and seasons which God hath in his power, belongeth not to the Church, which is lesse than the disposing of times and seasons: And therefore the Church hath not power to dispose of them: and so by consequent may not alter the Sabbath day. *Obiect.* In the old Testament the Jewes appointed festivall dayes: as the feast of Dedication, which Christ kept holy, Joh. 10. 22. instituted by the Maccabees, in token of thankfulnesse for their deliverance: and for restoring of religion and the Temple which *Antiochus* had pulled downe. And also *Mordecai* instituted the feast *Purim*, which was celebrated of the Jewes afterwards. 1 Macch. 4. Hest. 9. 17.

Now if they had power to make holy-dales, then they might alter the Sabbath day: and so may the Church in the new Testament. *Anfw.* These feasts of the Jewes were no Sabbaths set wholly apart for the solemne worship of God: but were onely dayes of the solemnity appointed by the Church in token of joy and thankfulnes for the repairing of the Temple, and deliverance of Gods people: And were onely celebrated as they served to put the people in mind of these outward benefits. So that whereas some hold that the Church hath power to alter the Sabbath day; or to make two more Sabbath daies in a weeke, if it were convenient: it hath no ground in Gods Word. For that authoritie which doth alter this day, must not be lesse than Apostolicall. And thus wee see why this day was called the Lords day.

Now if the first day of the weeke bee the Lords day, set apart for his honour in the memorie of so great redemption, then here are three sorts of men reproved: First, those that make the Lords day a day of vain pleasure and delight. This is the manner of all sorts of men, but especially of the younger sort and servants, who spend this day in carnall rejoycing, in riot, gaming, and wantonnesse, never thinking of the worship of God, which is then to be performed. Verse.

formed. But these sin greatly against the Lord: for hereby they pervert the end of the Lords day: it should be kept holy and glorious to the Lord, but they turne it to the worship and service of the Devill.

The second sort here approved, are those which love more civilitie than the former; but yet they thinke they may doe what they will on the Lords day; as to take their journeys thereon, and imploy themselves in their ordinary affaires; perswading themselves they may serve God with as good an heart when they are alone about their businesse, as they doe who goe to the Church. But these men sinne grievously against the fourth commandement; for hereby they make that their own day which is the Lords.

A third sort here reproved, though not so bad as the former, are those, who thinke it needfull to serve God at those ordinarie times of the Sabbath, which the lawes of the Land injoyne unto men, and therefore they will come duly to morning and evening prayer, thinking that they are not bound beside to heare the Word of God preached, and that all the rest of the day they may do what they will pertaining either to their profit or pleasure. Of this sort are our ignorant people, and a great number every where. But they sin grievously against God, for the Sabbath day is called the *Lords day*, because it is wholly consecrated to his worship, but they part stakes with the Lord, and give him but a part of his owne day, and that the lesser, taking the rest unto themselves, which they mispend upon their lusts. Now as these vices must be abhorred, so on the contrarie, wee must with all conscience keepe the Lords Sabbath holy according to the fourth Commandement. And therefore wee must thereon cease from all workes of sinne, and from the works of our callings; and sanctifie this day wholly, by applying it all to the honour and worship of God. And here wee must remember, that there is a double sanctification of the Sabbath, publike, and private. Publike, when men assemble themselves together publikely, to heare Gods Word for the increase of faith and knowledge: and to call on Gods name for further graces; as also to give him thanks for his mercies, and to receive his sacraments. Private, when men in their private places imploy themselves in holy duties of prayer, reading, meditation upon Gods Word and Workes; whereby God is honoured, and their soules edified; and both these must bee performed to the Lord every Sabbath day of every man. For wee may not abridge God of that time, wherein glorie should bee given to his name. If the officers should take our servants in the weeke day from our private businesse, and imploy them in publike affaires, we would thinke much at it, though it were for the common good. And shall wee not thinke that God will take himselfe dishonoured of us, when we shall take either whole or part of his holiday, and imploy it in our busines? A maine cause why many profit little by the publike ministerie, is want of private sanctification of this day. Therefore we must learne to sanctifie the Sabbath of the Lord, for else we shall never increase in faith, knowledge, or obedience as wee should: for the begetting and increase whereof this day hath beene set apart, and sanctified from the beginning.

Obiection. 2. Why did the Lord shew this vision unto *John* rather on this day than any other? *Anfw.* Though *John* were absent from the Church in regard of bodily presence, yet hee was present in spirit with all the faithfull, and therefore no doubt in this day he gave himselfe to prayer, and other duties which he could performe for the glorie of God in that solitarie place. Now it is the Lords manner when his servants are thus humbled, then to come and reveale himselfe unto them in speciall manner. So hee did unto *Daniel*, Dan. 9. and to *Cornelius*, Act. 10. And to *Peter* praying alone in the house top, Act. 10. 11. And so doubtlesse finding *John* thus imployed this Lords day, hee revealed his will unto him touching the state of the Church to the end of the world.

Hence we learne sundry instructions: First, whereas *John* being in a solitarie Iland kept the Sabbath; we may observe, that all persons who are severed from the assemblies of the Church; as the prisoners, and those which are sicke of a dead palsie, or other great diseases; as mariners though they bee in the middest of the sea, should keepe holy the Lords Sabbath by performing such duties as God requireth; as prayer, confession of sinnes, and thanksgiving; whereby God may bee glorified, though they cannot come to the publike ministerie of the Word.

Secondly, in that *John* received his vision on the Lords day, when he gave himselfe to prayer and holy duties: Hence ariseth a consideration to Gods Church, *that God draweth neere to them that draw neere to him*, as James 4. 8. And let us humble our selves and draw neere to the Lord by prayer and thanksgiving; and the Lord in mercie will shew himselfe sundry wayes, and draw neere unto us.

The cause why men have so little taste of Gods mercie and love toward them, is because they doe not draw neere unto him, by doing those duties which he requireth at their hands. For when men draw backe from God, is it not good reason he should draw backe from them?

This therefore must stirre up our hearts, and move us to come often to God by prayer and thanksgiving: for by use in these duties shall we get acquaintance with the Lord. Thus much of the circumstance of this vision.

And I heard behinde mee a great voyce, as it had beene a trumpet. First, here followeth the parts of the vision, which are two; The beginning

ning or entrance into it, in this eleventh verſe, and part of the twelfth. Secondly, the matter and ſubſtance thereof, from the twelfth verſe to the end of the third chapter.

The entrance into the viſion is a preparation whereby the Lord maketh *Iohn* more fit to apprehend and receive the things revealed. In which preparation wee muſt obſerve, firſt, the meanes: ſecondly, the parts thereof. The means whereby God prepareth him, is a voyce: *And I heard a voyce.* The like manner of preparation hath God uſed in former times: When he intended to make with *Adam* the covenant of reconciliation in the ſeed of the woman: Firſt, he prepared him by a voyce ſpeaking unto him before he appeared, and by his voyce cauſed him to flie for feare. Then having rebuked him for his ſinnes, he made with him this covenant of grace, Gen. 3.

Exod. 19. and 20. And in Mount Sinai before the Lord gave the Law, he firſt came downe in thundring and lightning, and with the ſound of a trumpet to terrifie the people: and then he uttered his law to *Moſes* and to his people. So when the Lord would inſtruct *Samuel* touching the houſe of *Eli*, hee awoke him by a voyce againe, and againe: and then ſpake plainely unto him. And in all viſions uſually, and generally the Lord uſeth to prepare his ſervants by voices, by ſignes and words, that they might bee more fit to receive ſuch things as he revealed. 1 Sam. 3.

This dealing of God with *Iohn*, in preparing him to the worthy receiving of this viſion, teacheth us, that we much more ſhould be prepared to heare and receive the will of God; for we come farre ſhort of thoſe excellent gifts of God which were in *Iohn*, who yet muſt be prepared.

Our comming to heare Gods Word, is to learne the ſame for the increaſe of knowledge: faith, and obedience. Now the Word of God is hard, and we dull to learne; we muſt therefore by all good meanes prepare our ſelves, that our minds and hearts may be fit to receive the ſame with profit. The cauſe of ſo little profit after long hearing, is want of preparation: but hereof wee have intreated already upon the third verſe.

The voice is here ſet out unto us three waies: Firſt, by the place whence it came: Secondly, by the qualitie of it: Thirdly, by the matter and ſubſtance which it contained. For the place: it was uttered from *behind him*: which the Lord obſerved to ſtirre up more attention in *Iohn*; for uſually men do more carefully marke thoſe things which come on a ſudden behinde them, than thoſe which are ſpoken or done directly before their face.

Secondly, for the qualitie of it, this voyce *was great*; as is expreſſed further by a ſimilitude, *Like the ſound of a Trumpet*: that is, full of majeſtie and power. Which alſo God added unto it, to further attention in *Iohn*. For if it had beene an ordinarie voyce, or ſmall, he would not ſo much have regarded it: but being ſo ſudden, ſo great and full of majeſtie, it could not but make him verie attentive.

Now ſeeing Chriſt is ſo carefull to prepare *Iohns* minde with attention and diligence to receive the things which ſhould be told him: this teacheth us, that when we come to heare Gods Word, we muſt uſe all meanes of attention; for if it were needfull to *Iohn*, then it is farre more neceſſarie for us, who are farre inferiour to him in all gifts of underſtanding and memorie. And here alſo is another cauſe of ſmall profit and little liking of Gods Word, namely, want of attention in the heart. Wee muſt therefore like godly *Lydia*, Act. 16. ſtirre up our dull and heavie ſpirits, and with all diligence marke the things we heare. And here we muſt take heed of two enemies to attention: the firſt are by-thoughts: as when the bodie indeed is preſent, but the minde wandreth from the Word, and is wholly poſſeſſed with thoughts of pleaſure, or other worldly affaires: For theſe be thornes in the ground of our hearts, which choake the good ſeed of the Word. Many will complaine, they cannot marke and remember that which is taught: now the cauſe is in themſelves, their wandring thoughts, which hinder both underſtanding and memory: for the mind conceiving other matters, cannot obſerve how one point dependeth upon another, much leſſe remember them afterward.

The ſecond enemie to attention, is dulneſſe and heavineſſe in bodie and ſoule: a common fault in many hearers, which ſheweth it ſelfe by drowſineſſe and ſleepineſſe in the time of preaching, when they ought to ſtirre up their bodies and hearts to all attention. If a man ſhould bee dull and heavie when his Prince is ſpeaking unto him of ſome weighty matter that is for his good, it would be taken for a part of contempt and diſloyaltie towards his majeſtie. What diſloyaltie then is this unto the King of kings, that we ſhould be dull and heavie, when himſelfe vouchſafeth to ſpeake unto us out of the Word, the myſteries of our ſalvation? And ſurely, among other things this drowſineſſe is one cauſe of ſmall profit, by the miniſterie of the Word. And therefore, if we would increaſe in knowledge, and in the gifts of grace unto ſalvation, we muſt prepare our ſelves before we come, and in hearing caſt off al dulneſſe of fleſh and ſpirit, and with all might ſtirre up our ſelves to attentive hearing: ſo ſhall the word be bleſſed unto us; otherwiſe our hearing ſhall turne to our deeper condemnation.

V. 11 *Saying, I am Alpha and Omega, the firſt and the laſt: and that which thou ſeeſt write in a booke, and ſend it unto the ſeven Churches which*

are in Aſia: unto Epheſus, and unto Smyrna, and unto Pergamus, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

Theſe words containe the third deſcription of this voice, whereby *Iohns* heart was prepared, touching the ſubſtance and matter which was uttered: which conſiſteth in two things: The firſt is a teſtimonie, in theſe words; *I am Alpha and Omega, the firſt and the laſt.* The ſecond, a commandement in the words following: *That which thou ſeeſt, write, and ſend, &c.*

I. Touching the teſtimonie, the ſubſtance thereof is ſet downe in the eighth verſe, where the words were handled, and the meaning ſhewed. They doe ſerve directly, to prove the Godhead and eternitie of Chriſt, which Chriſt himſelfe doth here avouch, to give unto *Iohn*, and unto the Church full aſſurance, that the things now uttered and delivered, were from God: for ſaying, *I am Alpha and Omega, the firſt and the laſt*; is as much as if he had ſaid; *I which ſpeake unto thee am God, and therefore the things I deliver, are from God.*

In this teſtimonie, note Gods ſpeciall care in regard of his truth: he doth not content himſelfe with revealing his will unto his Church; but more ſpecially his care is, to certifie the Church of the truth thereof, that it is indeed from God. This hath been Gods care from the beginning. When *Peter* received a viſion from God, withall Gods Spirit aſſured him that the things revealed therein were certaine and ſure: And ſo when Chriſt preached the will of his Father among men, he did withall work ſtrange miracles, to confirme and ſeale up the truth of his doctrine, that it was from God. Act. 10. 15.

This ſpeciall care of God over his Church, doth firſt confute the Papiſts opinion touching Scripture. They hold the Scripture to be certaine in it ſelfe, but not unto man till the Church give teſtimonie thereunto. But this is falſe: for God ever had this care over his Church, not only to reveale his will unto them, but alſo to uſe meanes for the aſſurance of their conſciences, that that which was revealed was his undoubted and perfect will. And therefore the Word of God is certaine, and ever was, not onely in it ſelfe, but to the conſciences of beleevers, and that without the teſtimonie of the Church; and ſo ſhould be, though the teſtimonie of the Church ſhould never come thereunto. Theſe.

Secondly, hereby are confuted many carnall men, who will be of no religion; becauſe (ſay they) there is no certainty in the matters of religion: mens opinions therein are ſo divers, that ſo many men, ſo many mindes almoſt, and no man can tell who ſpeakes the truth. *Anſ.* It may be that men in ſundry matters hold ſundry private opinions: yet in the Church of God, all the true members of Chriſt hold the ſame opinions touching the foundation of religion. But let it be granted, That all men on earth were of divers opinions touching matters of religion, ſhould religion therefore be uncertaine? God forbid. For religion is certaine unto men, by the meanes that God hath appointed to certifie the conſcience of the truth thereof; and thereby might men come to the truth and certaintie of religion taught by the Prophets and Apoſtles, though all men in the world were of divers opinions touching the ſame. Thus much of the Teſtimonie.

II. Point. The commandement given to *Iohn* in theſe words; *That which thou ſeeſt write in a Booke, and ſend it to the ſeven Churches which are in Aſia.* This commandement hath two parts: Firſt, *to write the things ſeene in a booke*: ſecondly, *to ſend the booke to the ſeven Churches here named.* And both theſe muſt *Iohn* doe, being now diſabled by his exile to preach theſe things unto them perſonally, for theſe cauſes: Firſt, that theſe Churches might be edified in the faith, and ſtrengthned in theſe moſt grievous times of perſecution. Secondly, that they might become keepers of this booke for the good of others: for the Church of God is the pillar *of truth*; not onely for that it doth publiſh Gods truth, but alſo becauſe it keepeth it, and giveth teſtimony therevnto.

In this commandement note ſundry things: Firſt, that the Word of God, written and penned by the hand of man, is a notable helpe to the Church of God, and a worthy meanes to edifie the ſame, elſe Chriſt would never have commanded *Iohn* to have written theſe viſions, and ſent them to the Churches. Which ſerveth to confute the blind Papiſts, which ſay the word written is but an *inkie letter*, and a *noſe of wax*; becauſe the ſenſe thereof may be turned every way as man will. This alſo confuteth the Anabaptiſts, which ſo much magnifie their Revelation, and make no account of the word written. If the Lord had thought it beſt, he would have taught theſe Churches by Revelation: but they muſt learne by the word written.

Secondly, that the reading of Gods Word either publikely or privately, is an ordinance of God: for the Lord commanding *Iohn* to write this booke, and ſend it to the Churches, hereby impleyeth, that they muſt read the ſame as they did other books of Scripture. The preaching of the Word is indeed the moſt worthy inſtrument for the founding and confirming of Gods Church, whereby ordinarily juſtifying faith is wrought in the heart: and yet reading muſt have his due reverence, as a meanes to confirme and increaſe true knowledge, faith, and repentance where it is begun.

Third-

Thirdly, here note that a man may be under the crosse, and in persecution, and yet remaine in the speciall favour of God: for this banishment into such a desart place, was unto *Iohn* a grievous crosse; and yet the Lord vouchsafed there to reveale himselfe unto him, and to make him the penman of this booke. Which honour he vouchsafeth not to all, but to them that are most deare unto him. Which thing each one should observe: for our nature is so corrupt, that when wee are under the crosse, it would perswade us, we are cast out of the love and favour of God.

In the end of the verse, the seven Churches Ephesus, Smyrna, & the rest are named. Which 7. places, were 7. famous cities in *Asia*, wherein were planted the most famous churches that were in those parts, and for their excellency are they named. And thus much for the meanes of *Iohns* preparation; now follow the parts thereof, which are two, first is hearing, folded up with the former meanes: *And I heard a voice*: second is, *Turning of himselfe* to see the partie that spake unto him, in these words;

V. 12 *Then I turned backe to see the voice which spake with me: and when I was turned, I saw seven golden Candlesticks.*

That is, so soone as I heard this sudden and mightie voice, I turned my selfe to see who it was that uttered the same. In this behaviour of *Iohn* we are to learne our dutie: so to dispose our hearts towards God in the receiving of his word, as *Iohn* disposeth himselfe towards Christ in the receiving of this vision. So soone as the voice spake, *Iohn* hearkened; and because the sound thereof came behind him, he turned himselfe to looke on him that uttered it. Even so must we doe; we are by nature strangers with God, slow to heare when he speaketh, and readie to turne our hearts from God, when wee heare. Therefore when God speaketh unto us in the ministerie of his Word, we must hearken. And though we be going another way, yet we must turne our selves from our evill wayes, and incline our hearts to his voice, that wee may have fellowship with him. S. *Iohn* had not seene this marvellous vision, unlesse hee had turned himselfe to behold him that spake. No more shall we at any time feele true fellowship with the Lord, unlesse we turne our hearts unto his Word, and that betimes, while he speaketh unto us in the ministerie thereof.

Thus much for the first part of the vision, *viz.* the entrance thereunto. The second part is the matter and substance of the vision, containing a most worthy representation of Christ in his Majestie, as he is the Prophet, King, and Priest of his Church: set downe at large by a description of Christ, continuing from this twelfth verse, unto the end of the third chapter; where *Iohn* sheweth what he received of Christ, partly by hearing, and partly by seeing. And first he beginneth his description of Christ, as hee saw him represented in vision: and so describeth him by two arguments: First, by the place where he saw him; secondly, by his forme and figure wherein he appeared.

I. For the place. *Iohn* saw him *in the middest of the seven golden Candlesticks*. These seven golden candlesticks here seene, are seven Churches of *Asia*: the particular Churches of God, being compared to candlesticks, as Christ expoundeth himselfe, ver. 20. Now the particular congregations of Gods Church be called candlesticks, for that resemblance which is betweene them. For as the candlesticks serve to beare up, and hold forth the light that is set therein: so the particular Churches of God on earth, they beare up and shew forth the light of the Gospel unto the whole world, partly in the ministerie of the word, and partly in the profession of the faith of Christ.

From hence sundry things are to be learned: first observe, that the Churches are rather called *candlesticks*, than *candles*; To give us to understand, that they have no light of themselves, or from themselves, but onely are Gods instruments to beare up and hold forth the light in the ministery of the Word, and profession of the faith: for Christ Jesus is the only true lamp and candle, that giveth light to the heart and conscience by his holy Spirit in his Word.

Secondly, hence every one that professeth himselfe to be a true member of Gods Church, must learne his dutie, which is earnestly to labour to become a shining and burning candle. Indeed this principally concerns the Ministers of the Church: and therefore *Iohn Baptist* is called a burning and a shining light, Joh. 5. 35. but yet it must also bee verified of every member thereof, as S. *Paul* commandeth; *Shine* (saith he) *as lights in the world, in the midst of a naughty and crooked nation: holding forth the doctrine of life*, that is, the Gospell. *Quest.* How shall every member of the Church become a burning light? *Answ.* First, he must have his minde enlightned in the knowledge of Gods will and Word, and then as a candlesticke, hold out and send forth the beams thereof to others, partly by teaching within the compasse of his calling, and partly by example of an honest and blamelesse life and conversation. Thus we should doe, if wee would bee answerable to our profession. And to induce us hereunto, let us observe the reasons following:

Phil. 2. 15, 16.

First, it is Gods Commandement, *Shine as lights* (saith S. *Paul*) *in the world*, Philip. 2. 15. And *walke as children of the light*, Ephes. 5. 8. Secondly, consider the fruit hereof, which is wonderful great; for by godly instruction in our places, & by answerable obedience in our lives, we win many to the Lord: shewing forth such lights,

lights, whereby others may walke in this dark world to the kingdome of heaven, which is a most blessed light. In the winter season, men thinke they doe others a great pleasure, if in the night they hang forth a light to guide passengers a little way in an earthly walke. What a blessed thing then is this, that a man should always hold forth that light which shall guide a sinnefull wicked wretch to leave the wayes of death, and to walke in the paths of righteousnes to eternall life? But on the contrary, when men live in Gods Church like candles put out, by reason of the blindnesse of their mindes, and the badnesse of their lives; hence commeth great hurt and danger to others with whom they live: for they lead others that depend upon them to the pit of destruction, especially, they who know the will of God, and yet make not conscience to shew forth the same by good example of a godly life. For as in an haven towne, if any man in the night time doe remove the sea-marke which guideth the ships in the right channell, he doth as much as in him lyeth to cast away all the ships that are comming neere the shore, by causing them to run on rockes and sands: even so they that should give light in the Church, if they give either no light, or false light to such as depend upon them, who are sayling in the sea of this sinfull world, hereby they leade and direct them to a wrong haven, and instead of heaven, bring their soules to eternall perdition; which must terrifie us from ignorance and evill works, and make us labour to shine as lights in this world, by good instruction and godly conversation. Third reason: Consider the fearefull judgements of God, against such as live in his Church as members thereof, and yet give no light: they doe incurre the fearefull wrath of Christ. In the Temple, the keeping of the lamps and lights belonged to the Priest, and therefore he had his snuffers, and other instruments to trimme the same; which notably figured the duty of Christ in the Church of the new Testament: for he is our high Priest, who looketh to every light in the Sanctuary, that is, to every member of his Church, who ought to shine as a lampe; and when they burne but dimmely and darke, hee hath his snuffers to trimme them, and make them give a better light, both by godly life, and good instruction. But when hee hath snuffed them againe and againe, if still they doe burne darke and dimme, and give either no light, or else a false light, then surely hee will either cast them out of the Temple, or else tread them under his feet. Wee grant this liberty to every governour, when hee hath light up candles for his family, if any of them will not burne clearly, hee may snuffe it: if that will not serve, hee may cast it into the fire, and set another in it place. And shall we deny to *Christ Iesus* the like authority in his church, which is his house, over men and women, who ought to shine as lights? God forbid. The Minister therefore in this place, and every other Christian in the compasse of his calling, must labour to be a shining candle, both for knowledge and godly life before all the world, that so he may escape Gods fearfull judgements. In common reason wee ought to carry our selves as shining lights before others. It is an usuall thing in the winter time to hang forth lights for the guiding of mens bodies safe from place to place. Now if we have such care over their bodies, wee ought to have much more over body and soule both, that by the light of grace in us, sinners and wicked men may bee guided in the darke and dangerous way of this world, to the Kingdome of heaven.

Here then all ignorant persons and loose livers, who abound in every place; must bee admonished to reforme themselves, and labour to become lights in Gods Church. They stand as candles, but they are extinct and give no light to others. Ignorant persons therefore must cast off their ignorance, and labour for knowledge: and wicked livers must reforme their looseneſſe of life, and become obedient to the Word of truth, that so they may shine unto others. If a man have a candle set up in his family, and shall assay to light it, and snuffe it once or twice, and cannot get it burne, then in displeasure hee will trample it under his feet, or cast it into the fire: Even so, *Christ Iesus* seeking to enlighten the minds of these ignorant persons, and to reforme the lives of these loose livers by the Ministery of the Word; when he shall perceive that they refuse the light, and will not be reformed, undoubtedly in fury of his wrath, he will at length plucke them *from their places*, and stampe them to powder, and cast them into hell. Many be ignorant in every place, and more be prophane, and small is the number of good shining lights: but wee must remember our dutie, and walke worthy in our calling. If wee hold forth the light of knowledge and obedience, we shall shine as the firmament in the world to come, Dan. 12. 2.

Psal. 58. 9.

Golden candlesticks. The Churches of God are not base candlesticks, but candlesticks made of gold. There bee two causes of this resemblance: First, because gold is the most excellent of all metals: so Gods Churches here on earth, are the most excellent of all societies. The companies and societies of men in families, townes, and kingdomes, and in other common affaires of this life, be the ordinance of God, and good in their kinde; but yet the society of Saints in the Church of God, doth farre surmount them all, and that in these respects; First, because in Gods Church salvation may bee obtained: but in other societies as they are societies, though sundrie benefits arise from them, yet salvation is not to be had in them, unlesse they bee either particular Churches, or members thereof. Secondly, the Church of God is the end of all other societies: and they are all ordained to preserve and cherish the Church, which

is the society of the Saints. Thirdly, the Church beautifies all other societies: the principall dignitie of any towne, houshold, or kingdome is this, that they are either Churches of God, or true members thereof.

From this preheminence of the Church wee are taught, above all things to labour to become true members of this society. Men have great care to become members of incorporations and townes of greatest privileges; but few there bee that seeke for the privileges of Gods Church: And commonly those that seeke most for privileges in chiefe townes, have the least care to become the true members of Gods Church, which is a wretched practise, and ought not to be among us, seeing the Church hath privileges farre above all other societies.

Secondly, hence wee are taught above all things, to have care to preserve the society of the Church of God. True it is, the Minister and Magistrate must have chiefe care thereof, and yet every man in his place must doe his best endevour hereunto, because it is the most principall society.

Thirdly, in that Gods Church is the most excellent society, giving honour to all others; wee are taught within the compasse of our callings, as much as we can, to bring all other societies unto this. Those that are masters of families, must labour to bring every one in their family to bee good members of the Church: And so in civill societies, men of government must labour that the members of the civill bodie, become also members of Christs body. Thus governours of kingdomes should labour that the parts of their dominions may be particular Churches of God. And there is good reason of this duty; because all other societies without this, are companions of men in the darke, sitting in the shadow of death, being spiritually blind, and without all sound comfort in their soules. Secondly, the Church is compared to a candlestick of gold, because of all societies among men, it is most precious and deare unto God: and therefore it is resembled to a *seale on Christs heart, and a signet on his arme*: yea, it is as deare unto him *as the apple of his eie*, Zac. 2. 8. *The church is the Queene that standes on Christs right hand in a vesture of gold*, Psa. 45. 9. yea, that which surpasseth all, *Christ redeemed the Church unto himselfe by his owne blood*. Oh then how deare and precious is she in his sight! And hereby also we are taught the same instructions that did arise from the former prehemincnce; namely, to have speciall care of Gods Church to preserve the same, and to labour to become our selves, and to bring others to bee members thereof. And thus much of the title of the Church.

Now it is added, that Christ the *Messias* is *in the midst of the seven golden candlesticks*: whereby is signified: first, that Christ is present with his Church at all times: and secondly, that being present, he hath care to gather his Church: and being gathered, to preserve the same against the gates of hell, and all other enemies.

From hence wee learne sundry things: First, that the supremacy of the Church of Rome, wherin one is made head of the militant church is needlesse: for Christ is present alway with his Church, having speciall care to gather, guide, and preserve the same; and he needeth no Vicar generall to supply his roome: for in the presence of the Prince, all commissions of vicegerency doe cease; though Christ had granted this supremacy to any, yet so long as Christ is present, their commission must cease; and it is as great pride, and greater, for any to presume to be head of all Churches in Christs presence, as for a man to sit Vicegerent in the presence of the Prince.

Secondly, seeing Christ is always present with his Church, we are taught to walke with God, and before God, as *Enoch* did, Gen. 5. 22. Which dutie stands in these points: First, whatsoever we say, or take in hand, we must doe it as in the presence of Christ. Secondly, wee must continually depend upon Christs providence, who is ever present with his Church, providing all things for the good of his Church, and of every member thereof. Thirdly, wee must doe all our actions as looking for approbation at the hands of Christ: for which end we must take direction for the same out of his word. The practise of this duty is most excellent: for by walking with God, wee shall be enabled to many good duties, as namely, live unblameably in this wicked world, making conscience of all sinne, and approving our selves both to God and man in heart and life. And thus much for the place where *John* saw Christ.

The second argument whereby *John* describeth Christ, is his figure, or forme, in these words, *One like the sonne of man*. Some thinke that these words are a description of some Angell, not of Christ, because hee is said to be *like the sonne of man*, not the *sonne of man himselfe*; but they are deceived. For he which is here described, is before called the *first and the last, it is he which was dead, and is alive*; which cannot agree to any but to Christ. Now the words may more significantly bee translated thus, *One like to a sonne of man*: for if it bee translated *that sonne of man*, then Christ must needs bee the resemblance: for so he is called, Act. 7. 56. But here Christ is said to bee like to *a sonne of man*, by the usuall phrase of the old Testament: whereby is meant that hee is like unto a man. And Christ is not here called a man, but is said to be like unto a man, because he appeared unto *John* not in his true Man-hood, which was then in heaven, but in the likenesse of his manhood. And note this, that as Christ here appeared to *John* in this vision, so did he always appeare after his ascension. *Stephen* indeed saw his true manhood, but it was in heaven: and *Paul* heard his voice when he was converted: and saw the Lord, 1 Cor. 9. 5. But no man can prove that

that Christ appeared unto him in his true manhood, unlesse it were in heaven. And in all these visions *John* saw not his true manhood, but a resemblance thereof. Now Christ appeared thus for speciall consideration. For man is too much addicted to his bodily presence; this was the fault of his owne friends and Disciples. Therefore Christ would hereby teach us, not to seeke for his bodily presence, but rather to lift up our hearts to heaven, and therefore seeke to have fellowship with him by faith. For this cause hee said to *Mary* after his resurrection, *Touch me not, I am not yet ascended to my Father*, John 20. 17. This *Paul* had learned, *Though we had known Christ* (saith hee) *after the flesh, yet hence-forth know we him no more*, 2 Corin. 5. 15. Now if Christ after his ascension never appeared in his true manhood, it teacheth us, that the defence of Christs reall presence in the Sacrament is needlesse. For if Gods Church have spirituall fellowship with Christ by faith, it is sufficient. Againe, whereas Christ appeareth in the shape and forme of man after his ascension, the Papists gither, that we may make images of Christ, and so answerably of the Father, and of the holy Ghost, in those formes wherein they appeared: as of the holy Ghost in the forme of a dove; and of the father in the likenesse of an old man. *Answ.* It is not unlawfull to make, or to have an image of Christs manhood, so that it be out of religious use, (though it be doubtfull whether any now have a true picture thereof:) but if it be to represent whole Christ, God and man, or be used to remember Christ thereby, or to worship Christ therein, it is an idoll. As for the formes of an old man, or of a dove, they may be made for the manifestation of the history of the Bible, when it is painted or pictured: but then wee must conceive, that these formes are no images of the Father, Sonne, or holy Ghost, but onely representations of such visible appearances, as sometimes were signes and pledges of the presence of those persons. But now to abstract those formes apart from the History, and to make them images of any person in the Trinity, is flat against the second Commandement; which doth generally forbid all images of God, not accepting those verie shapes, in which himselfe tooke liberty to testifie his presence for some time. And there being no exception against Gods commandement, it is in vaine to seeke shifts and excuses for a thing forbidden, specially considering wee may not meddle with God, above our commission from God.

Clothed with a garment downe to his feet: Here Christ is further described by his attire. The first part whereof is, *A long garment reaching to his feet*. The causes why hee so appeared may be these: First, to signifie that hee is the high Priest of the new Testament, and so continueth, doing the offices of the high Priest for his Church after his ascension, in presenting the merit of his owne onely sacrifice, and making intercession to God the father for them. For the long garment was one of them, wherewith the high Priest was clothed in his ministration under the Law.

Secondly, to signifie that he is the *Prince of peace*: for the long garment, not onely in the Church of God, but among the heathen, hath beene always a note of peace: and so Christ is called, Isa. 9. 6.

Thirdly, to shew that *he had in his breast the treasures of the wisdome of the Father, and the spirit of counsell*. For this long robe alwaies pertained to them that excelled in counsell and wisdome: and so Christ is described, Isa. 11. 2. Now in this example of Christ, we may learne a duty touching our attire; namely, that the outward garment of the body, should be suitable to the good things that ought to bee in the heart: as to our wisdome, knowledge, feare of Gods name, to our sobriety, modesty, temperance, humility, and all other vertues whatsoever. Wee must not onely in speech and action, as in hearing Gods word, and receiving the Sacraments, shew our selves to be earning lights; but even by the gesture and attire of our body, both for matter and forme, shew forth the grace of our hearts. But miserable are these times, wherein mens attire is furable, not to the graces of God that should bee in their hearts, but to the common corruption of the times. For such it is generally, whereby afarre off (though hee never had acquaintance with the partie) a man may see the vanity and lightnesse of his minde, the pride and folly of his heart that weareth it.

The second part of Christs attire is this: *Girded about the paps with a golden girdle*. It hanged not loose about him, but was gided close to his body: whereby is signified, that he is a Mediator, every way ready prepared to doe the office of a Mediator for his Church: for in all ages, the girding or the attire to the bodie, hath beene a signe of care and diligence in the businesse they have in hand; and the contrary not girding, a signe of carelessnesse, and negligence therein. When *Christ* was here on earth, he was most pitifull to all penitent sinners, he rejected no such that came unto him, but regarded them farre more than the Scribes and Pharisies, that were the learned men among the Jewes. And since his ascension he doth not set off his care and diligence, but is always ready, doing all such duties which may appertaine to their salvation.

The consideration whereof, is a matter of excellent comfort unto all such as have any sparke of grace. First, hereby wee learne, that when we truly humble our selves, *Christ* is ready to receive our prayers, and in all our troubles and temptations ready to releeve, to comfort, and deliver us; & in our death ready to receive our soules; yea, at all times prepared to do whatsoever may further our salvation. He is not like to *Pharaohs* butler, who promised to re-

member *Ioseph* while he was in prison with him, *but forgat him quite when he was advanced to honour againe*. But hee is alwayes mindefull of us and ever ready to doe all the workes of a mediator for us. Whence we are taught answerably, to have our loynes girded, as Christ commandeth, Luke 12. 35. being ever ready to doe all duties that concerne Christianity: as to call on Gods name, and to praise God, to practise faith, repentance, and obedience; fit to die, and fit to live: never suffering our selves to bee unfit for any thing that concernes our salvation, but at all times to stand upon our watch, that whensoever God shall call, we may be ready to enter into the kingdome of heaven. But alas, the case with most men goeth farre otherwise: they fit themselves for the world at all times; but few seeke to prepare themselves for the Kingdome of heaven till death doe come.

This ought not to be: it is a treacherous part in any subject, to bee unprepared for the service of his Prince, and yet ever ready to receive a common enemy. And it is no lesse treason against God, to forefollow our preparation for the Lord, by fitting our selves for the world.

Further, he is said to be girded; not *about the loynes, but about the paps and brest*. Whereby some say, (and not unfitly) is signified, that there is no defect, or aberation in any motion or affection in our Saviour Christ, but every thought and inclination of his heart, is kept in order by the fulnesse of the spirit, which dwelleth in him bodily.

v. 14. *His head and haires were white as white wooll, and as snow: and his eyes were as a flame of fire.*

In the third place, *Iohn* here describes Christ by the parts of his body. The *whitenesse of his head and haires*, signifieth the eternity of *Christ*. For howsoever as hee is man, hee had a beginning, yet in regard of his Godhead he is eternal, and therfore is called, *The ancient of daies*, Dan. 7. and is said to *have been in the beginning*, Joh. 1. 1. that is, to have had a being before all other things had their beginning.

In this resemblance of his eternitie, by head and haires as white as wooll and snow, hee giveth us to understand, an honour and prerogative in the aged man, whereby he excelleth the younger sort: to wit, the hoarenesse and whitenesse of his haire: for which cause in the word of God it is set forth by most worthy comparisons as by the *white Almond tree*, Eccles. 12. 5. and by a glorious *silver crowne*, not made by man, but by the hand of God set upon his head. And herein doth this excellency of the aged consist, that they beare the Image of Gods eternity before all that are of younger yeares. From whence all younger men are taught to reverence the aged, by *rising up before them*: acknowledging thereby the preheminence of the hoarhead.

Againe, hereby the aged are taught to carry themselves answerable to their estate and condition: they ought to excell all their youngers in knowledge, wisdome, and experience of good things: 1 Joh. 2. 13. *I write unto you Fathers, (that is aged men;* who by reason of years are fathers) *because you have knowne him who is everlasting*.

Also they must be holy, as he that is eternal is holy, whose eternity they shew forth: And therefore *Salomon* saith; The white head is a crowne of glory when it is found in the way of righteousnesse: that is, in one that walketh in the way of righteousnesse, Prov. 16. 31. for his white haire signifieth, that he hath spent much time and care about good duties. But it is no ornament, unlesse it bee joined with holinesse of hart and life. Which I say, because many younger men excell the aged in the knowledge of God, and other vertues, which is a shame to the gray-headed; for as they goe before others in yeares; so they ought to excell in piety, knowledge, and all vertues. Ignorance and loosenesse of life is a foule vice in any; but in him that beares the silver crowne, intolerable. For how can they looke for reverence from the younger, when as they be far inferiour to them in gifts of grace? It is no excuse for old men to say, Their wits are not so ripe as young mens are, and their memories faile them. Their aged ignorance argueth, that they spent the time of their youth loosely, and prophanely: For *they that be planted in the house of the Lord, shall bring forth fruit in their age*, Psal. 62. 13, 14. A plant is young, and therefore hee that would weare the crowne of glory in his age, must receive the sap of grace in the house of God while he is young.

And his eyes were as a flame of fire: Here *Iohn* proceedeth in describing the parts of Christs body. In the handling whereof, it is hard for any to set downe certainely, what the holy Ghost intendeth in every particular. It shall be sufficient for us to follow that interpretation which is most probable, and best agreeing with the tenour of Gods word.

In this description of Christs eyes, are signified to us two things: First, that Christ the mediator and redeemer of his Church, is of most quicke, sharpe, and piercing sight, so as he beholdeth all things that are done upon the earth: yea, hee seeth into the very secret thoughts of mens hearts: thither can the eyes of his Godhead more easily pierce, than fire can doe into the substance of bodily things. And there is great necessity it should bee so: for being head and governour of his Church, hee must know all the parts and members thereof; he must behold their severall estates, and see the malice and practices of Satan, and other enemies against them.

Now in that Christ our Saviour hath this piercing sight, we are taught to have care, not onely

onely of our words and actions, but also of the very secret thoughts, purposes and desires of our hearts: for the piercing eye of Christ seeth them all, therefore we must be sure they be well ordered. In the courts of men, thoughts and inward motions beare no action; but with God it is otherwise. Christ Jesus hath a firy eye, that seeth into all our thoughts, and there hee holdeth a Court of Judgement. Therefore wee must keepe a godly watch over all the imaginations of our hearts, that they may be approved of Christ, lest for them wee be judged and condemned.

Secondly, this teacheth us in matters of religion to be that in deed, which wee seeme to be in profession. For though we may deceive men, which know not our hearts, yet wee cannot deceive Christ: For by his firy eyes hee seeth whatsoever is in us. And yet the common practice of the world is here to bee reproved, who termeth them hypocrites that take upon them any profession for the name and religion of Christ. But herein men goe beyond their calling; it belongeth onely unto the piercing eye of Christ, to judge and looke at mens hypocrisie of heart.

Secondly, by these firy eyes is signified, That Christ is full of anger, wrath, and judgement against all sinners, ready to take vengeance on all those that will not yeeld subjection unto him by turning from their sinnes, and beleeving in him: for Christ as he is a Saviour, so is he a judge; and therefore in the parable he saith, *Those mine enemies that would not that I should rule over them, bring them hither, and slay them before mee*. The consideration hereof serveth to awake many an one out of the sleepe of sinne. This age is miserable, if we regard the practice of faith and repentance which God requireth; for men live in ignorance without knowledge, they goe on in loosenesse of life without reformation; which is both scandalous unto men, and odious unto God: not one of an hundred turneth to God at the preaching of his word, renewing his waies by daily repentance. But unto many it is meat and drinke to goe on in those sins wherein their hearts delight. But let these men consider, that Christ is a righteous Judge, beholding his enemies with fierce and firy eyes, alwayes ready to take vengeance on them that doe not repent: and therefore they must in time consider their estate, for if they persevere in their evill wayes as they have begun, the truth is, hee still beholdeth them with his firy eyes, and though in his great patience he spare them for a time, yet at length he will put in practice the execution of his judgement, and slay them for enemies; as it is in the Parable, Luke 19. 27. Let them remember what a fearefull thing it is to fall into the hands of God, if his wrath bee kindled never so little, Psal. 2. 12.

vers. 15 *And his feet like unto fine brasse, burning as in a furnace, and his voyce as the sound of many waters.*

The word in the originall signifieth Brasse that shineth, which for substance is pure and durable, a very choyce and excellent kinde of brasse. And hereunto Christs feet are compared, to signifie unto us his invincible power, whereby he is able not only to encounter with sinne, Satan, and death, but also that he hath already entred combat with them, and hath bruised the heads of these his enemies. Yea, hereby is signified, that hee hath not onely done these things in his owne person, but also will doe the same in all his members, by his invincible power, unto the end of the world. Which is a matter of exceeding great comfort to Gods Church and people, never to bee forgotten. If any man be exercised in any grievous temptation of Satan, he must not be astonished and confounded therewith: but remember, that Christ our Saviour hath the brasen feet, wherewith he hath bruised the head of the Serpent, and will (if hee seeke unto him unfainedly) bruise in him the Serpents head: so by experience shall wee finde the benefit of his brasen feet.

If any bee oppressed with the corruption of his nature, whether it be in thoughts or affections; let him come unto Christ Jesus, lay open his wants before him, shew his sinnes, and make knowne the strength thereof unto him, and withall cry unto him for helpe: and hee shall finde by joyfull experience, though they were never so many or mighty. That the power of Christ in him, will vanquish and subdue them all.

Againe, doth any feare the terrours of death (as all men doe by nature) let him consider, that Christ hath his feet of brasse, wherewith hee did encounter with death upon the crosse: and not content with that, went downe with him into his owne denne, and there did bruise his head, and subdue his power. Indeed if death were to encounter with us in his full strength, it were a matter of feare: but considering that Christ hath bruised his head, this must stay our hearts against overmuch dread. And as it serveth to minister comfort to the godly, so it is a matter of all terrour and woe unto those that live impenitent: for Christ hath feet of brasse to bruise the head of all his enemies, and such are all those which goe on in sin: unlesse they turne, destruction will bee their end. Let every one therefore looke unto his soule, that hath led a course in any sinne. Let him forsake his old master Sathan, and the workes of darknesse, and turne unfainedly to Jesus Christ in the practice of faith and true repentance, and by all obedience in the duties of his callings. For howsoever the patience of God may stay for a time the execution of his justice & wrath, yet in the end they shall feele by woefull experience

rience the destroying power of these his brasen feet.

Burning as in a furnace. Feet ascribed to God and men in Scripture, doe oft-times betoken their wayes: So here by *Christs* feet wee may understand his workes and wayes. And whereas they are said to *burne as in a furnace*; thereby is signified the perfection thereof. All the counsels of God, with the execution therof in the creation and government of the world, with all his works therin, are all most holy and pure, like fine brasse purged in the furnace. Psal. 18.20. *The wayes of God are uncorrupt, yea, hee is holy in all his wayes.*

Psal.12.6.

The consideration whereof, must teach us to conceive and speake reverently of all the workes of God, even of those most secret and strange judgements, whereof wee cannot comprehend a reason. Yet because they proceed from God, wee must acknowledge them pure and just. In sundry points of religion there is a learned ignorance, whereof this is not the least: to hold our selves content, and to reverence the workes of *Christ*, though wee see no reason thereof; nay, though to us they seeme against all reason: for all the wayes of God are uncorrupt. Though the blinde eye of man cannot discerne the light of the Sunne, yet the Sunne is full of light: so though our blinde eyes cannot behold the purity of Gods workes, yet they are all done in justice and equitie, yea, they are justice it selfe: for his will is the rule of justice. And we must not thinke that God doth a thing because it is good and right, but therefore is the thing good and right, because God willeth and worketh it. Example hereof wee have in Gods word: [a] *God commanded Abimelech to deliver Sarah to Abraham, or else hee will destroy him and his houshold.* In mans reason this might seeme unjust: for why should *Abimelechs* servants be punished for their masters fault? So [b] *Achan sinneth, and all the house of Israel is punished. David* committed Adultery, [c] *and the child which hee begat dieth. David* numbreth the people: *but all the people are smitten with the plague*, 2 Sam. 24. All these to mans reason may seeme unequall: yet being the workes of God, wee are with all reverence to judge them most just and holy. Againe, the Scripture sheweth plainely, that God in his eternall counsell hath decreed to save some, and to reject others: and his reason moving him thereto, is not any thing foreseene in them, but his will and pleasure alone. This in mans reason seemeth to bee cruelty towards some: and therefore sundry men disclaime this doctrine, as chargiug God with injustice and tyranny. But herein they greatly offend: for it is the manifest truth of God in his word, and therefore ought with reverence to be acknowledged, though we can see no reason the reof: *For who art thou, oh man, that pleadest against God?* Rom. 9.20.

a Gen.20.

b Iosh.7.
c 2 Sam.12.18.

Rom.9.

And his voice as the sound of many waters. The voyce of Christ is resembled to the sound of many waters for two causes. First, to signifie the loudnesse and greatnesse of it: the sound whereof hath beene heard thorow all the world in the Ministery of the Gospell. Secondly, to shew the power and efficacie thereof in the eares of his creatures: for such power it is of, that when the creatures were not, *Hee but spoke the word and they were made*, Hebr. 12.3. This powerfull voice of Christ, brought [d] *Lazarus* out of the grave *after hee had beene dead foure dayes, bound hand and foot.* And by this voice of Christ shall they that have been dead six thousand yeares before, bee raised up to life: *The houre shall come, in the which all that are in the graves shall heare his voyce, and shall come forth to judgement*: Joh. 5.28, 29.

d Joh.11.43,44.

Hereby then wee may see the great security and the deadnesse of mens hearts in this age. For though the powerfull word of Christ bee daily sounded into the eares of many; yet it entereth not into their hearts. They live securely in their sinnes, though they be daily exhorted to repentance. But shall dead *Lazarus* start out of his grave, when Christ saith, *Lazarus come forth?* Nay, shall they that were consumed to dust many thousand yeares before, at the hearing of Christs voyce, rise out of their graves? And shall wee which live in body, be no whit affected with it in our soules? Oh, fearefull death in sinne! And yet this is that state of all those that will not bee moved to leave their sinnes by the ministery of the Word. It may be the outward eare receiveth the sound, but the dead heart receiveth no instruction. Wee must therefore apply our hearts to this powerfull voyce of Christ; and leave the sinnes wherein wee have lyen dead, that so the quickening power hereof unto salvation may appeare in us.

v. 16 *And hee had in his right hand seven starres: and out of his mouth went a sharpe two edged sword: And his face shone as the Sunne shineth in his strength.*

Here *John* proceedeth further, to set out the parts of Christs body, and the properties thereof. By *seven Stars* wee are to understand *seven Angels*: that is, (as Christ expounded them, verse 20.) the seven Ministers of the seven Churches of Asia. And they are called starres for these causes: First, starres give light to men on earth: And so the Ministers ought to give spirituall light to them that live in the Church, both by doctrine, and by an unblameable conversation. Secondly, starres have their continuall abode in heaven, and descend not unto the earth: So Ministers above all others ought to have their conversation in heaven. This indeed is

is the dutie of every Christian: but especially of the Minister, in regard of his calling. And this heavenly conversation hee must expresse: first, by seeking the conversion of his owne soule; and then the conversion of others, that they may have an eternall mansion in heaven. Thirdly, they are called starres, because (if they be faithfull) they shall bee honoured of God, and made *to shine as the starres for ever and ever*, Dan. 12.3.

It is added, that *they are in Christs right hand.* Whereby is signified that to him belongeth the regiment, and government, and the whole disposition of the ministerie for matters that concerne the Church. From whence arise sundry instructions:

I. That it is Christ who giveth to his Church ministers which preach the Gospell. For hee [a] *ascended upon high, and gave gifts unto men, some to be Apostles, some Prophets, and Evangelists, some Pastors and Teachers for the gathering together of the Saints, and for the worke of the Ministery, and for the edification of the body of Christ.* And for this cause we ought to pray duly unto Christ, [b] *that he would thrust forth labourers into his harvest*: that the remnant of Gods elect may bee gathered, and so wee see an end of these miserable daies wherein we live.

a Eph.4.11,12.

b Matth.9.38.

Secondly, in that Christ holdeth them in his right hand, we may gather that Christ giveth protection and defence unto his ministers, when they are faithfull and walke in their calling according to his will: which is a matter to be considered of all that are called into this office: For they have sundry occasions of discouragement; as the negligence and backwardnesse of their people: the slanders and mockings of the enemies: But this protection of Christ must comfort them against them all; seeing they are in Christs right hand, they must goe on with all godly boldnesse.

Thirdly, this sheweth the dignitie of this calling. Indeed it is despised and reputed base in the world; and hereby many are driven from it. But let the wicked judge what they will: Behold Christ honoureth it, for his faithfull ministers are not onely present before him, which were no small thing: but he holdeth them in his right hand, than which, what greater glorie can bee done unto them? This must be an inducement unto all those that are indued with gifts fit for this calling, to effect the same.

Lastly, every Minister of the Gospell must hereby learne to be faithfull in his calling, and holy in his conversation: for by vertue of his calling he is placed in Christs right hand. Now shall we thinke that Christ will long beare in his right hand any that are unfaithfull, or prophane? Nay he will take them out of his right hand, and put them under his feet of brasse, and there grind him to powder: For as they are honoured above others by their place, so shall their confusion be the greater, unlesse they bee faithfull. This we may see in *Nadab* and *Abihu*. Levit. 10.1. and *Hophni* and *Phinees*, 1 Sam. 3.13. And in the same respect ought all the people of God to bee carefull to their wayes: for by their calling of Christianitie they bee members of Christ. Now if they be not faithfull and answerable to their profession, he will surely deale with them, as with unfaithfull ministers, put them under his feet of brasse, and confound them for ever. They must therefore make conscience of all sinne, and become not hearers only, but doers of his will; so shal Christ protect them in this life, and save them eternally.

And out of his mouth went a sharpe two edged sword. This *sword* that came out of his mouth, is nothing else but the doctrine of the Law and the Gospell, uttered and propounded in the writings and ministerie of the Prophets and Apostles: Hebr. 4.12. *The Word of God is lively, mighty in operation, and sharper than any two edged sword.* And it is thereto compared, because as a sword with a double edge entreth sharply into the flesh, and pierceth deeply into the bones, even to the very marrow: so the doctrine of the Law and the Gospell entereth sharply, and pierceth deeply into the very marrow of the heart of every man, to the dividing of the thought and the spirit. This two edged sword, the Word of God, hath a twofold operation: One upon the wicked: Another in the elect. It woundeth the wicked at the very heart with a deadly wound, and thereby brings them to eternall death: Hay 11.4. *Christ shall slay the wicked with the breath of his lips*: that is, with his word, which is this two edged sword. Herewith shall he confume Antichrist, 2 Thes. 2.8. visit *Levia than*, and slay the dragon; that is, the greatest enemies of his Church, Hay 27. verse 1.

Here consider how the Word of God should kill an impenitent sinner. There bee three degrees of spirituall death: First in this life, where an impenitent sinner receiveth his deadly wound: The second at the end of this life, when the bodie is laid in the grave, but the soule goeth to the torments of the damned: The third at the end of the world, when body and soule together goe to hell eternally. Now a sinner receiveth in this life his deadly wound after this manner; Christ in the giving thereof hath a threefold worke in the heart by the ministerie of his Word, which is the two edged sword. First, hereby he revealeth unto him his sinnes, as hypocrisie, pride, and rebellion of heart, with all other his horrible and damnable transgressions against the first and second table: 1 Cor. 14.24, 25. *When all prophesie, and there commeth in one unlearned, he is reproved of all*: the Prophets by the Word judge him, and thereby lay open unto him the secret sinnes of his heart, with the sinnes of his life. Secondly, *Christ* hereby revealeth unto him his indignation and wrath, which is the curse of the law due

due unto him. In which regard the law is called a[a] *killing letter*, shewing no mercie, but onely thundering out the fierce wrath of God upon transgressors. Thirdly, hereby Christ awaketh his guiltie conscience, sharpneth the sting thereof, and terrifieth him at the hearing of his Word. Thus wicked *Felix* trembled when hee heard *Paul* preach b of repentance, righteousnesse, and the judgement to come. So when king c *Belshazzer* saw the palme of the hand, writing things against him upon the wall, his countenance was changed, his thoughts troubled him, his joynts were loosed, and his knees smote one against another. And all these are wrought in the wicked without apprehension of mercie, or reformation of life. It may please God to recover one that is thus wounded; but while he is in this estate, he hath received a deadly wound, and without unfeined repentance, is already in the first step towards eternall death: for these horrours of conscience, severed from the apprehension of Gods mercy in Christ, are no grace, but the flashes of hell fire, and the beginning of eternall woe. And thus we see how Christ by his word woundeth his enemies.

Hence we are to learne sundry duties. First, how to carrie our selves towards them that after they have heard the Word preached unto them, will rage and storme against it, and the preachers thereof, because it touched them. We must not despise or maligne them, but rather be moved with compassion towards them. For this their behaviour is a token they are wounded with the sword of Christ at the very heart, and their ragings are nothing but struglings before death eternall, unlesse the Lord in mercy recover them of this deadly wound.

II. Hereby we are let to see and know the lamentable state of the greatest number in those congregations where the word hath long been preached: for we shall finde by lamentable experience, that in those places few come to true knowledge, repentance, and obedience; but most remaine ignorant and impenitent: now this their condition is most fearefull. A terrible judgement of God is upon them: for when men have long heard Gods Word, and are not thereby bettered, for knowledge in minde, and obedience of life; they are thereby wounded unto death.

This two edged sword hath alwayes his worke: it either cureth unto life by working repentance and other graces of salvation; or woundeth unto death them that receive it not.

Wee must therefore lament the case of such persons, as remaine ignorant and impenitent under the ministerie of the Word, for they are as yet dead men for ought we know, howsoever they may make a faire shew by their civill honestie. If any man should come into a field, & there behold many thousands slaughtered, and gushing out bloud, some in the head, some in the side, &c. this sight would make his heart to bleed. Well, this is true in Gods Church: though it be not seene with bodily eyes, the most men are wounded with this sword of Gods Word, and lie spiritually wallowing in the bloud of their soules, while they continue in ignorance, in security and want of repentance.

III. This must admonish us all to labour earnestly to have further things wrought in us, than a knowledge of our sinnes, an apprehension of wrath, or horrour of conscience: namely, true faith and repentance, and sound reformation of life: for without this, we have nothing in us but the deadly wounds of *Christs* enemies. And thus much for the worke of the Word upon the wicked.

The second worke of this two edged sword is in Gods elect; in them it hath sundry works, all which tend to their subjection. First, it woundeth to the quicke the corruption of their nature. This is one special cause why it is called a two edged sword, because it entereth deeply into the heart of Gods children, and giveth their corruption such a deadly blow, as it shall never recover againe: It killeth not the person, as it doth in the wicked: but quickening the soule, it woundeth his corruption. *Paul ministred the Gospel, d that the offerings up of the Gentiles might be acceptable.* Where resembling Gods Church to a sacrifice, he giveth us to understand, that every true Christian must bee slaine, though not in body and soule, yet in regard of sinfull motions, corrupt affections, and rebellious actions, by this two edged sword of the spirit. And this is his conversion whereby the root of corruption is stocked up.

Secondly, after conversion, this two edged sword serveth to cut off and pare away the remnants of unbeleefe, doubting, impietie, anger, and other sins that be in the elect: *e every branch* (saith Christ) *that bringeth forth fruit in me, my Father cutteth it, that it may bring forth more fruit.*

Thirdly, it serveth to keepe Gods children in awe and subjection unto him. In this vision Christ standeth in his Church, holding up the scepter of his kingdome, which he beareth in his mouth for this end, that though his enemies will not bee brought in subjection unto him, yet his owne children might hereby be kept in awe of him. He therefore that will not at the lifting up of the two edged sword tremble and feare before Christ, is but a rebellious subject: If there be brawling in humane societies, let the Magistrate but shew himselfe with the sword of justice, and straightway every one is quiet; if any resist, he is taken for a rebell. Now shall this be affected in civill policie, and not be true in Christs spirituall government? unlesse therefore we will shew our selves rebels against Christ, let us cease from sin, and tremble before him, seeing he holdeth out unto us the scepter of his Word.

Fourthly, this sword serveth notably for our

[a] 2 Cor. 3. 6.
[b] Act. 24. 25.
[c] Dan. 5. 6.
[d] Rom. 15. 16.
[e] Ioh. 15.

defence and victorie in all temptations. Eph. 6. 17. *The sword of the spirit, the Word of God*, is one peece of the compleat armour of a Christian. Herewith did *Christ* vanquish Sathan, Mat. 4. And thus wee see how the Word of God is a two edged sword, in regard of the elect.

Hence we are taught, that when wee have the doctrine of the Law and of the Gospell preached unto us, wee must with all reverence heare and receive the same. Men will heare it while it is taught generally, but if it once touch their particular faults, then they cannot brooke it. But wee must suffer it to ransacke our hearts, and be glad thereof: for by this meanes our corruption is wounded, and sinne slaine in us; our soules are converted unto God, and shall be saved. If any man were diseased with a Fistula, or any other dangerous sore, hee would willingly suffer the surgeon to search and pierce into the same. Shall we doe this for our bodily health, and shall we not suffer the word of God to enter into our hearts to rip up our sinnes, that they being wounded and subdued, wee may be healed, and so our soules live for ever? we cannot live unto God, till we die unto sin: and we cannot die unto sinne, till the same bee wounded in us by this two edged sword. Away therefore with all niceneſſe, in disliking the word when it crosseth our humour; and if wee love eternall life, let us then embrace it most willingly.

Saint *John* saith further of this two edged sword; that it came out of Christs mouth. Other kings carrie their swords and scepters in their hands; but Christ beareth his in his mouth, to teach us this speciall point. That we must receive no doctrine from any man, which he hath not received from the mouth of *Christ*. For first, God revealeth his will unto his sonne, and *Christ* delivereth it unto his Prophets and Apostles by the spirit, and to his Ministers in their writings. They therefore must deliver nothing unto Gods people, but that which they have from *Christ*: if they deliver ought else, they hold not forth *Christs* sword: neither can it have that powerfull effect, either in the godly or in the wicked.

And his face shone as the Sunne shineth in his brightnesse. Here is the last branch of this description of *Christ*; he is compared to the *shining of the Sunne*, and that in *his strength*: because Christ is unto his Church as the Sunne is to the world. And looke what duties the Sunne performeth unto the world, the same duties *Christ* performes unto his Church in a more excellent manner, as their resemblance will evidently declare.

First, the Sunne in the world dispelleth night and darknesse, and maketh the day by bringing light: so *Christ* the *Sunne of righteousnesse*, Malach. 4. 2. sendeth downe the bright beames of knowledge and grace into his Church, whereby blindnesse and ignorance is taken away, 2 Cor. 4. 6. And hereby every one, of what sort or place soever, is taught first, to labour for knowledge in the will of God. A great shame it is for any to be ignorant herein: when the day commeth we set open our windowes, to let in the light of the Sunne for our comfort: behold *Christ* Jesus is ever a shining light in his Church: Why then should wee not open our hearts, that the beames of light and knowledge which descend from him, may enter into us, and give us light? Secondly, we must hereby learne in our whole conversation among men, to walke by this light. We are here but pilgrims travelling towards heaven: and the way of this miserable world is full of darknesse: yet *Christ* Jesus is in the middest of his Church, shining as the Sunne in his strength, to give the light of knowledge, whereby we may see the right way thither. Without him there is nothing but darknesse and wandring: his Word is the light, and himselfe the way starre. We therefore must attend to him in all our affaires of this life: and in the particular duties of our lawfull callings, take direction from the light which shineth from his face.

Secondly, the Sunne serveth most excellently to comfort and revive cold and dead starved bodies; as experience in the spring time teacheth: So Christ Jesus by the worke of his spirit, conveyeth spirituall life and heat into the dead and frozen heart of man: he is of power *to comfort them that mourne, to give life to the broken-hearted, and to revive the spirit of the humble*, Isay 57. 15. and for this most excellent worke, may well be called the *Sunne of Righteousnesse*. In regard whereof, we must labour above all things, to be partakers of this life and joy which commeth from *Christ*. In Winter time men use to stand in the Sunne, to comfort and warme themselves with the heat thereof. Behold, Christ Jesus is the Sunne of righteousnesse to his Church, which giveth heat and life to all the true members thereof. We therefore must seeke above all things, to have his blessed beams of grace to shine upon our cold and frozen hearts, that by his spirituall heat wee may be received unto everlasting life. In this world nothing is so much regarded, as riches, honours, and pleasures; *Who will shew us any good*, is the worldlings song. But with godly *David*, we must say, Psal. 4. 4. *Lord, lift thou up the light of thy countenance upon us*, quicken thou us with thy spirituall life, and comfort us with the beames of mercie. *Quest.* How may I get gracious beames of grace and life, to come from this Sunne of righteousnesse into my heart? *Answ.* Before a man can live by *Christ*, he must be killed in himselfe. Men doe not kill those whom they would restore to temporall life, but the Lord taketh that course. Thou therefore must suffer his two edged sword to enter into thee, yea, to be thrust up to the hilts into thy heart, that so thy vile sinnes and corruptions may bee ripped up, and the wrath of God deserved thereby made knowne

unto

unto thee, that in thy selfe thou mayest bee out of hope: and then, and not before art thou to receive comfort and life by *Christ*; as a man that is cold in bodie, is most fit to receive heat by cloaths and other meanes of warmenesse. Now being thus humbled in thy selfe, thou must use the meanes which God hath ordained, to wit, the hearing, reading, and meditating in his Word, with earnest prayer for grace and mercie; and then shalt thou perceive the joyfull beams of life shining into thy soule. If any man had all the world, and wanted this grace of life and comfort by *Christ*, it were but a curse unto him: but though a man want all things else, yet by this life of grace in *Christ* he is blessed for ever: and therefore above all other things men should labour for it.

Thirdly, the Sunne serveth to discover all things. In the night nothing is discerned, but all things appeare in one forme: but when the Sunne commeth forth, all things are made manifest, even the small motes in the aire. Even so Christ Jesus the Sunne of righteousnesse, hee seeth all things, and can discover the most hidden secrets of men: nothing is hid from the light of his countenance, so infinite is his divine wisdom and knowledge. In regard wherof wee must bee moved to looke unto all our wayes, both thoughts, words, and actions, that they bee such as *Christ* approveth; for though we may deceive the world by a false glosse, yet all that wee doe speake or thinke, is naked and bare before him; he knoweth the same, and can and will reveale it.

If this were beleeved and remembred, it would be a meanes to suppresse much fraud and injustice, and many grievous sinnes which are rife in the world. Men thinke if they can bleare the eyes of the world, all is well, they may doe what they will: but wee must thinke upon the shining face of Christ, which discerneth and discovereth all secrets; and labour thereupon to make conscience of all our wayes, yea, of our secret thoughts, that God may approve the same.

v. 17 *And when I saw him, I fell at his feet as dead: then hee laid his right hand on mee, saying, Feare not, I am the first and the last.*

v. 18 *And I am alive, but I was dead: And behold, I am alive for evermore, Amen: And I have the keyes of hell and of death.*

A Here Saint *John* describeth *Christ* further by other arguments: namely, by sundry actions of his. The first whereof is a confirmation of *John* being sore afraid, set downe in this and the next verse. In which action note two things; First, the occasion thereof: Secondly, the means of his confirmation. The occasion was *Johns exceeding feare*, set downe in these words: *And when I saw him, I fell at his feet as dead.* The meanes of confirmation, in the words following, *Then he laid his hands upon me, &c.*

For the occasion. *Johns* feare was exceeding great, and that of death, as appeareth by *Christ* his confirmation wherein he telleth *John*, *That he liveth, and hath power over death.* In this his feare note sundry points: The cause, the effect, B and the kinde of this feare. For the first; The cause was *Christ* his appearance in glorie and majestie unto *John*, set downe in these words, *When I saw him.* Where we learne, that sinnefull men since *Adams* fall cannot abide the presence of God. [a] *Adam* before his fall talked face to face with God without feare: but so soone as hee had sinned, [b] *hee fled away at the hearing of his voice, and hid himselfe among the trees of the garden.* This feare commeth by reason of mans guiltinesse before God. Hence *Manoah* said to his wife, [c] *We shall surely die, because we have seene God.*

[a] Gen. 1.
[b] Gen. 3. 8.
[c] Iudg. 13. 22.

First, by this, that no sinfull man can abide the presence of God, wee are taught to labour to become new creatures, to have the image C of sinne defaced in us, and the image of God restored in righteousnesse and true holinesse. True happinesse consisteth in fellowship with God: but wee can never have true fellowship with him while we live in our sinnes: 1 Joh. 1. *6. If we say we have fellowship with him, and walke in darkenesse, we lie.* We therefore must labour to be purged from our sinnes, and so his presence shall be our joy.

Secondly, this feare of *John* at *Christs* presence in glorie teacheth us, That the sight and presence of Gods majestie is a most excellent meanes to humble a man, and to make him know himselfe to be nothing in himselfe. When *Abraham* talked with God, the more hee beheld the majestie of God, the more he humbled himselfe, confessing at last, *that he was but dust* D *and ashes*, Gen. 18. 27. And *Peter* by a great draught of fishes seeing but a glimmering of divine majestie in *Christ*, could not abide it, but cried out, *Depart from me, for I am a sinfull man*, Luke 5. 8. And so the holy Angels, when they stand before the Majestie of God, are said *to cover their faces and their feet with their wings:* to signifie that they are nothing in regard of the exceeding majestie of God, and in themselves unable to behold his glorie.

Thirdly, hereby we are taught to acknowledge Gods great goodnesse towards us in the Ministerie of the Word: wherein he vouchsafeth to speake unto us, not in his owne person, as he did in mount Sinai, which would be so terrible

ble that none could abide it: but favourably and familiarly by the ministery of men that are like unto our selves. Many abuse this mercy of God, and despise the Word because of the messenger: but we must learne by this bountie of God to receive the Word with all reverence as from the Lord.

Lastly, in this exceeding feare of *John*, who was an Apostle and a very godly and righteous man; we learne that the most holy man that is will be astonied even to death with the presence of Gods glorious majestie. And if no man, be hee never so holy, can stand before Gods presence, much lesse can the most righteous works of any man endure the triall of his judgement: if his person cannot abide his presence, his works will never beare his judgement. For the B person must first bee approved, before the works be accepted. Therefore damnable is the doctrine of the Church of Rome, which teach that such as in themselves are sinfull men must stand before Gods judgement seat, bringing with them works of grace, as meanes of their justification, and part of satisfaction to Gods justice. It is a doctrine of desperation: for how can our works be perfectly holy seeing our persons are but sanctified here in part? And who can think that the infinite justice of God can be satisfied by the imperfect righteousnes of man.

II. Point. The effect of this feare in his body; *He fell downe as dead at his feet.* This was no small feare, but exceeding great, astonishing his senses, and laying him downe as dead. Physitians say, and that truly, the minde followeth the temperature of the body. But hence we may as truly say, That the body followeth the disposition of the minde; for the affections of the soule wil worke upon the body like unto strong diseases. *Johns* feare casteth his body into a swoune: And so horrour of conscience when the heart is cold will make the body hot, & the intrals to roule in the body. The same may bee said of anger: 1 Reg. 21. 4. whē *Ahab* could not obtain *Naboths* vineyard: he laid him down on his bed in displeasure, & was almost dead: even so will other affections worke upon the body.

Hence we learne, that the bodies of men being diseased, must not alwaies be cured by bare Physicke, but sometimes by curing of the mind, and ordering of the affections: for when the distemper of the body ariseth from the disorder of the minde, then till the minde be well composed and settled, physicke will little availe.

III. Point. The kinde of this feare is insinuated in these words, *he fell at his feet*; whereby the holy Ghost giveth us to understand, that this was a *religious reverent feare*, which he bare to Christ. For this kind of prostrating the body betokeneth humilitie, and argueth a reverent estimation of the thing feared.

Hence wee are taught, when wee come into the presence of Christ to prostrate our selves as *John* did, and looke that wee bee stricken with a religious feare of his majestie. If any shall A thinke that Christ is now ascended into heaven, and therefore we cannot now fall down at his feet as *John* did. I answer, though Christ bee now in heaven, yet hath he his feet upon earth, at which we must fall downe. In the old testament the mercy seat was the pledge of Gods presence: and therefore it is called Gods foot-stoole, Psal. 99. 5. before which the Jewes were to fall downe. Well, though the mercy seat be now taken away, yet some thing is in stead thereof: For wheresoever Gods people assemble themselves in the name of God, there is his foot-stoole: and therefore in the assemblies of Gods Saints, we must cast downe our selves before Christ Jesus, and doe all duties unto him with all feare, awe, & reverence of his majesty. This feare of *John*, though it was holy, yet is it tainted with some sin and corruption: for it was immoderate feare of death which made him thus astonished and affright. Whence we learne that the most holy affections of righteous men are not perfectly holy, but mixed with imperfection according to the measure of their sanctification, which is always in part in this life. Whereby it appeares that no man hath in him a filiall feare of God alone, but some servile feare, wherby we feare God for his judgments) is mixed therewith. And thus much for *Johns* feare, which is the occasion of his confirmation.

Now followeth the meanes of his confirmation in these words, *Then hee laid his right hand upon me, saying, Feare not, I am the first, and the* C *last: and I am alive, but I was dead: and behold I am alive for evermore, Amen: and I have the keys of hell and death.* Here note two things, first, the time when Christ used the meanes for *Johns* confirmation: Secondly, the meanes themselves. The time is noted in this word, *then*; that is, after his presence had stroken a feare in my heart, which made me as dead, then the Lord used meanes to comfort me. The meanes of comfort and confirmation are then used when the partie is humbled. And thus the Lord dealeth with all his servants in the matter of their salvation: First, hee bruiseth their stonie hearts, and woundeth their sinfull soules, before hee powreth in the oyle of grace. First, a man must be a lost sheep, and then Christ findeth him and D layeth him on his shoulders, and bringeth him home. And indeed they that would finde found comfort by Christ, must first bee humbled in themselves. And the reason why men reape so little comfort either by the Word or Sacraments, is the want of true humiliation before they come, whereby the soule is fitted for grace and consolation.

II. Point. The meanes used by Christ to confirme *John*, and they are two. First, a sensible signe, *He laid his right hand upon me.* Secondly, comfortable words, *Feare not.*

Here first observe in generall, Christs gracious dealing with *John*: he useth not one meanes apart, but in great mercy, ioyneth them both, that he may thorowly confirme *John*, he giveth him both a signe and

and words. And ſo he hath alwayes dealt with his ſervants: When he called *Moſes* to be a deliverer of his people: Firſt, hee gave him his word, ſaying, *I will be with thee*: and then a ſigne, ſaying, *Upon this mountaine ſhall ye ſerve God*, Exod. 3. 12. So when hee would confirme the heart of *Aſa* againſt his enemies, hee firſt gives him a promiſe of deliverance, v. 7. then biddeth him aske a ſigne, v. 11. And for this cauſe Chriſt in the publiſhing of his Goſpell, addeth ſignes and miracles unto his Word, that the truth thereof might be fully confirmed. And ſo in the worke of our ſalvation, beſides his mercifull promiſes, which were ſufficient in reſpect of his fidelitie, he giveth us further ſignes and ſeales to ſupport our weakneſſe, and to confirme our faith in the aſſurance thereof, even the uſe of the holy Sacraments.

Exod. 3. 12.

This teacheth us, that Chriſt hath a ſpeciall care over his Church and people, in that hee doth ſo condeſcend and abaſe himſelfe unto their weakneſſe, adding unto his Word, which of it ſelfe were ſufficient, ſignes and tokens, that by both he might more evidently give that aſſurance, which by one alone our weakneſſe would not ſo well conceive.

Againe, in this meanes of confirmation, ignes the order which Chriſt uſeth: Firſt, he giveth him the ſigne of his preſence; *Laying his hand upon him*, to aſſure him of protection from all danger of death. Then he giveth him his word, bidding him not to *feare*. Hence we may learn, that the aſſurance of Gods preſence and protection, is a ſoveraigne remedie againſt all feare. When *Moſes* feared the great calling hee was ſent about: to take away that feare, the Lord ſaith, *I will be with thee*. Hence *David* ſaith, *He will not feare though he walke through the valley of the ſhadow of death, becauſe God is his ſtay and comfort*. Wherefore it concerneth us to labour to be aſſured not onely of Gods preſence, but of his providence and ſpeciall protection: And ſo in all dangers both of life and death we ſhall have ſtay and comfort for our ſoules.

Exod. 3. 12.

Pſal. 23. 4.

The Lord having uſed theſe two meanes to confirme *Iohn*, both a ſigne and his Word; doth yet further condeſcend unto *Iohns* weakneſſe, and eſtabliſheth his own word by two reaſons: The firſt, in theſe words, *I am the firſt and the laſt*. Chriſt is the *firſt*, becauſe nothing was or could be before him: *The laſt*, becauſe nothing is or can be after him. Theſe two titles are given unto Chriſt, to expreſſe his Godhead and eternitie, as before we have heard, v. 8. Now here they are againe ſet downe, to give us to underſtand, that he hath in his owne power the beginning and end of all things; and therefore is able to protect his ſervants from all dangers, and from death and will make good unto them all his promiſes unto eternall life.

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v. 18. *And am be that liveth, but I was dead, and behold I am alive for evermore, Amen: And I have the keyes of hell, and of death.*

These words containe the ſecond reaſon to confirme *Iohn*. And it may thus be framed by way of a diſtinction; *Although I was dead, yet I am he that liveth*, (for ſo the words are) *and behold I am alive for ever, Amen*; yea, I have power over death and hell. This diſtinction containeth three parts: Firſt, *Though I was once dead, yet I am he that liveth*. Secondly, *Though I was once dead, yet I live for evermore*. Thirdly, *Though I was once dead, yet I have the keyes of death and of hell*. Of theſe in order.

I. Part. *And am he that liveth, though I was dead*. Here *life* is aſcribed to Chriſt in a ſpeciall manner: For Chriſt liveth in a peculiar ſort different from the life of other creatures. For firſt, he hath ſufficient life in himſelfe, and from himſelfe: Secondly, he giveth life to others. For the firſt, that we may better conceive it, we muſt know that life is twofold, uncreated and created. Uncreated life is the life of God, whereby God liveth: This life is eternall and infinite in it ſelfe, and from it ſelfe. Now as Chriſt is God, he liveth this uncreated life; which is all one with the Godhead. Againe, created life is twofold: The firſt is naturall, preſerved by meanes of meat and drinke. The ſecond is ſpirituall, both begun and continued by meanes of the immediate operation of Gods Spirit, whereby we have fellowſhip with God. And this ſpirituall life is more perfect than the naturall. Now Chriſt liveth not the naturall life, but as he is God liveth the uncreated life: and as he is man he liveth the ſpirituall life, his body and ſoule having all their ſubſiſting, and ſuſtentation in the ſecond perſon in Trinitie: and therefore he hath in himſelfe moſt abſolute and perfect life, and ſo liveth of himſelfe.

Secondly, Chriſt is here ſaid to live, becauſe he *giveth life unto men*: & that two wayes: firſt, as he is God; and ſo he giveth life to all good & bad; For *in him every thing liveth, moveth and hath his being*. Act. 17. 28. Secondly, as he is mediatour, God and man; and ſo he giveth ſpirituall life unto his Church and people. Hence he ſaith to his Diſciples, *Becauſe I live, ye ſhall live alſo*, Joh. 14. 19. For looke as Chriſt died not for himſelfe, but for us, that we might not die eternally: ſo now he liveth in heaven the ſpirituall life, not for himſelfe alone, but for us, that we might live that ſpirituall life in and by him eternally. And therefore our life is ſaid, *To be hid with God in Chriſt*. And for this cauſe in the Sacrament, we do eat the body, and drinke the bloud of Chriſt really by the mouth of faith, that we might know that our life is to bee fetched from him. For as we receive grace from his grace; ſo we receive life from his life.

Hereby we are taught to ſeeke for this ſpiri-

tual life at *Chriſts* hand: that we may ſay with *Paul*, *I live not now, but Chriſt liveth in mee*, Gal. 2. 21. and that *our life is hid in Chriſt*, as in a head and root. For hee liveth in heaven that wee might live by him: our care muſt not be ſo much for our temporall life, which is but a vapour, and like a fleeting ſhadow, as for this ſpirituall life which is eternall. But the practice of this dutie is rare to be found, though the omiſſion of it bee a grievous ſinne. Mens whole care is for temporall life: few thinke on this, how to procure to themſelves this ſpirituall life by *Chriſt*; though hee have ſaid, *I live that you may live in mee*. This appeareth by their common practice: They will goe ten, twentie, yea an hundred miles to provide meanes for their bodily preſervation; and yet will ſcarce goe one or two miles to provide the meanes of their ſalvation for ever. The cauſe thereof is, the hardneſſe of mens hearts, which are not touched for their ſinnes, nor feele the ſmart and weight thereof. This we may ſee plainly in the woman of Samaria: For when *Chriſt* ſate at the Well of *Jacob* talking with her, and telling her that he *was the well of life, of whoſe water whoſoever drank ſhould never thirſt*, ſhe did nothing but cavill with him: But when he laid to her heart her principall ſinnes, then ſhe left off cavilling, and in reverence, and ſome beginning of faith, *acknowledged him to be the Meſſias*. Even ſo let the Miniſter ſay unto his people, hee can bring them to the water of life: they will nothing regard, but cavill at the doctrine of the Goſpell, till their ſinnes bee touched, and their ſoules humbled by the ſight thereof. Wherefore if we would have our hearts fit to receive ſpirituall life by *Chriſt*; we muſt firſt labour to have a ſenſe of our ſinnes, and to feare Gods wrath due unto us for the ſame. Hereby we ſhall be weaned from the dangerous love of earthly things: and our ſoules ſhall bee ravithed with deſire of *Chriſt Jeſus*. Hee is the Well of life: and if once we could feele a parching heat in our ſoules, by reaſon of our ſinnes, then would wee thirſt and never be at reſt till wee had drunke our fill, and dived our ſelves in his ſaving merits. This naturall life is but vaniſhing, and therefore wee muſt labour for this ſpirituall life by *Chriſt*, which is eternall. This will comfort us in all diſtreſſe: and take from us the feare of death, of hell, and all danger.

The ſecond part of the diſtinction: *Though I was dead, yet behold, I live for evermore, Amen*. This point is uttered and propounded by two notes to be obſerved: firſt, by a note of certaintie, *Amen*. Secondly, by a note of attention, *Behold*. The note of certaintie, (*Amen*) ſerveth to aſſure us, that this is an infallible truth which *Chriſt* a ſtirmeth of himſelfe, ſaying, *I live for evermore*. The note of attention which is prefixed, *behold*, ſerveth to ſtirre up *Iohns* minde, and the minde of every one of us, to a ſerious conſideration of this which *Chriſt* ſaith, *I live for evermore*. And becauſe it pleaſeth *Chriſt* to propound this point in this manner, let us a little ſtand thereon, and herein conſider two points. Firſt, in reſpect of what nature *Chriſt* is ſaid to *live for ever*. Secondly, for what end he liveth for ever. For the firſt. No doubt as *Chriſt* is the Mediator of the Church, *he liveth for ever*: and therefore this muſt be underſtood of *Chriſt* in regard of both his natures, Godhead and manhood. In reſpect of his Godhead, he is coeternall with the Father, and with the holy Ghoſt, living of himſelfe that uncreated and eternall life, which is all one with the Godhead, being eternall, without beginning or ending. Secondly, he liveth for ever as he is man: for after his death hee aſcended up to heaven, where in full glory he enjoyeth immediate fellowſhip with the Godhead: for in him dwelleth the fulneſſe of the Godhead bodily; his manhood being wholly & immediatly ſuſtained by his godhead.

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II. Point. The end for which *Chriſt* liveth for ever, is to give eternall life to his Church, and to every true member thereof. So S. *Iohn* ſaith, *This is the teſtimony of God, even the Father, that hee hath given unto us life everlaſting, and this life is in the Sonne*. And here *Chriſt* muſt bee conſidered of us, as the head of his Church, as the root and ground of our ſalvation, and the fountaine of all our happineſſe. For as the root of a tree liveth not for it ſelfe, but for the body, and for all the branches: even ſo *Chriſt Jeſus* he hath eternall life in him, not for himſelfe alone, but that hee may convey the ſame to all his members. Yea, we muſt conſider *Chriſt* as the common treaſurie and ſtorehouſe of all true felicitie; wherein life eternall is laid up for all the members of his Church: for which cauſe hee ſaith, *He ſhall in mean indeed: and whoſoever eateth his fleſh, and drinketh his bloud, ſhall live for ever*: to give us to underſtand, that his man-hood hath quickning vertue in it: yet not of it ſelfe, or by it ſelfe, but as it is the man-hood of the Sonne of God. For from the Godhead it receiveth this quickning power; to give eternall life unto the Church. And here the meanes muſt bee conſidered, by which *Chriſt* giveth life unto his Church: namely, by vertue of that myſticall union which is betweene him and every member of his Church. Which union is thus cauſed: God the Father giveth *Chriſt* unto his Church, and to every one that is to be ſaved by *Chriſt*; and that really and truly, according to the tenour of the covenant, in which hee hath promiſed to give *Chriſt* with all his benefits to every one that beleeveth. The manner and order of this gift is this: Whole *Chriſt* God and man is given to every beleever, even as hee is Mediatour. And yet the God-head of *Chriſt* is not given with the man-hood, but onely the vertue and operation of the God-head in the manhood; by which the manhood is made able to merit for the beleever. But the man-hood of *Chriſt* is given both for ſubſtance, and in regard of all benefits that are conveyed to man by it, as juſtification and re-

demption as truly as lands and goods are given of man to man. And when God giveth Christ to any, he doth withall give unto the same party the Spirit of Christ: for hee that hath part in Christ, hath part in his Spirit, and this Spirit createth in his heart the instrument of faith, by which *Christ* given of the father, is received and apprehended, both his body and bloud, and the efficacy and the benefits thereof. *Christ* is not received in imagination, as men receive things by conceit in the braine, but as hee is given of the Father, namely, in the word and Sacraments really and truly, though spiritually. And the same spirit that worketh this faith, doth knit the beleever unto *Christ* really, though mystically, making him one in *Christ*; so as *Christ* is the head, and the beleever a member. And thus is this mysticall conjunction wrought, from whence proceedeth this eternall life.

The benefits that come from this mysticall conjunction are these:

I. Hereby a beleever begins in this world to live eternall life: for by the worke of his Spirit, *Christ* maketh that man that is thus united unto him, to begin to die unto all sinne, and to live unto him spiritually as himselfe liveth.

II. Hence commeth the resurrection of the bodie: for this conjunction being once begun, remaineth eternall, and is never wholly broken off, no not from the body, while it is consumed to dust and ashes. Looke as in the winter season the sap returneth to the root of the tree, and then all the branches seeme as they were dead: but when spring time commeth, by vertue of the sunne, the sap ascendeth, and maketh them fresh and greene againe: even so, the bodies of Gods children have their winter season while they lye dead and rotten: but yet by vertue of their union and conjunction with *Christ* at the last day, shall life be conveied from *Christ Iesus* unto them, whereby they shall bee raised to life.

III. Hence commeth eternall life to every beleever: that is, glory and blisse in bodie and soule in heaven for ever and ever: so being once begun (as it is in this world) it is never dissolved. And thus wee see how *Christ* conveyeth eternall life unto his members.

The words bearing this sense, doe containe in them the foundation of two maine Articles of our beleefe: namely, the resurrection of the body, and life everlasting: for both these are effected to us, by vertue of our union with *Christ*; for he *liveth for ever to give life to us*. And this is the ground of all true joy: as wee may see in *Iob*, who in the middest of his misery stayed himselfe on this, That he *knew his Redeemer lived, and that he should rise againe, and behold him with those same eyes wherewith he saw other creatures*. Iob 19.25,26.

2. Againe, if *Christ* live in heaven to give unto us eternall life, then must wee learne to have our conversation in heaven with *Christ*; for where our life is, there should our conversation bee. Now that our conversation may bee with him, wee must often seriously consider with our selves of this everlasting life, which *Christ* there keepeth in store for us: and for this cause principally doth *Christ* here say, *Behold, I live for ever*.

3. This also must move us to put all our affiance in him, and to place all our joy and rejoycing in him. Men have most regard to that part of their body, by which the whole bodie and every member liveth. Well, wee professe our selves to bee members of *Christ*, and in him is hid our spirituall life; wee therefore must set our hearts and affections on him especially.

The third part of the distinction is this; *Though I was dead, yet I have the keyes of death and of hell*. Here we must not imagine that hell is a bodily place kept with locke and key, and doores, as mens dwelling houses are: that cannot bee proved by any place of Gods word. Neither yet that the torments thereof are bodily, such as be inflicted in this world: but rather they are spirituall, being the apprehension and feeling of Gods wrath and vengeance, whose jealousie burnes like fire. But *Christ* in this phrase borroweth a comparison from stewards of great houses, who at their installing into their stewardships, have the keyes of all things given unto them. Which giving of the keyes is a token of regiment and authoritie bestowed upon them. And the meaning is this; That *Iesus Christ* though hee once died, yet by his death did vanquish hell and death, and hath obtained full power and dominion over them both for evermore.

Hence arise sundry instructions; first, that power and authority to forgive sinnes properly belongeth only unto *Christ*. No meere creature hath this power: for hee that can forgive sinnes, must bee able to take away the punishment of sinne, namely, hell and death; which none can doe but *Christ* alone, who hath the keyes thereof. And to say, that a man can properly forgive sinnes, is to say, that a man hath power in himselfe over hell and death. And therfore the Priesthood of the Church of Rome is full of blasphemy, who take upon them properly to pronounce unto men the pardon of their sinnes of themselves: and they deride the custome of reformed Churches, who from God pronounce the pardon of sinnes unto them that repent.

Secondly, hereby we are taught to reverence *Christ*, and to performe unto him all due honour and royall obedience. If wee never have done this heretofore, we must now begin; and if wee have done it, wee must indevour to doe it more. For *Christ* hath the keyes of hell and death, he can open the gates thereof at his pleasure, and cast thither whom he will. Many deceive themselves through their false conceit of *Christ*: they thinke not of him as of a Judge, but as a Saviour onely: they make him all of mercy and pittie; and thereby they take occa-

occasion to goe on in sinne. But wee must consider, that Christ is like wise a righteous Judge, who hath the power of hell and death in his hands, and therefore wee must not flatter our selves in our evill wayes, but strive to please him continually with feare and trembling, lest by our sinnes we stirre up his wrath against us, and cause him to cast us into hell, whence is no redemption.

Thirdly, this is a matter of great comfort unto all those in Gods Church, that in this life unfainedly cleave unto Christ: and especially in time of affliction and temptation, and at the houre of death; for Christ having the keyes of hell and death, is able to keepe them from hell, and from the sting of death. And this hee will do because they trust in him, for he hath promised it. If this were alwaies sounding in our ears, it would minister endlesse joy unto our soules against the servile feare of hell and death.

V. 19. *Write the things which thou hast seene, and the things which are, and the things which shall come hereafter.*

Here Saint *Iohn* propoundeth a second action of Christ. For having confirmed *Iohn* against his great feare, he giveth him a commandement to *write the things which he had seene, &c.* This Commandement was given to *Iohn* in the eleventh verse, and is here againe repeated for these causes: First, that *Iohn* might see the speciall care of Christ over his Church, that hee still continueth a provident head thereof, for their good estate after his ascension. Secondly, that Gods Church in all ages may understand, that it is necessary men should know the estate of the Church to bee subject unto troubles, that thereby they may better arme themselves against the evils to come. Thirdly, that *Iohn* might bee fully assured of his calling, to write and publish this booke. Fourthly, that Gods Church in all ages might be out of doubt, that this booke is no device of man, but a booke of God, and part of holy Scripture revealed from Christ to *Iohn* for the good of his Church. If it be said, though Christ did faithfully reveale his will, yet *Iohn* might erre in publishing it. *Ans.* As Christ delivered this to *Iohn*, so he received and published it faithfully, without all fault either in matter or manner; for wee must make a difference betweene the Prophets and Apostles and all other teachers. As the Prophets in former times, so the Apostles in the new Testament were called immediately by Christ, and had such speciall assistance of Gods spirit, that they could not erre, when they propounded by preaching or writing any doctrine of Christ unto the Church of God: this appeareth by the promises of Christ made unto them, Luk. 10.16 *He which heareth you, heareth me; and he which refuseth you, refuseth me*; and he which refuseth *me, refuseth him that sent me*. Againe, Mat. 10. 20. *It is not you which speak, but the spirit of your Father speaking in you*. Joh. 14.26. he promiseth to send his spirit to bee their comforter, *which shall teach them all things: yea, to lead them into all truth*. John 16.13. Which promise some apply to all Gods Ministers; but if we marke the circumstances thereof, we shall see that properly it agreeth to the Apostles: for though in others the certainty hereof cannot bee affirmed, yet in them it may: for which cause, in the Councell at Jerusalem thus they write unto the Churches; *It seemeth good to the holy Ghost, and to us*; as being assured of the certaine direction of the holy Ghost: which no Ministers ever since could say, being subject to errour both in speaking and writing. This distinction must bee held for the certainty of our faith in the points of religion, and for our assurance of the faithfull penning and publishing of this booke. And thus much of the causes of this repetition. Act. 15.28.

In the words of this Commandement is contained the division of this whole booke, *Write the words which thou hast seen*: that is, set down what I have shewed thee in this vition. *And which are*; that is, all things which I reveale unto thee touching the present estate of the Church. *And which are to come hereafter*; that is, those things which concerne the future estate of the Church to the end of the world, as I will reveale unto thee. Thus then is the whole booke distinguished: I. It containeth things touching the present estate of the Church in *Iohns* dayes. II. It intreateth of things which concerne the future estate thereof from *Iohns* time, to the end of the world.

Hence observe the lawfulnesse of the art of Logicke: for divisions are lawfull, else the holy Ghost would not here have used them) and so by proportion are other arguments of reasoning: and therefore that art which giveth rules of direction for the right use of these arguments, is lawfull and good. Those men then are farre deceived, who account the arts of Logicke and Rhetoricke to bee frivolous and unlawfull, and in so saying, they condemne the practice of the holy Ghost in this place.

V. 20. *The mystery of the seven starres which thou saw'st in my right hand, and the seven golden candlesticks is this: The seven starres are the seven Angels of the Churches, and the seven candlesticks which thou saw'st, are the seven Churches.*

This is the third action of Christ: namely, the interpretation of the Vision in the principall parts thereof; which hee expoundeth for these causes: First, *Iohn* in this businesse was to shew himselfe a Prophet of God, by declaring the present and future estate of Gods Church. Now the principall part of a Prophet, is to expound visions or dreames revealed either to himselfe, or to others; as we may see in *Daniel* and the rest of the Prophets. Secondly, that *Iohn* might be encouraged in the publishing of this booke, and of the things revealed unto him: For *Iohns* calling respected the Church of God. And when he should perceive these visions to concerne the Churches, this would stirre up his diligence, in observing and penning the things revealed.

Now Christ expounded not the whole vision, but two principall things therein: namely, what was meant by the seven starres; to wit, *the seven Angels, or the seven Ministers of the Churches:* And what was meant by the seven golden candlesticks; namely, *The seven Churches themselves.* The reasons why both were so called, wee have shewed before, with the use thereof. Here onely I will observe these three points: First, why Christ in the interpretation of his vision doth not expound the whole, but onely two principall parts thereof. This hee doth for these causes: First, because he hath given unto his Church the gift of interpretation, which hee would have them to exercise about this vision: For if he had expounded every part himselfe, then hee had left herein no matter to his Church, whereabout shee might exercise her gift. Secondly, to provoke Gods Ministers especially, with other members of his Church, unto all diligence in studying this and other parts of Scripture. For if all things were easie and plaine, then men would grow careless in reading and searching out the knowledge of Gods word. Thirdly, to stirre up in every Reader of this booke an earnest and hearty desire to understand the same. Fourthly, to excite all his servants to prayer and invocation upon God for his grace, that they may with reading the Scripture understand the true meaning thereof.

II. Point. Note here, the Ministers of the Churches are called Angels. What these Angels are, appeareth in the Chapters following, to wit, the Pastors and Ministers of these seven Churches of Asia. So Matth. 11.10. *Iohn Baptist* is called Christs Angel or Messenger: whereby we have good light for the expounding of a place in *Paul*, 1 Corin. 11.10. saying, *That the woman ought to have power over her head*, that is, be covered, *because of the Angels.* Where, by Angels may well be understood the Preachers and Ministers of the Gospell. And the reason of that precept may be this: Among the Corinthians the covering of the head was not as it is with us, a token of preheminence and superiority, but a signe of subjection. And therefore the Apostle would have the women of Corinth, when they came into the congregation, to have their heads covered according to the custome of their country in other assemblies, to signifie their submission and reverence unto the ministery of the Gospell.

Whereas Ministers are the Lords Angels and Ambassadors: hence we gather that every Minister of the Gospell must carry himselfe as the Messenger of the Lord. Messengers have regard of two things; of the matter of their message, and of their manner of delivery, that they speake all which they are commanded, and in such order as their Lord and Master would have it spoken, or speake it himselfe if hee were present: and hee that faileth in either of these, may justly bee challenged of unfaithfulnesse. The Minister therfore being Christs Messenger, must deliver the whole will of Christ alone unto his people: as also in that manner which Christ approveth, and would himselfe observe if he were present. Now can wee once imagine, that Christ would deliver his will partly in English, partly in Latine, and other languages, or intermingle with the testimonies of the Prophets and Apostles the sentences of Fathers, of Philosophers, Poets, and other writers? Those therefore that in this sort dispense Christs Gospell, doe hereby bewray unfaithfulnesse in their deliverie. Indeed this is counted the learned kinde of preaching: But it is not that manner which Christ approveth. And besides, if this kinde of teaching may take place, it will bring in as great barbarisme, in regard of true Divinity, as was among the Schoolemen, when Gods word was wholly turned unto needlesse disputation, yea, it would shortly banish the Gospell out of this land.

III. Point. Note the phrase which the holy Ghost useth; hee saith not, The seven starres signifie the seven Angels, but are the seven Angels: and the seven candlesticks *are* the seven Churches; giving to the signe the name of the thing signified. Wherein we have a good warrant for our exposition of that phrase in the Sacrament, *This bread is my bodie: this cup is my blood:* Which the Papists understand properly of the very bodie and bloud of Christ by reall transmutation. But as these seven starres are said to be seven Ministers, because they did signifie the seven Ministers; so is the bread called the body of Christ, because it signifieth and representeth his body, and the cup his bloud. And as it is absurd to say, the seven Ministers were indeed seven stars, because they are so called: so it is absurd to hold the bread in the Sacrament to be really Christs bodie, or the wine his bloud, because it is so called. And thus much of the third action of Christ in the interpretation of this vision.

Chap. 2.

Vers. 1. *Vnto the Angel of the Church of Ephesus write; These things saith he that holdeth the seven starres in his right hand, and walketh in the middest of the seven golden Candlesticks.*

IN this chapter and the next, is contained the fourth action of foure, wherein hee giveth particular commandements to *Iohn*, to write unto the seven churches of Asia, and to send into them seven letters or Epistles. The first of which commandements is expressed in the beginning of this first verse, *Vnto the Angel of the Church of Ephesus write:* Then after followeth the Epistle, *These things saith hee, &c.* continuing to the eighth verse. First, for the commandement: the partie to whom *Iohn* must write, is the *Angels* which word may be expounded two wayes: either to signifie the minister or pastor of the particular Church of Ephesus, and so it is commonly taken of the most: or else it may betoken the company of the Ministers, Teachers, and Governours of the Church of Ephesus: for therein were many Pastors and Governours, as appeareth, Acts 20.28. Where Paul calleth together the Bishops (as the Word signifieth) and giveth them charge over their particular flocks. Now in Scripture the name of one person taken collectively, oftentimes signifieth the whole multitude; as Exod. 4.22. *Israel is my sonne, even my first Borne.* Where the whole bodie of the people of Israel is called by the name of one man. And so though Antichrist be not one particular man, but a state and company of men: the succession of the Popes; yet is that whole estate noted by the speciall name of one man: *As that Antichrist, that man of sin, the sonne of perdition.* Thus we see how the word *Angel* may be taken: and whether we understand it of one man, or of the whole company of elders, it is not much materiall.

In this particular commandement, note two points: First, that Christ his intent is to write to the whole Church of Ephesus, as appeareth Chap. 1.11. where *Iohn* is commanded to write in a booke, and send to the Churches: as also by the conclusion of this Epistle, where it is said, *Let him that hath an eare to heare, heare what the Spirit saith unto the Churches:* and yet he directeth his epistle not to the whole church, but particularly to the Angel or pastor thereof. This doth serve two causes: First, to intimate to the Minister his duty, which stood in two things: in considering the contents of this Epistle, as belonging to the whole Church: and in becoming a guide and example to them all, of doing the things required. Secondly, because there is much good or much evill comes to every particular Church by the Ministers ministery: such is the efficacie of his place and calling. If he be faithfull, he bringeth great good to the Church: if unfaithfull, exceeding great hurt: as may easily be proved by many examples in all ages. Now Christ writeth to the Angell of this Church, that he might be a means of much good unto them all, by exciting them to the practise of all good duties required in this Epistle.

II. Point. Among all the Churches of Asia, Christ writeth first to the Church of Ephesus: not for that this Church had authority over the rest (for they were all one in Christs sight, and of like precious price) but because Ephesus was the mother city farre exceeding the rest in riches and estimation. Whereby Christ giveth us to understand, that his will is, that those people, townes, and Cities which excell others in estimation and reputation, should also go before them in knowledge, obedience, and other graces of God. And to unfeignedly finde it to be with particular persons: They which excell others for outward reputation and temporall blessings, ought to go before them in spirituall graces, as godlinesse and religion. Those which are of noble birth, and richer others that are their inferiours to goe before them in spirituall graces, shall finde it true to their shame before men, but especially at the tribunall seat of Jesus Christ.

Thus much for the Commandement. Now followeth the Epistle it selfe, which containeth three parts, as all ordinary Epistles use. A preface or proposition, and the conclusion. The preface in these words, *These things saith he that holdeth the seven starres in his right hand,*

and walketh in the middest of the seven golden candlesticks. The proposition and conclusion, in the verses following. The preface is borrowed from the former chapter, vers. 16. and 13. where also it was handled. The intent of *Christ* herein, is to draw this Church to a reverent adoration of his person: and to cause in them a greater care to embrace and obey his admonition. This appeareth by that twofold action which hee avoucheth of himselfe, to wit, his holding the seven starres in his right hand, and his walking in the middest of the seven golden candlesticks: by the first whereof is signified his power in protecting and governing his Ministers: and by the second is noted his presence in the middest of his Church, guiding and blessing his Ministers with all the members thereof. As if he had said: If I be he that have power to protect and governe, that am present also to blesse and direct both Ministers and people; then my admonitions are to be reverenced and obeyed.

In this preface note two speciall points; first, that *Christ* here againe repeateth that which was before delivered, touching his presence in his Church, and his mighty power and providence over the same in protecting, guiding, and blessing both Minister and people. By which repetition he would give us to understand, the speciall weight and moment of this point, to wit, that it ought to bee ingraven in the hearts of every one in Gods Church. And indeed till we be perswaded thereof, we shall never learne religion soundly. The ground of true religion is this: To take the true God for our God: and *Christ Iesus* for our Redeemer: and it consisteth not in a swimming motion hereof in the braine, but in the sure perswasion of the heart, which wee never have till wee bee resolved both of *Christs* presence with us, and of his providence over us, for our blessing and defence.

II. Point. In this preface also note, that the perswasion of *Christs* presence and speciall providence in his Church, is a notable meanes to draw us on to all good duties: for thereby *Christ* would perswade both the Ministers and people of Ephesus, to receive and embrace this his Epistle. And no doubt hee that is indeed perswaded hereof, cannot but bee moved to walke before God in all holinesse and obedience: as did *Enoch*, *Abraham*, and all the godly Patriarkes. Thus much for the preface.

V. 2. *I know thy workes, and thy labour, and thy patience, and how thou canst not forbeare them which are evill, and hast examined them which say they are Apostles and are not, and hast found them lyers.*

Here beginneth the second part of this Epistle, to wit, the proposition, containing the substance and matter of the whole Epistle. This proposition hath two points: First, a commendation of this Church, in the second and third verses. Secondly, a rebuke and reprehension, in the 4. verse. The commendation is first generall, in these words; *I know thy workes*. Then more particular, for speciall duties and actions, in the words following, *and thy labour and patience, &c.* For the first, *I know thy workes*: many doe expound this of workes of mercy and liberalitie: but that will not so well stand: for he saith to every Church, *I know thy workes*; and yet some of them are blamed for want of these good workes. By *workes* then is meant, the *wayes*, that is, the practices and dealings of the whole Church, as well of Ministers as people, in all their affaires. Also by knowledge here wee must understand, a *knowledge* that goeth with approbation, as may appeare by comparing this with the fourth v. whither it hath relation: for thus they must go, *I know thy works and approve of them: and yet I have something against thee.* So that his meaning is, *I know thy workes*, that is, *all thy wayes and dealings in thy life and conversation are manifest unto mee, and I doe generally approve of them.*

Here first in this testimony of his knowledge, *Christ* ministreth a remedy against secret sinnes and offences. The theefe, the murtherer, and adulterer waic for the night wherein to attempt their shamefull practices: The tradesman in secret falsifieth his weights, and mingleth his wares: among most men, fraud, oppression, and injustice doe abound; and all because they thinke, that if men see not, all is well: as *David* saith, the wicked man saith, *God shall not see, he will not regard.* But if men could thinke and bee perswaded of this, that *Christ seeth and knoweth all their wayes*, it would cause them to make conscience not onely of grosse sinnes, but even of their hidden and secret offences.

Secondly, whereas this knowledge is joined with approbation, it may bee demanded, how this can stand with the justice of God, to approve of that which is not answerable to the tenour of his law, as the best workes of the most righteous man are not, being stained with some corruption, Isa. 64. 6. *Ans.* The Gospell, which is another part of Gods will, revealeth more unto us than ever the Law could doe: namely, that if a man be in *Christ*, to him there is no condemnation; and that God will accept this true desire and endevour to please him, for the deed it selfe, 2 Cor. 8. 12. And thus according to the tenour of the Gospell, *Christ* approveth of their workes in this place, though they were not able to abide the rigour of his law. But a Papist will here reason thus: If a righteous mans workes bee approved of God, then they are no sinnes, (for God will not approve of any thing that is sinfull,) and if his workes

workes bee no sinnes, then hee may fulfill the law; and so be justified by his workes. *Answ.* That which *Christ* approveth simply, hath not sinne in it: but here hee onely approveth of their workes in part, namely, so farre forth as they came from the worke of his spirit in them. But as they proceed from the will of the worker, which is in part corrupt, they are not free from the staine of sinne; and so hee approveth them not. Againe, workes of grace are approved of *Christ* with the pardon of sinne; for accepting of the person, hee remitteth the faults that bee in his good workes, and so onely approveth his owne worke in him. And so here wee must conceive of his approbation of their works, to wit, as proceeding from his spirit, and having the faults thereof remitted in his owne merit.

The speciall commendation of this Church is for particular actions: The first whereof is *diligent labour*, which is an excellent worke, especially in a Minister of Gods word to bee painfull in his particular calling, for the faithfull instruction and godly regiment of his particular charge. Hence *Paul* saith, 1 Tim. 5. 17. *Hee that laboured in the word and doctrine, is principally worthy double honor.* And herein *Paul* matcheth, yea, preferreth himselfe before other Apostles, *that he laboureth more abundantly in the ministery of the Gospell, than they all*, 1 Corin. 15. 10. Hence wee learne that the worke of the ministerie, if it bee done as it ought, is a worke full of great paines and labour; contrary to the common opinion of men, who thinke that the life of the Minister is full of ease, and his calling a matter of nothing, such as may be done with the turning of the hand: but here the judgment of *Christ* is otherwise, who useth not thus to approve a light or idle worke.

Secondly, this commendation of diligence in the Minister, must admonish all Christians that desire to bee approved of *Christ*, to give all diligence to learne and know the will of God, that they may doe the same. And here a common fault is to bee reproved: many will heare, but where is their labour to grow in knowledge and in grace? that is wanting: which is the cause of such fruitlesse hearing as is common in the world. For earthly things men refuse no paines; but Gods heavenly knowledge and graces are not regarded. What a shame is this that men should bestow their strength and wit about base and transitory things, and yet neglect the maine good which concernes their soules for ever?

Thirdly, the Ministers diligence in teaching must provoke conscience of obedience in the hearers; that is the end of his worke, without this hee spends his strength in vaine, and therefore with the Apostle, they must endevour in all things to keepe a good conscience before God and all men, Act. 24. 16.

The second thing which *Christ* here commends, is patience in bearing the crosse, which doth usually accompanie the Gospell of *Christ*. And this indeed is praise-worthy in the Angell of this Church; for herein hee goeth before sundry worthy Prophets: *Ieremie* was marvellous impatient, for the mocking of the people: And though *Ionas* had beene schooled in the Whales belly, yet when all things went not according to his minde in the destruction of Ninive, he became exceeding discontent. Ier. 20. 14, 15.

Here in must all the Ministers of the Gospell become followers of the Angel of this Church. While they labour in the Gospell of God, they must possesse their soules with patience, and make knowne to all men their meeke and mild spirit. Yea, every Christian in the profession of religion must learne to practise this duty: Luke 8. 16. The good ground receiveth the seed, and bringeth forth fruit: but how? *with patience*: Neither can we possibly attaine to eternall life, unlesse wee arme our selves with patience to beare the crosse: for whosoever will live godly must suffer afflictions, 2 Tim. 3. 12. *Through many tribulations wee must enter into heaven*, Act. 14. 22. *Vse.*

II. Againe, here observe how *Christ* joyneth labour and patience together: this he doth for two causes: First, to let us see the fruit of sin which God hath set on the labour of man. Before the fall, the labour of mans calling was practised without all trouble or paines; but since mans fall, the best callings have their crosses and vexations, which are the punishments of mans transgression. Secondly, to shew the malice of Satan against the good progresse of the Gospell. *Paul* saith to the Thessalonians, *He would have come to them, but Satan did hinder him.* Hee seeketh the trouble and sorrow of the Minister, not onely by stirring up persecution, but by keeping his people from profiting by his ministerie: and therefore every Minister had need to take paine with patience in his calling. 1 Thess. 2. 18.

And as *Christ* joyneth together labour and patience in the worke of the ministery: so should every Christian after this direction joyne patience with his paines in the duties of his particular calling, whether it be in Church, commonwealth, or family. For look what is the estate of the Minister in his place, such should bee the estate of every childe of God in his. This therfore they must doe: first seek to know the duties of their particular callings, and therein labour and take paines with all good conscience: Then considering the crosse doth accompany godly diligence, they must labour to joine patience with their diligence, for their continuance in welldoing even under the crosse. And for attaining of this patience, they must set before them the promises of Gods blessing and protection while they do continue; not suffering themselves to bee dismaied by any affliction. And if wee shall thus walke in the duties of our particular places painefully, and with patience, we shall have our commendati-

on of *Christ* here and his blessed reward, which here so passeth the praise of men, and the rewards. But on the contrary, if we waxe in our callings negligently, or else forsake them because of afflictions; or bee impatient in labour, we shall lose our reward, and undergoe the rebuke of *Christ*, which is worse than all outward evils that can befall us.

The third speciall worke for which *Christ* commendeth this Church is, severitie shewed against wicked men; in these words, *A thou thou canst not beare them which are evill.* By *evill men*, hee meaneth such as lived offensively, and maintained manifest errours and heresies. These shee could not beare, but judged them as burdens: and therefore sought to disburden her selfe of them.

The Vse.

Hence wee may gather, that it is a necessary thing for every Church to bee purged of evill men. The Church of God in all ages hath put in practice this worke. So soone as *Caine* had slaine his brother *Abel*, *God cast him out from his face*, as appeareth by his owne complaint, to wit, from that particular place where *Adam* and his family worshipped God. When false Prophets and Idolaters did rise among the Israelites, the Lord commandeth, *That they should bee killed and taken from among them.* And therefore hee saith to *Ieremie*, *If thou turne and repent, I will bring thee again, and if thou take away the precious from the vile, thou shalt bee according to my word.* 1 Corinth. 5. 4, 5. *Paul* commandeth in the name of *Christ*, that *the incestuous man bee delivered unto Satan*, the Church purged of that old leaven, and that wicked man be put from among them, vers. 13. Besides the evidence of these testimonies, some reasons may bee added to prove the necessitie of this separation. First, God will be worshipped in an holy manner; and they that worship God must bee purged and sanctified; but evill men defile Gods worship, and therefore they ought to be severed from the Church. Secondly, lest the whole Church be infected with the contagion of their doctrine, or the infection of their life: for as leaven soureth the whole lumpe, so will evill men defile the whole Church. Thirdly, they are burdens to the Church, and therefore must bee cast out. For the Church should bee eased of every burden.

Gen. 4. 14.

Deut. 13. 7, 8.

Ier. 15. 19.

This doctrine is the truth of God, and ought to be practised of Gods Church. Whereby we may see a common fault in the most congregations among us; wherein all that will are admitted not onely to the hearing of the Word, but also unto the Lords Table, hand over head without restraint, as though every man were a good and sound Christian: Whereas experience sheweth, that many bee ignorant, many contemners of the Gospell, many Sabbath-breakers, drunkards, and blasphemers, all which ought to be barred from the Sacraments: and in that respect severed frō the Church as burdens.

A Secondly, hence we may gather, that *Christ* hath given to his Church a power Judiciall, to suspend evill men from the Sacraments, and to excommunicate them from the outward fellowship of the Church: for else hee would not have commended this minister with his church, for the execution of his power. The reasons alleaged to the contrary, are of no force. I. Say they, the parable, Matthew 13. 30. alloweth the growing together of tares and wheat till harvest; and therefore evill men must be suffered in the Church without separation. *Answ.* In that parable *Christ* speaketh not of any particular purging of the Church by Ecclesiastical jurisdiction; but of the universall purging of his whole Church by his holy Angels in the end of the world: for there the field doth not signifie any particular Church, but the whole world; and the servants are not men, but Angels, that must gather together all both good and bad in the end of the world, to the last judgement. Againe, they alleage, Luke 14. 23. *Compell them in the high waves to come into the supper.* Here (say they) all must be brought in, but none must bee excluded the societie of the Church. *Answ.* *Christ* speaketh not of compelling men unto the Sacraments, but unto the Ministery of the Word, whereto men must bee caused to subject themselves; which hindereth nothing why the ungodly should not be debarred from the Sacraments, which are the seale of Gods mercy in *Christ*, ordained onely for such as repent and beleeve. *Quest.* Seeing this separation must be made, how farre forth may wee converse with those that are openly evill and offensive, either for life or doctrine? *Ans.* Evill men must be considered divers wayes: first, as they be members of some common-wealth, of some city, and incorporation: Secondly, as they are members of some particular Church by toleration. In the first regard, it is lawfull for us to converse with them. I. for outward dealings and civill affaires, as bargaining, buying and selling, &c. II. we may maintaine outward civill peace with them; So *Paul* commandeth the Romanes *to have peace with all men as much as in them lay*: that is, so farre as it could stand with faith and good conscience. III. In this civill conversing with the wicked, wee must performe all duties of outward courtesie and love unto them, so farre forth as it doth not dishonour God, or hinder the good of the Church. And therefore *Paul* commandeth us to bee *soft and courteous, shewing all meeknesse unto all men*; even to evill men, as the reason following sheweth: *For we our selves were in time past unwise, disobedient, deceived, &c.* and then were we evill.

B

C

D

Rom. 12. 18.

Tit. 3. 2.

verse 3.

Secondly, consider them as dwellers in the Church, and members by permission: and so we may live with them in it: for we must not make a separation from the Church, because wicked men are permitted therein. *Christ* lived among the Jewes, though their teachers and rulers were

were both hereticks and hypocrits: and yet we must remember, that living among them, and beholding their wicked conversation, we must not approve of their ungodlinesse, but be grieved for the same, as righteous *Lot* was for the abominations of Sodome, 2 Peter 2. 7. Further, if it fall out by the negligence of the Governours, that evill men be admitted to the Sacraments, we must not for their company refuse to communicate: for our Saviour Christ living among the Jewes, communicated with them in their Sacraments and service of the Temple, though many of them were notorious both for wicked life and false doctrine. The reason is, for that another mans evill conscience doth not defile our good conscience: but wee may keepe a good conscience in that action wherein the wicked is defiled. Now though wee may thus converse with evill men, yet these two caveats must be observed: I. To have no private companie with known and open evill persons. This *Paul* expressly forbiddeth, saying, *I have written unto you, that you company not together*: that is, in private and familiar manner. II. We must not shew speciall familiaritie to evill persons. God will not take the wicked by the hand, Job 8. 20. and we should be followers of God. Therefore S. *John* saith, *If any man come unto you and bring not this doctrine, receive him not into house, neither bid him God speed*; 2 Joh. 10. which must be understood of speciall familiaritie: for thereby wee doe not onely performe outward dutie to the person, but also give countenance to their sinnes: which in any case wee must not doe. And thus wee see how to converse with evill men.

1 Cor. 5. 10. 11.

Vse.

Hereby all those are justly blamed, which fit themselves for the humours and dispositions of all companies. This ought not to bee. If any be knowne to be openly wicked, either for life or opinions, wee must not keepe private company with them, or afford them our speciall familiarity; but by withdrawing our selves from them, ease us of such burdens.

Our Saviour Christ having commended this Church for her severity against the wicked, in that shee could not indure them, doth prove the same to bee true by two arguments. The first whereof is contained in these words, *And hast examined them, &c.* to the end of the third verse. The second, in the 6. verse. For the first, it is taken from the sharpe and round dealing of this Church against evill men; and it hath two parts. First, her discoverie of false Apostles, *And hast examined them which say they are Apostles, and are not, and hast found them lyers.* Secondly, her opposing her selfe against them, being discovered, in the third verse, *Thou hast suffered, and hast patience, &c.*

In their discoverie of these false Apostles, note two speciall points: first, that God hath given to particular Churches the spirit of discerning. This appeareth by sundry testimonies of Scripture, 1 Corinth. 2. 15. *The spirituall man, that is, he which is endued with Gods holy Spirit, discerneth all things.* And *Paul* affirmeth, That the faithfull Corinthians did discerne the Lords body, that is, see and put a great difference betweene the bread and wine in that Sacrament, and other common bread and wine: which none that want the spirit of God can doe. Againe, hee biddeth them *prove themselves whether they bee in the faith or not*: to give us to understand, that they had a gift of discerning, whereby they did know their owne estate, whether they were under the curse, or under grace. And Saint *John* biddeth the Church *trie the spirits*: that is, those doctrines which men professing the gifts of the spirit, did teach. And in this place this Churches discovering of false Apostles, doth shew plainly, that shee hath a gift to discerne who bee sent of God to teach her Church, and who not. And hence the godly learned in the Church, are said to *have their senses exercised to discerne both good and evill*, Heb. 5. 14. And in this regard, the Churches of God differ from all other companies of men. For unlesse men bee of Gods Church, they want this gift of discerning spirituall things that differ as true Apostles and false, good and bad, truth and falshood, &c.

1 Cor. 12. 3.

2 Cor. 13. 5.

1 Joh. 4. 1.

Vse.

Hence wee may gather, that the Church of God hath a gift to discerne which is a true Church, and which is not: for the Church can discerne whether a man bee a true Apostle, or not, and by the same gift it may discerne the state of any particular Church. Whence also it followeth, that wee may easily see whether the Church of England bee a true Church, or not. It pleaseth some to call it into question, as it now standeth, and they say much, That there is no Church of God, that there are no true Ministers, no true preaching, or right administration of the Sacraments in it; and that these things with us are illusions of Satan, and our Church his synagogue. But that ours is a true Church of God, is thus proved. The Churches of Germany, France, Scotland, and Italy, that have received the Gospel, are the Churches of God: and they have the gift of discerning which is a true Church of God, and which is not. Now they give the right hands of fellowship unto us, and reverence our Church as the Church of God. To whose testimony wee must rather cleave, than to the opinion of a few private men; and so resolve our selves, that we are the true Church of God.

Secondly, hence wee may gather, that the Church of God hath a gift to discern Scripture from that which is no Scripture. The Papists say the Church hath this gift: but it is by counsell and commission from the Church of Rome: which is a meere forgery. For the Church of Ephesus, which could discerne of false Apostles, could no doubt by the same gift discerne of the bookes of God, and that without counsell from the Church of Rome: nor at this

this time when *Iohn* writ, it was a more famous Church than the Church of Rome, and therefore went not thither for counsell.

II. Point. In what things this discerning of false Apostles doth consist. It is a Judiciall action of the Church, consisting in two things here noted; First, in examination of false doctrine and false teachers; secondly, in condemnation afterward. The examination of them is set downe in these words; *And hast examined them that say they are Apostles, and are not.* Their condemning or sentence-giving, in the words following, *And hast found them lyers.*

For the first; examination is a gift of God to his Church, and was here used for the triall of false Apostles. *Quest.* How may any Church try a false teacher? *Ans.* This is a point of large discourse; but the heads of true examination are these.

First, that Church, or that man that would rightly examine a false Teacher, must prepare himselfe thereunto after this manner: hee must looke that he have a meeke spirit, and a humble heart; for God revealeth his will, not to the proud, but to the meeke and lowly; and as *Isay* saith, to them that are of a contrite spirit, Isay 57. 15. And in this humbling of himselfe, a man must renounce his owne naturall wit and reason, and become nothing in himselfe but even a foole, in respect of his owne conceit. Also he must unfainedly pray to God, that he would revcale unto him his truth. *Aske* (saith Christ) *and it shall be given you, even the holy Ghost, unto them that desire of the Father.* And S. *Iames* saith, *If any man lacke wisdome, let him aske of God, which giveth to all men liberally.*

Luke 11. 13.

Iam. 1. 5.

Secondly, after preparation hee must labour to know throughly what the false teachers are, and what be their opinions, with the grounds and foundations thereof; wherein they agree, and wherein they differ from the truth of God, maintained by the Church: for it is a foule oversight to misconceive the state of the adversaries question, by propounding it otherwise than they hold, as it falleth out with many in the handling of controversies.

Thirdly, due proofe must be made, whether the adversaries doctrine bee of men or of God. This is Gods Commandement, 1 John 4. 1. *Prove the spirits, whether they bee of God, or no.* And for triall hereof, we must have recourse unto the word of God; it must bee judge in this cause: Isa. 8. 20. *To the law, and to the testimony; if they speake not according to this word, it is because there is no light in them.* Joh. 5. 39. *Search the Scriptures, for in them ye look to have eternall life, and they are they which testifie of mee.* Who so fit to judge in the matters of God, as God himselfe? and so hee doth in his written Word, of all doctrine and opinions in religion. The Scriptures shew whether the doctrine examined bee directly gathered thence, and by just consequent or not.

A

Fourthly, serious consideration must be had of the faith and lives of the teachers examined: for a false teacher by Gods just judgement is usually a wicked liver. And therefore Christ saith, *Ye shall know them by their fruits*: if they be throughly examined, such they will appeare, howsoever for a time they may blear the eies of men: as the histories of the Church in many famous heretikes doe plainly declare. Matth. 7. 16.

The second branch of this discovery, is sentence-giving, in these words: *And hast found them lyers.* The Church here giveth out a sharpe and severe sentence against them, shee calleth them false Apostles, and lyers; and yet she sinneth not, for Christ commendeth her for it. Though to raile or taunt cannot beseem any, yet Magistrats and Ministers in their places may give out severe speeches against offenders, in token of detestation of their sinnes, and not offend. Thus *Iohn* called the Scribes and Pharisees a *generation of vipers*, Matth. 3. 7. and our Saviour Christ called *Herod a Fox*, Luke 13. 32. and *Paul* called the *Galatians fooles*, Gal. 3. 1. And in this place the Church calleth these false teachers lyers, which is very much: for therein she accuseth them of three things: First, of teaching that which was false indeed: Secondly, that they knew it to bee false, and so sinned of knowledge: Thirdly, that they did it of malice, with intent to blinde the eyes of the Church and to deceive the people.

B

In this discovery, we may observe the just accomplishment of *Pauls* prophecie, Acts 20. 29, 30. namely, that there should rise up among the Ephesians grievous wolves, and men speaking perverse things; and such were these false Apostles, who after examination were found lyers. *Vse.*

C

Againe, seeing in the dayes of this Apostle *Iohn*, men durst presume to claime Apostolike authoritie, and call themselves Apostles, when they were not: no marvell if the Pope of Rome six hundred yeares after, did challenge to himselfe to bee *Peters* successour, and to have Apostolike authoritie: and that they dare now avouch some bookes to bee Scripture, which are not: as also bring in their traditions and unwritten verities, to bee received and obeyed equally with Gods word.

D

V. 3. *Thou hast suffered, and hast patience, and for my Names sake hast laboured.*

Here our Saviour Christ declareth how this Minister & Church of Ephesus opposed themselves against false teachers after their discovery. The manner wee shall see in handling the points particularly as they lie in order. *Thou hast suffred*, or, thou hast borne a burden: for the word signifieth to *be pressed down under a great burden*: this burde was the troubles which false Apostles

stles brought upon them after they were discovered, partly by open affliction and persecution, partly by the spreading of their heretical and schismaticall doctrine. These false teachers were *Sbion, Cerinthus, Marcion*, and such like, who in the daies of *Iohn* troubled this Church, as histories doe shew.

Iud. 3.

Here wee may observe, that it is Gods will, that the best Churches should bee troubled by wicked men, and heretical teachers, who both by false doctrine, and persecution, become grievous burdens. This the Lord permits for weighty causes: I. That true beleevers may be excited more constantly to embrace the sincere doctrine of the Gospell: and therefore *Iude* most worthily exhorts the Christians in his time, to *fight for the common faith.* II. That professors may be tried whether they soundly hold the doctrine of the Gospell, or not: 1 Cor. 11. 19. *It is meet* (saith *Paul*) *that there should bee heresies in the Church, that they which are sound in the faith and approved, may bee knowne.* III. That God may execute his judgements upon wicked men and hypocrites, that have not loved his truth revealed unto them: 2. Thess. 2. 10, 11. *God gave them up to strange illusions to beleeve lies, because they have not loved his truth*: for many know the word that love it not.

Vse.

This must teach us to take heed of a common scandall in the world, which is to bee offended at religion, because there bee in the Church schismes and heresies: which come not from the Gospel, but from the malice of Satan, who soweth his tares among the Lords wheat. Wee must consider that it is the will of God there should bee such evils in his Church: and therefore should labour to bee so farre from offence, that hereby we be rather provoked with more cheerefulnesse and courage to love and embrace religion.

And hast patience, and for my name hast suffered, &c. Here is set downe the dealing of this Church against these false Apostles in all their persecutions. But first note the coherence of this verse with the former: *Thou hast suffered trouble, and hast had patience. Quest.* How can these stand together? It is against mans nature, in trouble to bee patient: for troubles and afflictions make men discontent, and to fret against God and man. *Ans.* They stand not by nature, but by grace; Rom. 5. 4. *Tribulation bringeth forth patience*; namely, to all those that have received to beleeve in Christ; for to them God giveth the spirit of meeknesse in their troubles, shedding his love into their hearts, whereby they are inabled to suffer any thing for his name, even with joy.

And hast patience. This is the first meanes whereby this Church opposed her selfe against the false Apostles: they troubled her two waies; by persecution, and by false doctrine. Now by patience this Church opposeth her selfe against their persecutions. And indeed, that is the most excellent means for any man or any Church to oppose themselves against their enemies, and to vanquish them; for hereby they shall stop their mouthes, and if it be possible, win them to their faith and religion.

A

Vse.

In this their practice we have an example for our direction, how to oppose our selves against wicked men, with whom wee live; or any enemy that shal trouble us, either by oppression, or heretical doctrines. Wee must not render taunt for taunt, and abuse for abuse; but labour for patience, not in bearing with their sinnes (that may not bee) but in a meeke enduring of their injuries and wrongs wherby they trouble us. Thus shall we stop their mouths and soonest overcome them.

And for my names sake hast laboured. Here Christ setteth downe the second meanes whereby this Church opposeth her selfe against the spreading of false doctrine by these false Apostles, which was the second way whereby they became a burden unto her. The meaning of the words is this; that they had taken much paines to maintaine the glory of God, and the true doctrine of Christ Jesus, labouring therein as much as the false Apostles did to broach their damnable heresies.

B

Here we are taught a second duty, how wee are to oppose our selves against all heretical and schismatical teachers; namely, as they labour to publish their false doctrine, so must we endevour to maintaine the glorie of God and his true religion. Hereunto a twofold labour is required, partly of the Minister, and partly of the people. The labour of the Minister stands in these things principally: I. He must endevour by reading and studie to furnish himselfe with the true knowledge of the foundation and substance of the Gospell and true religion, that hee may bee able soundly and plainly to teach the same. For this cause Saint *Iohn* is commanded to *eat the little booke*, Revel. 10. 9, 10. which was as it were by studie and meditation to have the same digested and settled in his heart. Hence *Malachie* saith, *The Priests lips should preserve wisdome, and thither should the people come for instruction.* And every Scribe taught of God, must have *store in the treasurie of his heart, like a good housholder*, Matth. 13. 52. Secondly, hee must deliver the whole will and counsell of God, concerning salvation, truly and distinctly unto his people, as it is propounded in the bookes of the Prophets and Apostles. This *Paul* commendeth by his owne example, Acts 20. 27. testifying unto this Church that *hee had taught them all the will of God, and kept backe nothing which hee was commanded to deliver unto them.* III. He must labour to discerne, and be able to discover false teachers unto the people; that he may not only know them himselfe, but also cause the Church to take notice of them: Tit. 1. 9. *Paul* requireth that the teacher in the Church, *Bee able to convince the gainesayers to his truth.* In this discoverie

C

Mal. 2. 7.

D

very he must doe two things. First, detect the hereticall doctrines. Secondly, their wicked manners. Thus dealt our Saviour Christ in his owne person living in the Church of the Jewes, with the Scribes and Pharisies: he did detect unto the people their false interpretations of the law, Matth. 5. 21. to the end. And also their wicked lives and damnable hypocrisie, Matth. 23. 3, 4. &c. to the end. And S. *Paul* in all his Epistles, laboreth to discover the wicked lives, and to confute the hereticall opinions of the false Apostles. IV. Hee must endevour that the doctrine of the Gospell thus published, may edifie. This is the end of all teaching, as *Paul* sheweth, 1 Corinth. 14. throughout the whole Chapter. Now it doth edifie, when it is so applyed to the hearers, that thereby they are won to Christ, suffering themselves to bee reformed by it in heart and life, and so made fit for the kingdome of God. V. He must be carefull in his owne person to become a patterne of the doctrine of the Gospell which he teacheth, that so the people may have a double light to follow. This is a notable meanes in the Minister to make men to love the Gospell, and the neglect thereof causeth many to contemne and despise the same. VI. Lastly, hee must bee diligent in praying for his own and other particulars churches of God, that they may know, believe, and obey the same doctrine which is taught them out of Gods word. Thus did *Paul*, as we may see in his particular Epistles, pray for every Church, that by the blessing of the Spirit, they might embrace and obey the Gospel of Christ, Phil. 1. 4, 9, 10. Col. 1. 9, 10, 11.

The people also for the name of Christ and his religion, must undergoe a threefold labour. I. Every one must see that himselfe know and beleeve the true and sincere doctrine of the Gospell. This Christ injoyneth to all, in this Commandement, *Repent, and beleeve*, which none can do unlesse they first know and understand the doctrine thereof; and therefore every one must doe as *Mary* did, for which Christ so commends her; namely, lay aside matters of lesser moment, and give our selves to heare and learne the doctrine of Christ. Luke 10. 39. 42. II. Every one must use all good meanes, that knowledge of religion which himselfe hath received, bee conveyed to others. And indeed, if wee truly beleeve, wee cannot containe our selves, but wee must needs teach others. For, as Christ saith, *He that drinketh of the water of life, out of his belly shall flow rivers of water of life* streaming out for the good of others. *Quest.* How should private men convey their knowledge unto others? *Ans.* I. All maisters and governours of families are bound in conscience to teach those that are under them, the maine points and grounds of true religion: his place requireth this, and God looks for increase. For every Christian family should be a little Church as it is said of the house of *Aquila* and *Priscilla*, 1 Cor. 16. 19 II. Every man in his place must labour to convey that knowledge he hath unto his neighbour, yea to his enemies. *The Iewes would compasse sea and land to make a man a proselyte:* And Idolaters at this day will travell farre and neere to make a man of their profession. Much more therefore must all true Christians labour to convey their knowledge to others, so to winne them unto Christ. III. Every man is to edifie those that be members of the same Church, in these three things; faith, hope, and love; as *Iude* notably exhorteth in the end of his Epistle, *Edifie one another in your most holy faith*, v. 20. *have compassion of some in putting difference, and others save with fear in pulling them out of the fire*, v. 22. 23. IV. Every private man must professe and defend the true religion of Christ against all the enemies thereof: 1. Pet. 3. 15. *Be ready always to give an answer to every man that asketh you a reason of the hope that is in you.* And this confession must be, not only in word, but in deed. For by a blamelesse and holy conversation every Christian holdeth forth the word of life, Philip. 2. 15. 16.

Seeing the maintenance of true religion is so excellent a worke, we must be admonished every one in our place to take paines in all the duties that belong unto us, that by us Christs religion may be furthered. For Gods Church is not called the pillar of truth, onely because the Minister thereof maintaineth Gods truth; but also because every member of the Church is as a pillar in his place to maintain and professe the true doctrine of Christ for his glorie. Besides, this is a duties of the first Table, and therefore we must have more speciall care for the performance thereof. And thus we see the two means whereby the Church of Ephesus opposed her selfe against false teachers.

And hast not fainted. Here Christ setteth downe in what manner this Church laboured to maintaine his true religion, and thereby his honour and glorie: namely, by constancie and perseverance in labour. This is an excellent vertue, and a notable example for us to follow: for we through Gods goodnesse have the true religion of Christ among us, and for many yeares sundry among us have maintained the same against all enemies, though not without some trouble and danger. Now this which hath been done is nothing, unlesse we hold on in our good course constantly, and labour unto death in the maintenance thereof. This exhortation is the more necessary, because wee know not how long we shall enjoy the Gospel with peace; for usually after long peace God trieth his by persecution; neither know wee by what meanes of triall God will exercise us. Therefore as wee now professe the Gospell, so let us continue constant therein, and not turne with time or state: for then wee lose our commendation at Christs hands. And thus much for the commendation of this Church for her vertues.

v. 4.

Matth. 23. 15.

Use.

John 7. 38.

v. 4. *Nevertheless I have somewhat against thee, because thou hast left thy first love.*

These words containe the second part of the proposition of this Epistle, to wit, a sharpe and severe reproofe of this Church for decay in grace; as will appeare in the opening of the words. *Nevertheless I have somewhat against thee:* Here Christ speaketh as a Judge unto this Church, and to the Minister thereof, and laieth this action unto their charge; that they had left their first love, that is, that love which they bare to God and his religion, and to their brethren, at that time when they were first called unto the profession of the Gospell. This love they are said to *have left*, not as though they had quite lost it, but onely because they suffered it to decay, and to wax cold in good works. But some will say, they are before commended for their zeale and labour for Gods glorie, and for their severity against false teachers; how then had they left their first love? *Ans.* At this time when Christ doth thus reprove them, their love was commendable; but yet it was nothing in regard of that which they had at the first conversion.

If Christ have something against this Church for leaving her first love; then no doubt he hath something against the Church of England, and against us at this day: howsoever we may perswade our selves that we be high in his favour, yet we are in the like, or a worse estate than this Church now was: for a great part of the bodie of our Church hath left off their first love; and the greatest part hath no love at all. That many have left their first love is too too evident. For such as in Queene *Maries* time were content to suffer for the Gospell, as the historie of our Church doe shew, after they injoyed a little quietnesse, became meere worldlings, as their lives have testified afterward. And in such congregations where the Word hath long beene preached, this is too apparent, that men who for the space of twentie, of ten, or seven yeares, have shewed fervent love to Christ and his Gospell, and to their brethren, doe now fall away, and shew none at all. Hee that hath but halfe an eye, may see many for a yeare or two very forward and zealous in religion, who soone after suffer pleasures, profits, or preferments, to draw them quite away: some I confesse through the mercie of God are free from this decay. But there is yet a more grievous fault among us: for the greatest part of our people have no love at all. These are the dayes whereof Christ said, *love should wax cold:* and whereof *Paul* said, Men should bee lovers of themselves: for take the most congregations where the Gospell hath beene long preached, yet you shall finde that the hearers are neither bettered for knowledge, nor for obedience, but remaine still as ignorant and prophane as ever they were. This argueth that they have no love of God in their hearts, though they have a formall profession of his name in their mouth; for where the love of God is, there must needs be increase in knowledge, in grace, and in obedience. Againe, see how men generally walke in their callings, and therein behold a meere defect of love. All the paines they take is for their private gaine and pleasure; no regard is had of Gods glorie, of the maintenance of true religion, and of the good of their brethren: herein their owne consciences shall be the witnesses. So that generally this may be said, We have no love at all. What an action shall we then thinke hath Christ against us? It must needs be grievous; and so our case fearefull and dangerous. If an earthly Prince and Potentate had an action against us, and his case were good, it would make us looke about us, yea to tremble and quake, and to be at our wits end. Behold, not a worldly Prince, but the King of heaven and earth hath a matter against us, just and grievous: oh how should this move us to search our selves, to trie our estate, and to humble our selves upon the knees of our hearts before his Majestie. We may not imagine that this charge of Christ doth not concerne us: the conclusion of this Epistle shews it belongs to all that have eares to heare. And therefore we should labour to prevent Gods judgements, by judging our selves for our decay and want of love.

Vse.

Againe, this rebuke of Christ for decay of love, should teach us to labour for increase in love to God and to our brethren; adding grace to grace in our hearts, as we adde day unto day in our lives, that so our love may abound; read 1 Thess. 4. 9, 10. where *Paul* urgeth this dutie at large: hee confesseth they did love one another, and yet beseecheth them to increase therein, Phil. 3. 13, 14. in *Pauls* person wee have a worthy president, which wee must follow, if we thinke to come whither he is gone before: though hee had gone farre in the love of God, yet hee laboured to perfection; and therefore considered not that which was past, as resting in it, but rather how farre he was too short, that so he might use meanes to increase in love, and in all other good graces, till hee come to perfection. A Christian mans life is a way that leadeth to heaven, wherein wee once setting foot, must ever goe forward, and not stand still or turne backe, lest wee never come there. The state of a Christian is like unto a childe, which still groweth till it come to a perfect strength: and so must every child of God labour to grow in the graces of God, till they bee perfect men in Christ: For if they stand still, Christ hath something against them.

The Rhemists in their annotations abuse this place, to prove that a man may quite fall away from grace. Therefore to cleare this text, and to confirme our hearts in the truth of Gods word, this question must be scanned, *Whether a*

Matth. 24. 12. 22. 1 Tim. 3. 2.

many may quite fall away from grace? Answ. Grace in Scripture is taken two waies: First, for that favour of God, whereby he accepteth of some for his children in Christ. This is the first grace and the fountaine of all other: and taking grace in this sense, I say, that the signes of grace and the sense thereof in the heart, may be lost: but the favour of God it selfe cannot bee lost of them that truly beleeve. When an earthly father is displeased with his childe for some notorious crime, he will turne the signes of his favour into signes of displeasure, and shew the same partly by words, and partly by stripes; and yet he still continueth his Father, and holdeth him for his sonne, without any purpose to disinherit him: Even so God dealeth with his children; for their sinnes and corruptions, he will turne away his loving countenance from them, and change the signes of his favour into anger and displeasure; when as yet the good purpose of their adoption is not altered, but remaineth firme for ever: and God is still their father, though an angrie father through the provocation of their sinnes. Secondly, grace in Scripture is taken for *the gifts of grace which are bestowed on them that beleeve in Christ.* These gifts of grace be of two sorts, some more principall, of *absolute necessitie unto salvation*, without which none can be saved; as faith, and also hope and love, which proceed from faith. There be others also lesse principall, which be very profitable and requisite, yet not absolutely needfull unto salvation: As the feeling of Gods favour, alacritie in prayer, and sense of joy, and comfort in the holy Ghost. These lesse principall graces also may be lost. The principall graces also may be decayed, lessened, and covered in regard of operation, even in Gods children: but quite extinguished they cannot bee, for God upholdeth them by perseverance: where faith, hope, and love are once truly wrought by Gods spirit, they are never wholly or finally taken away, but only in part, and in sense and feeling for a time. This answer is agreeable to this text, for the Church of Ephesus is here blamed, not for quite losing her love, but because she had left her first love, suffering it to decay and wax lesse than it was at their first conversion.

And because this doctrine is oppugned earnestly, not only by the Church of Rome, but also by some churches & schooles of the Protestants: I will first shew the truth thereof out of Gods word, and then scan their chiefe reasons that are brought against it. *That grace cannot bee wholly and finally lost*, these reasons prove: I. Matth. 16. 18. The promise is made to *Peter*, and in him to all the faithfull; *That upon that faith which hee professed, Christ would build his Church, and the gates of hell should not prevaile against it.* Which last words must bee marked, for they intimate, that the devil with his adherents would shew much force and violence against the faith of the elect, but yet they should never get the victory or overcome it wholly. II. Mat. 24. 24. Christ foretelling that false Prophets should come, saith, *They should seduce, if it were possible, the very elect.* Where he taketh this for granted, that the elect, albeit they may be assaulted grievously, yet they can never be wholly or finally drawne away from their faith. III. Joh. 10. 27, 28. *My sheepe heare my voice* (saith Christ) *and I know them, and they follow me, and I give unto them eternall life, and they shall never perish.* To this they answer; It is true they shall never perish, so long as they remaine the sheepe of Christ. But that cavill is cut off in the next words, *Neither shall any plucke them out of my hand: my father which gave them me, is greater than all, and none is able to plucke them out of my fathers hands.* And therefore neither the devill, nor the world, nor the flesh, can by any temptation draw the sheep of Christ from their faith, and make them no sheep. IV. *Reason.* Joh. 3. 36. *He that beleeveth in Christ, hath eternall life.* They say hee hath it in hope, and no otherwise. I answer: If they have it in hope, they shall never perish: *For hope maketh not ashamed.* (Rom. 5. 5.) V. *Reason.* Rom. 8. 30. *Whom he predestinated, them also he called: and whom he called, them also he justified: and whom he justified, them also he glorified.* Those which are elected, called, and justified by faith, must needs be glorified; and therefore cannot fall away finally: for such shall never be glorified. And in the end of the chapter, v. 38. he addeth, *That neither death, nor life, Angels, principalities, nor powers, nor any thing else can separate us*, viz. the faithfull, *from the love of God which is in Christ Iesus our Lord.* But if the faithfull might fall away finally, thē they might be severed from the love of God. VI. *Reason.* Rom. 11. 29. *The gifts of Gods calling* (that is, the peculiar gifts that pertaine to salvation) *are without repentance.* They say it is true, God indeed never repenteth him of his gifts: but yet a man may perish and fall away, because he may refuse and reject Gods grace given unto him. This answer is frivolous, maintaining this absurdity; that the powerfull will of God should be brought under the silly will of the creature: if a man could repell Gods grace given unto him, then should mans will take place, and Gods will bee made frustrate and void. VII. *Reason.* 1 Joh. 3. 9. *Whosoever is borne of God sinneth not: because his seed remaineth in him; neither can he sinne, because hee is borne of God.* How is that true? for chap. 2. 10. *Hee that saith, he hath not sinned, maketh God a lier, and his word is not in him. Answ.* The place must bee understood thus; *Hee that is borne of God sinneth not*; that is, with full consent, and with all his heart. Sinne doth not reigne in him: for the regenerate man consisteth of two parts, flesh and spirit; he sinneth not as he is spirit, that is, regenerate; but as hee is flesh and sinfull. His will sinneth not as it is spirituall, but as it is carnall. The Papists say, indeed hee sinneth not,

not, so long as hee continueth to bee borne of God. This shift is cut off by the word of the text, *Neither can hee sinne*, because the seed of grace, even the word of God abideth in him. This place plainly proveth, even in the judgement of the Papists, that the child of God cannot wholly or finally fall from grace. They say it is an hard place, and indeed they cannot answer to it. VIII. *Reason.* If a man may finally fall from grace, then may hee be wholly cut off from Christ: for grace is never wholly lost, till a man bee quite cut off from Christ. But it cannot bee, that a member of Christ can bee quite cut off: for then it should follow, that one and the same man must bee often joyned to Christ; namely, so often as hee falleth by sinne, if hee would bee saved. Whereupon this would also follow, that one and the same man must be often baptized: for Baptisme is the Sacrament of insition, the meanes of admission into the Church, and the seale of our union with Christ. But Rebaptization may not bee admitted. The Church of God denieth it upon this ground, because a man is onely once borne of God. IX. *Reason.* Christ teacheth us to pray thus, *Leade us not into temptation*: that is, suffer not Satan and sinne wholly to vanquish us. This petition being taught by Christ, must needes bee lawfull and according to Gods will: and therefore hereunto, as to every lawfull petition, belong these two things: First, Gods Command to make it: Secondly, his promise to assure us it shall bee granted. Whereby this is evident, That there is in Gods word a promise assuring every child of God, that he shall never wholly be conquered of the devill; and therefore hee can never wholly or finally fall from grace; for if hee might, then were hee wholly overcome in temptation.

The contrary arguments bee of three sorts; places of Scripture, Examples, and Reasons. For the first, Exod. 32. 32. when the Israelites had sinned that great sinne of Idolatry, *Moses* prayeth God to forgive them; *If not* (saith hee) *blot mee out of thy booke.* Hence they gather, that a childe of God may bee blotted out of Gods booke of life, and so finally perish. *Ans.* That place must be understood with this condition, *If it be possible*: as in the like prayer it is expressed by Christ; *Father, if it be possible, let this cup passe from mee.* This condition must needs be added: for else we must say, that *Moses* prayed for that which he knew was impossible; namely, that one private man should suffer eternall punishment for the sinnes of others; though in temporall punishment such a thing may be, yet in eternall it is impossible. Againe, *Moses* in this prayer doth principally shew his exceeding affection and zeale for Gods glorie, and for the safetie of his brethren, both which he preferred before his own life; as if he should say, Lord pardon them, and rather than thy name should lose glorie, blot me out of thy booke. The like affection was in *Paul*, when he said, *He could wish himselfe to be separate from Christ for the love of his brethren the Iews.* (Rom. 9. 3.) They further urge the Lords answer to *Moses*, v. 33. *Whosoever hath sinned against me, I will put his name out of my booke.* But as the Lord therein answereth to *Moses* prayer, so must it be understood, with the like exception.

II. *Object.* Ezek. 18. 24. *If the righteous man turne away from his righteousnesse, and commit iniquitie, and doe according to all the abominations that the wicked man doth, shall he live? All his righteousnesse that he hath done shall not bee mentioned: but he shall die in his sinne.* Here (say they) it is plaine, that a man may fal from grace. *Answ.* Righteousnesse is twofold: of the outward action, and of the person. So *Paul* distinguisheth, when he *desireth to be found not in his owne righteousnesse, which is of the law*; that is, such as was in him while he was a Pharisie: *but in the righteousnesse of Christ.* (Phil. 3.) The righteousnes of the action is, when a man for outward actions keepes the Law of God. The righteousnesse of the person is that, whereby a man is accepted righteous before God. And answerable hereunto, there be two kinds of righteous men; one that is outwardly righteous before men, though not indeed: the other, that is truly righteous before God. Now of the former of these two, must that place bee understood: for the Lord there pleadeth with such as did esteeme and avow themselves to be righteous, saying, *Their fathers had eaten sowre grapes*: that is, had sinned, and they were punished for their fathers offences, though they were righteous: And the holy Ghost speaking according to their owne conceit and opinion of themselves, calleth them righteous: and of such it is true they may turne from their righteousnesse.

III. *Object.* Luk. 8. 13. *Some beleeve for a time, and in time of temptation goe away. Ans.* There be three kinds of faith; Historicall, Temporarie, and saving faith. In Historicall faith, is knowledge of the Word of God, with assent unto it. In temporary faith are 3. things; knowledge of the Word, Assent, and Approbation also, with some joy. In saving faith, there are foure things: Knowledge, Assent, Approbation, and Apprehension: that is, in applying of the promises of God unto a mans selfe; whence proceedeth joy. And answerably, there are three kinds of beleevers: I. such as know the word of God, but yet have no love thereof: II. such as know it, assent unto it, and rejoyce in it also for a time. The third are such as apprehend the promises, and apply them to themselves. Now the two first kinds of faith may be lost; and the two first kindes of beleevers may fall away, whereof Saint *Luke* speaketh: But hence it followeth not, that saving faith may be lost; for hee that is endued therewith can never fall away. But faith (say they) is only one: Eph. 4. 5. *There is but one faith, one God, one hope, and one Baptisme. Ans.* By *one faith* is there meant one reli-

religion, and doctrine of ſalvation: as elſwhere is uſuall by the name of Faith, 1 Timoth. 1. 19.

Their ſecond kind of arguments are *Examples*: which are chiefly two: one of *Adam*, the other of *David*. For *Adam*; they ſay hee was created righteous, and yet he fell wholly from grace: and therefore any beleever now, may much more fall away, who have far leſſe grace than he had. *Anſ.* This argument is not good: for though *Adam* had a greater meaſure of grace than we now have, yet our grace hath a greater privilege than his had: his grace came by creation; ours is by redemption and regeneration. *Adam* had the firſt grace, to be able to obey; but he wanted the ſecond to be ſure to perſevere: becauſe God would permit his fall, to make a way, both to manifeſt his juſtice and mercy in our redemption by *Chriſt*. But the child of God after his converſion, wherein he hath the firſt grace to repent and beleeve, hath alſo an infallible promiſe, That he ſhall receive the ſecond grace to abide in that faith. And therefore *Paul* ſaith, *I am perſwaded, that hee which hath begun this good worke in you will performe it untill the day of the Lord Ieſus Chriſt.* And againe, *The Lord is faithfull, who will ſtabliſh you, and keepe you from evill.*

Phil. 1. 6.

2 Theſſ. 3. 3.

Secondly, *David* (ſay they) by his two grieuous ſinnes fell wholly from grace. *Anſ.* Hee fell indeed grievouſly, but not wholly: for after his fall he contemned not Gods Word, hee hated not God, nor deſpaired of mercie; which hee muſt have done, if hee had fallen wholly. And therefore he had remorſe for his ſinne, ſo ſoone as the Prophet *Nathan* came unto him. But (ſay they) he prayeth God to create a new heart in him, therefore he had then no grace: For creation is a making of that which hath no being. *Anſw. David* then ſpeaketh not as hee was before God, but as hee was in his owne ſenſe and feeling: for by his ſinnes Gods graces were ſore decayed. But (ſay they) he repented not for the ſpace of one whole yeare: Now, where there is no repentance, there is no faith, and conſequently no grace nor pardon. *Anſw.* In repentance there be two things: the gift of repentance, and the act and practice thereof. The gift of repentance was in the heart of *David* when hee yet lay in his ſinnes: but the act lay hid, and he wanted the renewing thereof all that time. Againe, *David* had the pardon of his ſinnes paſt, though he had not the pardon of thoſe two ſinnes, till he repented of them. Neither was his repentance loſt, but decayed onely; he wanted not the power of it ſimply, but the practice of it only in the act.

Their third kinde of arguments are drawne from equitie and reaſon.

I. He that is a member of an harlot, and of the Devill, ceaſeth wholly to be a member of *Chriſt*: but a childe of God truly beleeving, may become the member of an harlot, and of Satan, as *David* did. *Anſ.* There be three kinds of members; dead, decayed, and living members. A dead member is that which is onely in ſhew a member: as a legge of wood, or braſſe in a mans bodie. A decayed member is a true member, though weake, as is a legge or arme that is taken with a paſſie, or ſore wounded. But a lively member is that which doth move and doe all it functions perfectly. So in the Church there be ſome members dead, and only in ſhew; others feeble and weake, that by reaſon of ſome grievous ſinnes are not able to doe their duties. And there be lively members which ſerve God with an upright and perfect heart. Now, though a member of an harlot cannot bee a lively member of *Chriſt*, becauſe by his ſinnes he weakneth and woundeth the graces of God (for every adulterer and fornicator doth as much as in him lyeth cut himſelfe off from *Chriſt*) yet he may be a decayed member of *Chriſt*. And this may the rather ſtand, becauſe a man is made the member of *Chriſt* one way, namely, ſpiritually; and the member of an harlot another way, namely, bodily.

II. *Reaſon.* If a man cannot fall from grace, then preaching, prayer, the Sacraments, and all meanes of perſeverance are needleſſe. *Anſw.* Nothing leſſe: for they have all their good and neceſſarie uſe unto them which have grace; even to make them conſtant in grace. For where the Scripture teacheth the certaintie of ſalvation, it implyeth the uſe of the means of perſeverance. *Paul* in his journey to Rome was certaine they ſhould all come ſafe to Land by the promiſe of God: yet when the mariners would have gone out of the ſhip, *He telleth the Captaine, unleſſe they ſtay in, wee cannot bee ſaved*: becauſe they were the meanes to bring them to land. So when *Iſay* had told *Eeckias* from the Lord that he ſhould live fifteene yeares longer, he was thereby aſſured of recoverie, and yet he uſed *a bunch of figges* as a meanes thereof, as alſo food and raiment to preſerve his life afterward.

Act. 27. 24.

verſ. 31.

Iſa. 38. 21.

III. *Reaſon.* This doctrine of certaine perſeverance maintaineth men in ſecuritie. *Anſw.* Securitie is two fold, carnall, and ſpirituall: carnall, when a man regardeth not at all the means of his ſalvation, but giveth himſelfe wholly to the profits and pleaſures of this world. Spirituall, when a man relieth on God for his ſalvation, by beleeving his promiſes: and this ſecuritie it maintaineth, but not the carnall ſecuritie: For it teacheth the uſe of the meanes of perſeverance, as prayer, hearing, and reading of the Word, and receiving the Sacraments. And thus I conclude this queſtion, That the true child of God, who truly beleeveth when he ſinneth, doth neither wholly nor finally fall away, neither can doe.

Laſtly, if this were true of this famous Church of Epheſus, which was founded and preſerved by the Apoſtles, that ſhe ſuffered her firſt love to decay; then how can it be otherwiſe with us, but that we ſhould ſuffer our firſt love

love as well towards God as man, to leſſen and diminiſh? and that this is ſo, our conſciences will tell us, if we looke to that love and zeale we had at our firſt calling: and though we have not felt this decay, yet we muſt know we be in danger of it continually. And therefore wee muſt take heed, that wee ſuffer not our good affections in religion to diminiſh. Water that hath beene once hot, will afterward bee moſt cold, and freeze the hardeſt: even ſo, when our hearts have beene once heated with the fire of the Lords Altar, as true love and other graces of the ſpirit; if we ſuffer them to decay, we ſhall become more frozen in iniquitie than any others. The hawke while ſhe is quicke to take her prey, is ſet upon the hand of Kings and nobles, but if ſhe wax weake and die, ſhee is caſt off to the dunghill. Even ſo we while we are hot and cheerefull in love towards God and his Church, wee are carried as it were on Gods owne hand: but if we faint and decay in love, we ſhall be caſt lower than if we had never beene ſo exalted. This love of God in us is like a little flame of fire, for the maintaining whereof we muſt doe three things: Firſt, take heed of all manner of ſinne, which quencheth love and other graces of the ſpirit, as water quencheth fire. In the old teſtament the prieſts kept fire burning upon the altar day and night, to bee alwayes readie to ſacrifice unto the Lord: and ſo muſt wee keepe a flame of love and other graces continually burning in our hearts, that thence we may offer up acceptable ſacrifices of praiſe and thankſgiving unto the Lord. Secondly, wee muſt ſtir up the gifts of grace that are in us, as *Paul* ſaith to *Timothie*, 2 Tim. 1. 6. uſing a compariſon from the fire, which burneth more bright and cleare when it is ſtirred up. Laſtly, we muſt exerciſe our ſelves in the duties of pietie, as faith, repentance, love, and ſuch like: and ſo ſhall they not decay. And thus much for the ſinne of this Church.

V. 5 *Remember therefore whence thou art fallen, and repent, and doe thy firſt works: or elſe I will come againſt thee ſhortly, and will remove thy candleſticke out of his place, except thou amend.*

Our Saviour *Chriſt* the faithfull Phyſician of our ſoules, having ſharply rebuked this Church, doth here preſcribe unto them a ſoveraigne remedy againſt their ſinne of decay in love. From whence we may learne, that the law whereby ſinne is reproved is to be taught, but with this qualification, that withall the doctrine of the Goſpell bee joyned thereunto, that the ſinnes which are ripped up by the law, may be cured by the Goſpell. This is *Chriſts* manner of preaching in this place, whoſe practice is a moſt worthy platforme for all his miniſters: for we have no warrant at this day to preach the law barely, which only maketh the wound, without the Goſpel which alone ſheweth the remedy.

The remedy here preſcribed is of ſpeciall uſe, and worthie our conſideration: generally by it we have direction to anſwer to two neceſſary queſtions of practice, which often fall out in the life of man. Firſt, a man is effectually called to profeſſe the Goſpell, and yet after his converſion, either through the corruption of his nature, or by the temptation of the Devill and the world, falleth into ſinne againe: what muſt this man doe for his recoverie? *Anſ. He muſt remember whence he is fallen, and repent of thoſe his ſins, and doe his firſt works.* The ſecond queſtion is this: A man that hath all his life long lived in ignorance and ſinne, is now touched in conſcience for his looſe life; how ſhall this man eſcape the wrath of God, and become reconciled unto him? *Anſw.* He muſt firſt remember whence he is fallen by *Adams* ſinne, and by his owne tranſgreſſions: Secondly, he muſt repent of his ſinne: Thirdly, endevour to doe the firſt workes, whereto he is bound by the law of creation; and ſo ſhall he eſcape the wrath of God, and bee received into his love and favour.

In particular, this remedie hath three parts: The firſt, *Remember whence thou art fallen*: The ſecond, *And repent*: The third, *And doe thy firſt workes*. Theſe words following, *Or elſe I will come againſt thee, &c.* are a reaſon of this remedie, to perſwade them to doe the duties preſcribed.

For the firſt, *Remember whence thou art fallen*. The words beare this ſenſe; Examine thy ſelfe thorowly, and ſee in thy ſelfe the decay of thy former love: and then ponder the ſame in thy heart ſeriouſly and thorowly. Here *Chriſt* injoyneth to his Church two duties. I. *Examination*, whereby ſhe muſt deſcend into her owne heart, and ſearch out her owne wants, eſpecially the want of her love to God, to his word, and to her brethren. II. *Conſideration*, whereby ſhee muſt often thinke of theſe her wants, and lay the ſame to her heart unfainedly.

This courſe which *Chriſt* taketh with this Church, teacheth us firſt that it is a dangerous thing for any perſon in Gods Church not to be acquainted thorowly with his owne eſtate, that ſo he may ſearch out his owne wants, and deeply conſider of the ſame. For this very thing *Ieremie* blamed the people in his time, that no man ſaid with himſelfe, *what have I done?* And *Chriſt* layeth this ſinne to the charge of the people of the old world, that they were ignorant of their eſtate; *They knew nothing till the flood came and tooke them all away*. And

Ier. 8. 6.

Matth. 24. 38, 39.

this is the common sinne of this age: no man almost doth examine himselfe and consider in his heart his owne estate, by reason of his sinnes and wants. Nay, men are growne to this, that they count it a meanes to breed melancholy, and therefore doe flie the practice of this dutie, and so nuzzell themselves in their fearefull securitie.

Secondly, here we learne that it is a speciall dutie for them that live in Gods Church, to be thorowly acquainted with their owne estate, to examine and search out their owne sinnes, and often to consider seriously of their particular wants. *Zephanie* preaching the doctrine of repentance unto the people, beginneth thus, *Search yee, search your selves, ô nation, not worthy to bee beloved.* Where the word translated *search*, signifieth such a search as a man would make for some small thing in a great heape of chaffe. This is the Lords counsell, Hag. 1. 7. Consider your owne wayes in your hearts: and it must be our practice if wee would bee saved. This dutie is the beginning and ground of true repentance, and therefore *Christ* here giveth it the first place; for no man can truly repent before he be acquainted with his own infirmities, and with his owne fearefull and damnable estate, by reason of his sins. And therefore *David* saith, *I first considered my wayes, and then I turned my feet into thy testimonies.* The cause why so few in the world doe truly repent, is want of consideration from whence they are fallen; and what be their sins, and the dreadfull judgements thereby deserved. For till the mind doe truly conceive her owne miserie, the heart can never rightly hunger after mercie. Sinne must be our greatest woe, before *Christ* become our chiefest joy. The second part of this remedie is *Repentance it selfe*: for after a man is well acquainted with his wants, and hath thorowly considered of his owne miserie, then he commeth to repent. In handling hereof five points are to be observed. I. What repentance is. II. How it is to bee practised. III. Who commandeth it. IV. To whom it is commanded. V. For what they must repent.

Chap. 2. 3.

Psal. 119. 59.

For the first, Repentance properly is in the minde, as the word in this place doth import: for it signifieth thus much, After some folly or oversight to be better advised. Repentance then in the minde is a change from evill to good, or a turning from sinne unto God: Act. 27. 20. *Repent and turne to God.* Which latter words expound the former, and plainly shew what repentance is. And this change in the minde standeth in this resolution, whereby a man by Gods grace purposeth to leave all his former sinnes, and to cleave unto God in holy obedience unto all his Commandements. And when this resolution is in the minde, therewith all followeth a turning of the whole man in will, in affections, and in all the actions of his life. This appeareth by that description of the practice of repentance, which *Paul* reduceth to seven heads, *viz. Care, clearing of themselves: indignation, feare, great desire, zeale, and revenge.* 2 Cor. 7. 11. whereof some are renewed affections, and some reformed actions.

Hereby appeareth, that their description of repentance is not so fit and proper, which say it standeth in these three; contrition, faith, and new obedience. For contrition is not a part of repentance, but a cause thereof, and so is faith, as *Christ* teacheth us in his well known sermon, *Repent, and beleeve the Gospell*; where they are plainly distinct. And indeed a man must first beleeve in *Christ*, and then followeth repentance, and for new obedience it is not a part of repentance, but a fruit thereof. Others make regeneration and repentance all one, but that cannot so well stand: for regeneration goeth before, and repentance followeth after as a fruit thereof: for godly sorrow which is a part of regeneration, causeth repentance. The minde therefore must first bee renewed, and then it turneth it selfe unto God, and withall turneth the whole man. And thus we see what true repentance is.

Mark. 1. 15.

2 Chron. 33. 12.

Luk. 15. 18.

II. Point. How must repentance be practised? The practice of it standeth in two things: in true humiliation, and true reformation. In *humiliation* a man humbleth himselfe under the hand of God, making true confession of all his sinnes, from a sorrowfull heart, condemning himselfe for the same, and earnestly craving pardon for them, at the hands of God in *Christ*. *Reformation* is a change of all bad actions into good: and if cause require, a making of satisfaction unto others for injuries done unto them. Example hereof we have in *David*; who having committed those two great sinnes of whoredome and murder, when he was reproved by *Nathan*, repented, confessing his sinnes, and made the one and fifth Psalme, and (as it is thought) the 32. Psalme, therein notably shewing both his humiliation in heart, and reformation of life. So *Manasses*, when he was converted, *hee repented, humbling himselfe before God, and praying for the pardon of his sinnes. God heard him.* And thus came the prodigal child unto his Father, saying, *Father, I have sinned, gainst heaven, and before thee, I am not worthy to be called thy son, make me one of thine hired servants.* And so in all the Psalmes of repentance, we may see these duties of humiliation and reformation joyntly practised, as Psal. 6. and 38. and 77. and 130, 143.

Here then consider the fearefull practice of the Church of Rome in their doctrine of repentance, received generally for many hundred yeares. Repentance with them standeth in three things: In contrition, in confession of all his sins to the Priests, and in satisfaction to God by good works. But all these things may a wicked man do. For *Judas* was grieved for betraying his master; he confessed his sins; and also gave againe the money wherewith he was hired. A second abuse is, that they make contrition

on a part of the practice of repentance; by contrition we must understand remorse of conscience for sinne; which is no grace of it selfe, though it may be an occasion thereto in Gods elect. A third abuse is, that they prescribe a confession of all a mans sinnes unto men; which is a gibbet for any mans conscience; wherein they require more than God doth. A fourth abuse is, that they require satisfaction to Gods justice by mans good works; whereby they overthrow satisfaction by Christ, and exact that of men which none is able to performe. Wee therefore must reject their wicked doctrine, brought by the Devill into Gods Church, and imbrace that saving repentance which standeth in true humiliation and reformation.

III. Point. Who is it that commandeth repentance unto his Church? namely, Jesus Christ. Many, not onely Papists but Protestants, gather upon this and such like commandements, That God giveth to every man sufficient grace to repent if he will: For else (say they) he should but mocke them, in bidding them repent: considering that without his grace it is as impossible for any man to repent, as for a man to rise and walke that is fast bound hand and foot. *Answ.* This collection is unsound: For the manifestation whereof, I will first lay downe the grounds of the true answer; and then apply the same. First, this commandement to *Repent*, is not given to every man, but onely to the Church of God, or to that people which is to bee a Church: and God giveth it to them for this end, that hee may gather among them his elect. In Gods Church there bee two sorts of men; Elect, and Reprobate; both which are mingled in this life. Now when the commandement to *beleeve and repent*, is given out in Gods Church, it is directed properly to the elect; and to the other whom God hath refused onely by consequent, because they are mingled with the elect. Againe, these commandements bee given to the elect for two causes. I. To teach them, not what they are able to doe of themselves; but what they ought to doe. II. To be an outward meanes to bring them to repent and beleeve. For with the Commandement Christ is present by his spirit to worke in the elect grace to repent and beleeve: Phil. 2. 12. *Worke out your salvation in feare and trembling*: rendring this reason in the next words, *For God worketh in you both the will and the deed.* In the Church there be some reprobates, who have the same commandement given unto them; but for other uses: as I. To keep them in outward order. II. To teach them their owne impotencie. III. and principally, that God in his justice may make them void of all excuse at the last day. From hence I answer thus: This proposition is not true, to wit, *If God command men to repent, then hee giveth them grace to repent*, unlesse it be thus qualified; *That God command them to repent, for this end, that they may practise repentance.* For God giveth out his Commandements for diverse ends. Some that they may be practised; and some to take from men all excuse in their disobedience. Thus he commanded *Pharaoh* to let the people goe; that by his disobedience his heart might be more hardened, and God more justly manifest his glorie in his destruction. So he commanded *Isay* to goe and preach unto the people: not for their conversion, but to *blind their eyes, and to harden their hearts.* And so hee commands the reprobate to repent; but neither directly as he doth his children, in whom hee intends the practice of repentance; but by consequent, because they live among his children: not yet with intent they should obey, but rather to harden them, and to make them inexcusable, because of their sinnes. And therefore in them his commandement cannot import any ability to obey.

Isa. 6. 9. 10.

IV. Point. Who be commanded to repent? namely, *The Church of Ephesus*, that is, the Minister with the whole body of the Church. This may seeme strange, that hee should command them to repent, seeing they had already repented at their conversion. Here therefore we must learne that there bee two degrees in the practice of repentance: First, the beginning of repentance: Secondly, the renewing of the same. And in these two consisteth the whole state of a Christian mans life. He must begin to repent when hee is received to mercie: hee must renew that repentance for his daily offences.

Vse. If God therefore have given us grace to repent, we must not content our selves with that good beginning, but adde more repentance daily unto it. For no man liveth that hath received grace to repent, but he feeleth in himselfe continuall cause of renewing the same, by reason of his daily falls and wants; for every sinne decayeth grace, which must bee repaired by a new practice of repentance. This dutie must needs bee practised. It is the most dangerous case that can be for any man to lie in sinne. for sin makes a man liable to all Gods judgements. And it is not so much the act of sinne, as the lying in sinne that bringeth damnation. For this cause *Paul* 2 Cor. 5. 20. speaking to those that were reconciled to God, doth still most earnestly *beseech them to bee reconciled unto him*, saying, *We beseech you in Christs stead, as though God did beseech you through us, that ye be reconciled to God*: Intending thereby to provoke them to the daily renewing of their repentance, that thereby they might get a more full assurance of their reconciliation.

V. Point. For what must they repent? namely, *for the decay of their love*: not for the want thereof, but for that they suffered it to wax leifer, both towards God and his Word, and towards their brethren. The same thing is spoken to us daily in their ministeries of the word: that whereas our first love is gone, many having fallen from it, and most having gone at all,

we ſhould ſainedly repent, of this our decay and wantwhat if we have had love, and now wax cold, wee may renew it; and if wee never had it, we may labour for it; that ſo wee may be anſwerable to his bleſſed deſire. And here obſerve, that Chriſt enjoyneth us a ſtrait repentance. It is not enough for men to repent them of groſſe ſinnes, as whoredome, theft, drunkenneſſe, and ſuch like; but they muſt repent them of their wants of grace, as of the knowledge, and feare, and love of God, & of brotherly love, and of decay in any grace, be it never ſo little. We have many ſutticiaries in conceit, that bee Phariſaically minded, thinking too well of themſelves, that they need no repentance, becauſe they live civilly, and are not tainted with groſſe ſinnes: But theſe conſider little what God doth here require; even repentance for our ſecret wants and decayes. And great reaſon it ſhould be ſo, for elſe to what end ſhould we examine our ſelves of our ſecret wants, unleſſe wee ſhould repent us of them, having found them in us.

Againe, if this Church muſt repent for her wants; then what great cauſe have we to repent in this laſt age of Atheiſme, a groſſe and common ſinne: of outward pride in apparell, a ſinne ſtat againſt Gods word: and for contempt of the Goſpell, a ſinne that enlargeth it ſelfe more and more among us; and for crueltie and want of mercie and compaſſion, all which are riſe in our Church: and may more eaſily remove the candleſticke from us, than want of love could remove the candleſticke from this Church. And thus much for the ſecond part of this remedie.

The third part of this remedie, is, *to doe their firſt workes:* that is, ſhew the like zeale and fervencie of love to God, to his Word, and to their brethren, that they did at the firſt time of their converſion. This dutie Chriſt addeth to the former; becauſe true repentance never periſheth in the heart, but alwayes breaketh out into action in the life.

Here then is an excellent leſſon for us to learne and put in practice: we muſt ſearch our owne hearts, and ſee what good things have beene in us; what good motions and deſires, or good affections. We muſt alſo call to minde our former waies, and ſee what good things we have done: and if in heart or life we find decay, we muſt recover our loſſe, and ſeeke to doe our firſt workes, and ſtrive to continue ſo doing to our lives end, that ſo we may eſcape this heavy charge of decay in grace. Thus much of the parts of this remedie.

If not, I will come againſt thee ſhortly, and remove thy candleſticke out of his place, except thou amend.

In theſe words Chriſt layes downe a reaſon to perſwade the Church of Epheſus to the practice of the former remedie, eſpecially for repentance. This reaſon containeth three parts. I. A generall commination in theſe words, *If not, I will come againſt thee ſhortly.* II. A particular threatning of a particular judgement, *And remove thy Candleſticke out of his place.* III. The condition of them both: *except thou amend.*

I. Poine. *If not, I will come againſt thee ſhortly:* that is, if thou doe not practiſe this remedie, and the duties therein preſcribed, eſpecially the dutie of repentance; then I will come againſt thee ſhortly. The words may as well be read thus, *If not, then will I come to thee ſhortly:* For ſo they are in the originall, and doe containe in them ſufficient and profitable inſtruction. God is ſaid to come to any people two wayes, in mercy, and in judgement. In mercy, when hee teſtifieth his preſence by workes of mercie: As when Chriſt in ſpirit went unto the old world, and preached unto them in the perſon of *Noah* an hundred and twenty yeares before the flood, 1 Pet. 3. 19, 20. Secondly, God commeth in judgement, when he teſtifieth his preſence by judgements. In the ſecond commandement God ſaith, *Hee will viſit the ſinnes of the fathers upon the children*, that is, he will make inquirie among the children for the fathers ſinnes, and if he finde them to live in the ſame ſinnes that their fathers did, then will he puniſh them; that is properly to viſit. So in this place, *If thou repent not, I will come unto thee*, and teſtifie my preſence, not in mercie, but in judgement.

In this generall threatning we may obſerve, that when a Church or people decay in love to God, to his word, or to their brethren; or elſe lie in any ſinne: then God prepareth himſelfe to come unto them in judgement: Amos 4. 12. *Becauſe I will doe thus and thus unto thee*, for thy ſinnes, *therefore prepare to meet thy God, O Iſrael*; meaning, that becauſe they lay ſtill in their ſinnes, therefore hee would make knowne his preſence by more fearefull judgements: This doctrine according to Chriſts direction is to be applyed to us, and to our Church: for the ſinnes that were in the Church of Epheſus, are the ſinnes of our church and people. They decayed in love to God, to his Word, and to the brethren, ſo doe we. Nay generally there is no love at all in us, as hath beene ſhewed: and beſides theſe wants, there be many groſſe ſinnes wherein our church and people doe lie; as in Atheiſme both in judgement and practice; in contempt and neglect of Gods worſhip and true religion; in crueltie, oppreſſion, and want of mercie: and that which is more, though God ſummon men to repent by his daily judgements, yet few or none by true humilitie prepare to meet God, and to prevent his judgements. Security ſpreads it ſelfe over the whole body of our people. And this being our caſe and ſtate, it muſt needs be that God hath beene long ſince in comming to us by his judgements; and at this day he is ſtill comming, beauſe wee ſtill decay in our love and other graces, and more and more goe on in ſinne. So that if we thus continue, the truth is he

he will come ſhortly unto us, and that by moſt fearefull judgements. For this was written to the Church of Epheſus, to bee a direction not onely unto them, but to all Churches to the end of the world, that be in the like or worſe caſe. What ſhall we then doe?

Our duty is taught us in theſe words (*If not,*) that is, if thou repent not. Wee muſt prevent the Lords comming in judgement by unfained repentance: everie man and every family apart muſt repent privately, and the whole Church openly and publikely: no way elſe we have to ſtay the Lords comming againſt us by his fearfull judgements.

The ſecond part of this reaſon, is a more particular threatning than the former; *And will remove thy Candleſticke out of his place.* Where he ſheweth with what particular judgment hee will puniſh his Church: namely, by *removing away the candleſticke.* The meaning whereof may bee gathered out of the former chapter, where particular Churches were called candleſtickes; therefore here he threatneth to remove his Church from the citie of Epheſus: to take away the miniſterie of his Goſpell, and the profeſſion thereof, and in his juſt judgement to ſend among them, Ignorance, Apoſtaſie, and hereſie, in ſtead of the knowledge of his truth. This particular judgement muſt bee referred to the firſt words, *If not*; that is, if thou repent not, this will I doe; I will make thee to bee no Church, and take my Goſpell from thee.

In this particular threatning, three points are to be obſerved; one concerning the Miniſter; the ſecond concerning the whole body of the Church; the third concerning evety private man. Touching the Miniſter note this; If hee ſhall decay in love to God, to his Word, or to his brethren, or if he lie in any one ſinne known to himſelfe, it is a meanes to deprive him either of his calling, or of Gods gifts beſtowed on him; for this threatning is here directed eſpecially unto the Angel of this Church of Epheſus. When *Ieremie* had beene wanting in delivering the Lords will unto the people, partly for feare, and partly through impatience; then the Lord becomes a Prophet unto him, ſaying, *If thou returne, I will bring thee againe, and thou ſhalt ſtand before mee.* Whereby he would give him to underſtand, that if he returned not he ſhould ceaſe to be a Prophet unto him. The ſame thing is true of all Gods Miniſters; if they decay in love, faile in their dutie, or lie in any ſinne, they muſt ſpeedily renew themſelves by repentance, or elſe God will deprive them either of their calling, or of the gifts thereof. True repentance and the renewing thereof is needfull unto all Chriſtians; but eſpecially to Gods Miniſters, if they would continue in his favour, and ſtand before him, becomming his mouth unto the people.

The ſecond point concerneth the whole body of a Church; to wit, if a Church or people decay in love to God, to religion, and to their brethren; or doe lie in any common ſin, they procure hereby the removing of the Goſpel from them, and the abolishing of true religion. *The Prophet is a foole* (ſaith the Lord) *and the man of the ſpirit is mad:* This was a great and fearefull judgement: but marke the cauſe; *All is for thine iniquitie:* that is, for the ſinne of the whole Church doth God ſend fooliſh Miniſters. If this be ſo, then we have juſt cauſe in our Church to feare the removing of the Goſpell from us, for there is a generall decay of love in many, and in the moſt no love at all. Many ſcorne and contemne true religion, and hate the profeſſors therof. In regard whereof, wee may wonder at the great patience of God, that yet continueth his Goſpel among us: *For God giveth men up to ſtrong delusions, to believe lyes, becauſe they love not the truth.* Wherefore being in this danger, our dutie is, to uſe all good meanes to prevent this judgement of God: which can no other way be done, than by true and unfeined repentance by the whole Church in generall, and by every man apart, and every family apart. For when God ſhall ſpeake ſuddenly againſt a nation or kingdome, to root it up, and to deſtroy it; if that people repent of their wickednеſſe, the Lord will repent of the plague and judgement which hee thought to bring upon them, Jer. 18. 7, 8.

The third point concerneth every private man, and it is this: If any man decay in love, or want love to God and to his brethren, or lie in any ſinne known to himſelfe: This is a meanes to remove the candleſticke from him; to deprive him of his knowledge and other graces of God. The affection of love in the heart is like the watch of the clocke: if the watch ſtand, the wheeles ſtand; as the watch goeth faſt or ſoftly, ſo goe the wheeles anſwerably. And ſo it is in man: if his love to God and to his Goſpell doe increaſe, then doth his knowledge and other graces of God increaſe in his heart: but if this love decay, then other graces decay; and if love be gone, then farewell all pietie and true religion. If we would know the cauſe of ſuch palpable ignorance as is in many that have long heard the Goſpell preached, it is nothing but want of love. Hebr. 3. 12, 13. the holy Ghoſt ſheweth by what degrees men come to fall away from God. Firſt, ſinne deceives them, by drawing them to commit it: then their hearts are hardned by the cuſtome of ſinning. Thence followes unbeleefe in many points of religion: and ſo they make Apoſtaſie from God, and ſet themſelves againſt his truth. Take heed therefore of lying in any ſin, for that is the high way to finall Apoſtaſie: rather ſtrive to increaſe in love unto God and unto his Word, and ſo ſhall all his good graces increaſe in thine heart.

Out of this particular threatning ſome gather, that a man may be cut off from Chriſt, and fal away finally from true faith and repentance. For (ſay they) if a whole Church may be cut off

off from Christ, and become no Church: then A may any one member of the Church be cut off and become no member: but a whole Church may be cut off, as here we see, and therefore may any one man. *Anſw.* This reaſon is not good: there is great difference betweene the ſtate of a whole Church, and of one man that is a true member of Chriſt. For a particular Church is a mixt company of true profeſſours and diſſemblers: like unto a field wherein are good corne and tares; and like unto a barne floore, wherin is wheat and chaffe mingled together; and yet all are reputed beleevers, becauſe they profeſſe the Goſpel outwardly. Now by reaſon of this mixture, it may come to paſſe, that a particular viſible Church may fall away, and become no Church; either when the godly are taken away, and hypocrites and diſſemblers made manifeſt; or elſe when true beleevers waxing few, are not able to maintaine the publike profeſſion of the truth, againſt the might and multitude of the enemies, which may daily increaſe. But the caſe is not ſo with a particular member of Chriſt; he cannot finally fall away, as hath beene ſhewed at large, ver. 4. And thus much for the ſecond part of this reaſon.

The third part of this reaſon, is the condition of both the former threatnings, in theſe words; *Except thou amend*, that is, I will come in judgement unto thee, and take my Goſpell from thee, unleſſe thou prevent my comming by true repentance.

Here note, that all the threatnings of the B
old and new Teſtament are conditionall: *Jonas* con mieth to Ninive, and crieth, *yet fourtie dayes, and Ninive ſhall be deſtroyed.* He ſaid no more; but yet that threatning muſt bee underſtood with this exception, *unleſſe they repent.* Why (will ſome ſay) are the threatnings in Gods Word propounded conditionally? *Anſw.* Gods whole will and pleaſure is one alone in it ſelfe: and yet it may thus be diſtinguiſhed, to be partly ſecret, and partly revealed. Gods ſecret will is touching thoſe things which he hath not made C
manifeſt unto men. His revealed will is touching thoſe things which are manifeſted in Scripture, or do fall out every day. Now Gods ſecret will is without condition; for as every thing commeth to paſſe ſo God willed it: when good things come to paſſe, them he willeth ſimply: when evill things fall out, them he permitteth to be done. And to make Gods ſecret will conditionall, is to bring Gods will under the power of man, and to ſubject the Creator unto the creature. But Gods revealed will is conditionall: becauſe it containeth the matter of mans ſalvation: and this manner of propounding it, is a moſt effectuall way to bring the ſame to paſſe: for it keepeth men more in awe full obedience, than if it were abſolute. D

In this condition note two things, that *Chriſt* repeateth it twice, both in the beginning of the reaſon, *I will*; and in the end, *Except thou amend.* Hereby he would give us to underſtand, That when men commit ſinne, and lie therein, or when they decay in any grace, then have they moſt neceſſary cauſe to repent, if they would eſcape Gods fearefull judgements. And ſeeing our eſtate is like to the ſtate of this Church, or elſe worſe by much (for wee lie in ſinne, and thereby cauſe God to come to us in judgement, as we tender our owne good both in this life, and after death, let us turne from our ſinnes and repent, every man apart, every family apart, and the whole Church publikely: for repentance is moſt needfull, elſe would not the Lord have doubled this condition.

v. 6. *But this thou haſt, that thou hateſt the workes of the Nicolaitans, which I alſo hate.*

These words are a ſecond reaſon to prove that which was ſet downe in the ſecond verſe: namely, That *this Church could not abide them that were evill.* In the ſecond verſe this was made manifeſt, by their diſcoverie of the falſe Apoſtles; & here he proveth it by their affection of hatred, towards the workes of the Nicolaitans. Theſe Nicolaitans were certaine hereticks in the primitive Church that held theſe two opinions: Firſt, that adulterie and fornication were no ſinnes; Secondly, that men might communicate with the ſacrifices of idolaters in their Idoll temples; and according to their opinions were their practiſes. Theſe hereticks (as it is thought) came of one *Nicholas*, one of the ſeven deacons mentioned Act. 6. who though for a while hee did faithfully diſcharge his duty outwardly, yet after fell away, and became head of this hereticall ſect.

But this thou haſt. This Particle, *But*, hath reference to the former verſe. As if we ſhould ſay, Though this be thy fault, that thou faileſt in thy firſt love, yet for this I commend thee, that thou hateſt the works of the Nicolaitans.

This practiſe of Chriſt diſcovereth the common ſinne of this age: which is, to let out in their colours mens faults and infirmities, to their greateſt diſgrace; and yet by ſilence and oblivion to burie all their vertues, which are praiſe-worthy. This ought not to be ſo: wee muſt follow Chriſts example, who with juſt reproofe adjoyneth due deſerved praiſe. If our friend or our foe have a fault, when we are called thereunto, we may ſpeake of it, and wee muſt reprove them: but yet withall wee muſt commend the good things that bee in them. Secondly, Chriſt here teacheth us, That it is not ſufficient to any mans good eſtate before God, that he have good things in him; for that a man may have, and yet bee in danger to bee cut off from Chriſt. *Saul* had good things in him at the firſt entrance into his Kingdome, but what was he afterward? *Jehu* was very zealous for Gods glorie, in killing all the Idolatrous

Uſe.

Prieſts,

prieſts, but he would not depart from the ſinnes A
of *Jeroboam*. And *Judas* no doubt had many good gifts while hee was with Chriſt, but his end was moſt fearefull: And this Church had many good things in her; yet is ſhee in danger of being cut off from Chriſt: And ſo many among us have excellent gifts: ſome for knowledge, ſome for mercie and conceiving of prayer; and yet for all theſe they may bee cut off from Chriſt. Therefore wee muſt not content our ſelves with theſe, but labour for the principall, which is true, hearty, and unfained repentance, which we muſt daily renew for our continuall falls. And this will keepe us in Gods favour, and from his judgements.

More particularly Chriſt here commendeth B
this Church, for *hating the errours of the Nicolaitans.* Whereby hee would teach us our duty if we be Chriſtians; namely, to take knowledge of the ſinnes and errours of our times, and to hate the ſame unfainedly. Yet note, hee commendeth them for hating *their workes, not their perſons:* giving us direction how to temper our hatred in the world. We muſt ſet it againſt the ſinne, not againſt the perſon of any man. Some will ſay, the Prophets prayed againſt the perſons of the wicked. And *David* profeſſed hatred of the men, Pſal. 139. 21. Doe not I hate them that hate thee? *Anſ.* *David* was an extraordinarie Prophet, and had no doubt this revealed unto him; that thoſe his enemies were obſtinate, and would not repent. Againe, imprecations of the Prophets in Scripture, muſt C
be underſtood as prophecies of Gods judgement to come upon thoſe againſt whom they prayed. But we which want that extraordinarie ſpirit, muſt keepe our ſelves to our ordinarie rule: Hate the ſinnes, and love the perſons.

Further, obſerve the workes here hated: namely, Idolatry, and Adultery, which are joyned together in theſe Nicolaitans. Adulterie is the puniſhment of Idolatrie; and Idolatrie the puniſhment of Adulterie. Spirituall Adulterie is puniſhed with bodily Adulterie. This was verified in the old Jewes; when they fell a whoring after ſtrange gods, God gave them up to uncleane luſt. And it is palpable in the D
Church of Rome: they being fallen to idolatrie, doe abound in all uncleanneſſe: for they tolerate Stewes for fornication: and adultery and Sodomie are common among them.

Againe, ſundrie men may here bee well admoniſhed, who will be of no religion, becauſe there are many ſects and ſchiſmes among the profeſſors thereof. Theſe men ſhould conſider, That in the beſt Churches planted by the Apoſtles, there were ſects and hereſies, even in the Apoſtles times, as here in Epheſus. And therefore no marvell, if there bee ſects and ſchiſmes among us at this day. This offence ſhould not move any to diſlike the Goſpell, but rather cauſe them more firmely to cleave unto the truth.

Which I alſo hate. This Chriſt addeth to encourage them to goe forward in the vertue for which he commended them, in hating evill workes: for what could more provoke them to zeale and conſtancie therein, than to know they did that which Chriſt himſelfe did? And here wee ſee, that Chriſt would have everie member of his Church to be like minded, and like affected unto him, as he was man. We muſt love thoſe things which Chriſt loveth, and hate thoſe things which Chriſt hateth, rejoyce wherein Chriſt rejoyceth, and mourne for thoſe things for which Chriſt mourned. And great reaſon it ſhould bee ſo: for wee profeſſe our ſelves to bee members of Chriſt, bone of his bone, and fleſh of his fleſh, for out of his bloud ſprung the Church: and there muſt be conſent and conformitie betweene the head and the members. *Queſt.* If Chriſt hated theſe wicked men, why did he ſuffer them to live, and not cut them off from troubling his Church? *Anſ.* Becauſe hereby he would manifeſt his love to his Church, and his juſtice upon the wicked: for he can bring light out of darkneſſe, and good not only out of good, but out of evill.

v. 7. *Let him that hath an eare, heare what the ſpirit ſaith unto the Churches: To him that overcommeth, will I give to eat of the tree of life, which is in the middeſt of the paradiſe of God.*

These words containe the concluſion of this Epiſtle: the ſcope whereof, is to excite this Church to the more carefull performance of the duties before preſcribed. This concluſion hath two parts: a commandement, and a promiſe. The commandement in the beginning of the verſe; *Let him that hath an eare, heare what the ſpirit ſaith unto the Churches.* In this commandement note three points; I. who are commanded, *Thoſe which have eares*; II. The dutie commanded, *They muſt heare*. III. What they muſt heare, namely, *What the ſpirit ſaith unto the Churches.*

I. Point. The parties commanded are thus ſet forth, *He which hath an eare*: who theſe be, Chriſt doth more fully expound, Matth. 13. 9. when hee ſaith, *Let him that hath an eare to heare, heare.* Where he maketh this diſtinction of hearers; that ſome are deafe hearers, ſome hearing hearers. The deafe hearers are thoſe that bring with them to the miniſterie of the word their outward eares onely, but their hearts are not affected with it: neither doe they care to learne to beleeve, or obey that which is taught them. The hearing hearers are ſuch as bring their bodily eares, have eares pierced

ced in their hearts by the spirit of grace, whereby they do not only heare the word outwardly, but their hearts are also affected with it, and made pliable unto it; so as they beleeve it, and bring forth obedience unto it. This hearing eare is set forth by *David*, when he saith: *Sacrifice and burnt offering thou wouldest not have: but mine eares hast thou opened and prepared; and then I said, Loe I come.* Hereof *Esay* saith, *Thou openedst mine eares, and I was not rebellious.* And this hearing eare *Lydia* had given her, when God opened *her heart, whereby she became attentive to the word of God preached by Paul.*

Psal. 40. 6.

Isa. 50. 5.

Act. 16. 14.

By this distinction of hearers which Christ maketh, we may learne, that Gods grace unto salvation is not universall, that is, God giveth not unto all men such measure of grace, whereby (if they will themselves) they may believe, repent, and be saved: For in Christs time, and ever since, there have beene in the Church these two kinds of hearers; whereof the deafe hearer doth not receive nor beleeve the Gospell unto salvation. Neither is it true, that God giveth grace sufficient unto all, whereby they might be saved, if they by their malice and sinne did not abolish the same. For though he admit all sorts into his Church, yet not all, but some only have eares pierced by the spirit of grace that they can heare. And therefore when the Disciples asked Christ, *Why he spake in parables?* he answered thus, *To you it is given to know the mysteries of God, and the secrets of his kingdome: but to others it is not given.* Shewing plainly that the gift of hearing to salvation is not given to all, and in some made void by their owne wilfulnesse: but to some it is given, and they have hearing eares: and to some it is not given, and then eares are deafe.

Matth. 13. verse. 11.

Secondly, seeing this commandement is directed to the hearing hearers; we must hereby be admonished to use all good meanes to become good hearers of Gods word; bringing with us not onely the bodily eares which wee have by creation, but the spirituall eares of the heart, which we have by regeneration. For it is not sufficient to our salvation to receive the word into the outward bodily eares, unlesse the inward eares of the heart be opened, that our soule may be affected with the word, and fitted to receive, to beleeve and obey the same. Thus did good king *Iosias* heare the law read; the text saith, *His heart melted within him.* And thus did *David* heare when the Lord said to the Church, *Seeke ye my face: His heart answered, I seeke thy face, O Lord.* And as wee must be carefull to get spirituall eares; so wee must take heed of deafe eares. Which is when a man commeth and heareth the word of God, but yet hath no care in his heart to learne, beleeve, or obey the same. This deafe eare is a fearefull judgement of God, whereof we may read, Isay 6. 9. where the Prophet is sent, *To make their eares heavie, and their hearts fat, that they might not heare, nor beleeve: lest they should turne and bee saved.* And this the rather we must looke unto, because it is a judgement of God upon many among us at this day. The greatest part of hearers are deafe hearers: which appeareth by this, that after long teaching they neither increase in knowledge, nor in faith, nor in obedience; but remaine the same for blindnesse of minde, hardnesse of heart, and profanenesse of life, that they were at the first hearing of the Word: these must know that Gods judgement is on them; and if they would bee saved, they must labour to come out of this estate, and endevour so to heare with their hearts, that they may be turned unto God both in minde, heart, and life.

1 Chr. 34. 27.

Psal. 27. 8.

II. Point. The duty commanded: namely, *to heare.* Hearing in Scripture is not onely to listen with the bodily eare: but to be attentive to that which is taught, and with attention to bring faith, conversion, and obedience every way. Eph. 4. 21, 22. the hearing of Christ is notably described: It is not so much to conceive the doctrin of Christ in our minds, and to be able to utter it, *as to die unto sinne, and to the lusts of the flesh, and to rise to newnesse of life.* And indeed, a man doth heare and learne no more of Gods Word, than he doth beleeve and practise. From whence we are againe to be admonished, that we so heare with attention, that by hearing we suffer our selves to be changed, and that with our change we joyne care to beleeve, and conscience to obey. This is that saving hearing which bringeth eternall life: all other hearing doth increase our sinnes to our further condemnation. Whereby also appeareth the fearfull state of many, who lend onely the outward bodily eare to heare the Word, but their hearts be not moved, nor their lives changed thereby.

III. Point. What is to be heard? namely, *That which the spirit saith unto the Churches.* Which words must be referred to that which went before, and not to that which followeth: for this commandement belongs to the matter of the Epistle which went before. The promise following rather concerns the persons themselves than the matter. The things then that are to be heard, are these; Christ his sharp reproofe for sinne: his threatnings of punishment: a remedy prescribed, and motives to practise the same, especially repentance: for of all these Christ spake before.

From this, that Christ bids them heare these things which concerned their estate in sinnes, and amendment by repentance, we learne two things. First, that it is a most necessarie thing for every Church of God, and every member thereof, to know and consider their owne wants and sinnes, and also the judgements of God that hang over them for the same. Secondly, that after any man, or any Church hath considered of their sinnes, and of Gods judgements; it is a most necessarie thing, to turne unto God by true repentance, if they have not repented: and

Vse.

and if they have repented, to renew the same daily, and doe it more: that so Gods judgments both private and common may be avoided. We therefore must hereby bee moved to search into our owne wayes, to finde out our owne sins, and to consider of Gods judgements thereby deserved, that by true repentance we may turne unto God, and so escape his fearefull judgements.

Further, these words, *What the spirit saith unto the Churches*, containe two reasons to move every man to heare. I. Because they are spoken by the spirit, that is, the holy Ghost. II. Because they are not spoken to one man, or one Church alone, but to all Churches. For the first: It may be demanded seeing Christ spake these words, How can it bee said that the spirit speaketh them? *Ans.* Both may stand: first, because all the outward actions of any persons in Trinitie are common to the rest: but to teach the Church is an outward action of Christ, and therefore it agreeth to the Father, and to the holy Ghost. As when the Father created things in the beginning, the Sonne also created, and the holy Ghost created them. So here when the Sonne teacheth, the Father teacheth, and the holy Ghost teacheth: For as the three persons are one in nature, so must they be joyned in all outward actions. Secondly, Christ saith the spirit speaketh, because hee now sitting at the right hand of the Father, doth not teach his Church in bodily presence, but by his Spirit, which after his ascension hee sent to bee their comforter and instructer.

Here then observe that the holy Ghost speaketh to the Church in Scripture. The Church of Rome appoints a Judge to speake unto men in matters of controversie, which is the Church: because (say they) a Judge must speake: and Christ is absent from his Church: and the word is a dumbe letter, and cannot speake: Therefore the Church must needs be Judge. But they erre grosly: The Church cannot be Judge. It is but Christs Minister to put in execution that which hee commandeth. Christ therefore must bee Judge unto his Church by Scripture, which is not a dumbe Judge; for therein his Spirit speaketh plainly and sufficiently for the resolving of any point in controversie, that is needfull in Gods Church.

The second reason to attention is, because these things are spoken to all *Churches*. Where we see that things spoken to one Church agree to all. From whence we must learne this speciall dutie in reading and hearing Gods holy Word; namely, to read and heare with application. Wee must not rest in a flourishing knowledge of the story, but apply every precept and example unto our selves. If it be an example of vertue, we must apply it to our selves for imitation; if it be an example of vice, we must apply it to our selves to move us to eschew and avoid the like. For God would have all to learne that which hee speaketh unto one. And thus much of the Commandement.

To him that overcommeth I will give to eat of the Tree of life, which is in the middest of the Paradise of God. These words containe the second part of this conclusion, to wit, a most excellent promise: wherein consider two points. First, to whom it is made: Secondly, what is promised. For the first: The promise is made to *him that overcommeth*, that is, to him that in fighting prevaileth against all the spirituall enemies of his salvation, sinne, Satan, hell, and condemnation. There bee three things requisite to make a man able to overcome these enemies. First, he must be borne anew in Christ, of water, and of the spirit, 1 John 5. 4 *Hee that is borne of God overcōmeth the world.* for by regeneration he is freed from the bondage of hell, death, sinne, and Satan. Secondly, hee must have true faith, by vertue whereof he must deny and renounce himselfe, and be whatsoever he is in the death, passion, and obedience of Christ. Therefore S. *Iohn* saith in the same place: *This is the victory which overcommeth the world, even your faith:* for when a man is in Christ, by faith he is made partaker of Christ his victory upon the crosse, and by it receiveth power to subdue his owne corruptions, the world, and the devill. Thirdly, hee that would overcome must keepe faith, that is, true religion, and a good conscience, standing out in life and death against all adversary power whatsoever.

In this, that life everlasting is promised to them that overcome; First, we observe, that the doctrine of universall grace, affirming that the promises of the Gospell for life and salvation, belong to all and every man whatsoever, unlesse hee will reject them, is a device of mans braine. For life eternall is not promised to every man as he is a man comming of *Adam*; but to a man as hee is in Christ by faith, and a new creature. The promises of the Gospell be universall indeed to all that overcome: but that is a propertie which restraines them wholly to true beleevers. Secondly, hereby we are taught so to live, that we may say truly in the testimonie of a good conscience, we have overcome all our spirituall enemies, and doe continually stand conquerours over them. This is a matter of endlesse joy and comfort, which will cheere the soule in great distresse. But to live and lye in sinne, is or will bee a hell to the conscience. What availe the treasures and honours of this world to any man, while his conscience shall tell him hee is a vassall to sinne and Satan? for while he continueth in that estate, hee is out of the favour of God, and hath no part or portion in the kingdome of heaven. Therefore it standeth us upon, to labour to feele in our heart the certaine evidence of the victorie over our spirituall enemies, by the sure testimonie of the spirit of grace.

The second point is the thing promised, to wit, life everlasting, noted by this gift, *To eat of the Tree of life.* And it is set out unto us by

two circumstances. First, by the cause of it: Secondly, by the place where it is to bee found. The cause is *Christ Iesus: I will give to him to eat of the Tree of life.* Where hee maketh an opposition betweene himselfe and the first *Adam*. The first *Adam* sinned; and thereby cast himselfe and all his posteritie out of the earthly Paradise, and lost the benefit of the tree of life: But *Christ* the second *Adam*, commeth and suffereth for sinne: and thereby openeth the way to a better Paradise, than the first *Adam* lost: and to all that overcome he giveth libertie to enter in, and to eat of the tree of life. The Tree of life properly, was a tree placed in the middest of the earthly Paradise: and it was so called; first, because it was a pledge and Sacrament unto *Adam*, that he should live for ever, if he continued in obedience to God: secondly, because it had in it (as may bee proved) vertue and power, whereby it would have preserved him from death and change for ever, if hee had stood in his innocencie.

The earthly Tree of life was a figure and signe of *Christ* our Saviour and Mediator; who liveth an eternall spirituall life, not onely as hee is God, but as he is Mediator, and that not for himselfe alone, but for this end, that he may convey quickning & eternall life to all that believe in him: and for this cause hee teareth himselfe the tree of life. Further hee saith, *Hee will give hereof to eat*: *To eat*, sometime signifieth to believe, Joh. 6. 50. but it cannot here be so taken; For faith endeth with this life, and hath no use afterward. Therefore *to eat*, in this place signifieth to have immediate fellowship with *Christ* in Heaven: where *Christ* shall bee unto him a tree of life to make him live for ever.

In this promise note two points. I. In what things eternall life consisteth: namely, in immediate fellowship and communion with *Christ* in heaven. Secondly, that life eternall standeth not in outward meanes, as meat, drinke, clothing, physicke, recreation, sleepe, and such like: but in an immediate partaking with *Christ* in all his blessings. So that when *Christ* is all in all unto us immediately, then doe wee eat of the tree of life, and thereby shall live eternally.

II. *Circumst.* The place where eternall life is to bee had is in the Paradise of God. This Paradise of God is the third Heaven, a place wherein the Lord doth manifest himselfe in his glorious Majestie, and which he hath prepared for the glorie of all his Elect. Hereof *Christ* spake to the theefe on the crosse, saying, *This day saith thou bee with mee in Paradise*, Luk. 23. 43. and hither was *Paul* rapt in vision, and *saw an heard things that cannot be uttered*: and hee calleth it *the third heaven*, in respect of the heavens under it: for the place wherein we breath is the first heaven, the starrie firmament is the second heaven, and the Paradise of God is the third: which is therefore called Paradise, because it is a place of endlesse joy and pleasure. And the adding of the name of God, doth not only put a difference betweene it, and *Adams* earthly Paradise, but also sheweth it to be a great and most excellent place. So *Rahel* saith, *I have wrestled with my sister the wrestlings of God*, that is, strong wrestlings. And in the Psalmes, *The Mountaines of God*, doe signifie high and mighty Mountaines. And that this Paradise is such an excellent place, appeareth at large, Revel. 22. For therein must come none uncleane thing, but the Saints and Angels doe there enjoy the presence of God, and behold his glory so much as the creature is able to comprehend: There God communicateth himselfe to all the elect, and becommeth all things unto them immediately; so that this must needs be a place of all joy and comfort.

Gen 30 8.

5 Cor. 12.

Use.

The consideration whereof must admonish us to seeke the things that bee above, that wee may have a place in this heavenly paradise. For why should wee set our hearts upon the vaine glory of this world, which passeth away as a shadow and commeth to nothing, and in the end is but labour and sorrow, when wee have all that the world can afford? But the joies and glory of this paradise of God bee endlesse and unspeakable: let us therefore deny our selves, depend upon Christ, and in all things keepe faith and a good conscience unto the end. And thus much for the first Epistle.

V. 8. *And unto the Angel of the Church of the Smyrnans, write these things, saith hee that is the first and the last, which was dead and is alive.*

In this verse and the rest that follow to the twelfth, is laid downe the second letter or Epistle of *Christ* to another Church of Asia, called Smyrna. Before the Epistle *Christ* gives a second particular Commandement unto *Iohn* touching the writing hereof unto this Church, in these words, *and unto the Angel of the Church of the Smyrnans write*: Which is prefixed to this Epistle, that this Church and all other Churches of God might bee assured, that *Iohn* had sufficient warrant and calling for the writing hereof. Which thing is necessary to every penman of the holy Ghost, that the Church need not to doubt of the authority of Scripture, but receive the same as the pure word of God.

Hence we may gather, that all ordinary Ministers of the Gospell, must have warrant and calling for every doctrine which they teach in Gods Church; for the Apostles, that were extraordinary men, of more excellent gifts, might doe nothing without warrant. Of the parts of this commandement we spake in the first verse of this chapter.

The Epistle it selfe followeth, containing three parts, a Preface, a Proposition, and a Conclusion. The Preface containeth a preparation to the matter of the Epistle in these words; *These things saith he that is the first and the last, which was dead, and is alive.* In this Preface hee sheweth in whose name this Epistle was written unto this Church, namely, in Christs name: which he setteth downe for two causes. First, to stir up the people in this Church to a religious attention, and a reverent care of receiving the things therein written, as the pure words of Christ Jesus. Secondly, because no Commandement in the matter of Gods worship and religion is to bee received from any creature, but from *Christ* alone. And therefore this Epistle concerning the true worship and religion of God, is propounded in his name alone. In this preface *Christ* is described by two notable Arguments: first, *To be the first and the last*: secondly, that hee was *dead, but is alive.* The meaning of them both was shewed in the 17. and 18. verses of the former Chapter, whence they are borrowed. By the first, *Christ* would signifie, that he is everliving God, without beginning or ending, before all creatures, and after them. By the second, that hee is true man, and assumed mans nature to suffer death for our sinnes, and rose againe to life for ever, and to give to man eternall life.

In this description two points of doctrine are expressed.

I. That *Christ* is a person, consisting of two natures, Godhead and Manhood: *He is the first and the last*, and therefore God: *Hee was dead, and is alive*, and therefore is true man. If any aske how one person can consist of two natures; *Answ.* As body and soule concurre to make one man, so the God-head and Man-hood of *Christ* concurre to make one *Christ*; and therefore are united.

II. *Doct.* Here is the foundation of all true comfort unto Gods Church and people, in any misery and affliction. Which standeth in two points: first, that *Christ* is able to helpe them in any misery; either by freeing them quite from it, or easing them in it, seeing he is *God, the first, and last.* Secondly, that as hee is able, so hee is willing and ready to helpe them: for he is man, who tooke on him our nature, dyed for us, and rose againe unto life, to give to us eternall life. This is the very scope and end for which *Christ* thus describeth himselfe to this Church that was in affliction. Here then we have direction, where and whence to seeke for true comfort in any tribulation of this life; namely, wee must have recourse to *Christ*, and in him consider both his abilitie and his willingnesse, to ease all his children in affliction. And by these wee must arme our selves against despaire, and against immoderate griefe and sorrow under the crosse.

V. 9. *I know thy workes, and tribulation, and povertie, (but thou art rich) and I know the blasphemie of them which say they are Iewes and are not, but are the Synagogue of Satan.*

Here beginneth the Proposition of this Epistle, containing the matter and substance of the whole Epistle. This proposition hath two parts; a commendation of this Church, and counsell how to behave her selfe in the time to come. The commendation is in the 9. v. where with all are mingled some comforts unto this Church, being in affliction.

I know thy workes. These words were handled in the former Epistle. The meaning briefly is this: I know all thy dealings, and thy wayes, I know the whole tenour of thy life; and I doe withall well like and approve of them. Here *Christ* setteth downe an excellent property touching himselfe: namely, that he seeth and knoweth all things whatsoever, nothing is hid from him: and that this Church might bee resolved hereof, he repeateth this unto them; *I know thy workes.* Neither is it any vaine repetition, being indeed the ground of all true piety, and sincere obedience.

Wee therefore in all our affaires are here taught to labour to be fully resolved in our consciences, that *Christ* is with us, and seeth us, and knoweth the whole tenour of our wayes in thoughts, words, and deeds. *Dauid* had learned this, when as hee said, Thou knowest my sitting and my rising, thou understandest my thoughts afar off. Thou compassest my paths, and my lying downe, and art accustomed unto all my wayes: there is not a word in my tongue, but thou knowest it wholly. This perswasion is very necessary: for it will move a man to make conscience of every thought, word, and action, and of his whole behaviour; but where this perswasion is wanting, there is no religion in the heart, nor good behaviour in the life. When this takes place, Religion beginneth and increaseth with it; so doth good conscience and true obedience; for hee that hath the Lord alwaies before him, will not greatly fall. Psa. 11. 8.

Psal. 139. 23.

And tribulation. Marke here how workes, that is, a godly conversation, and tribulation goe together. Hence we learne, that God will have tribulations joyned with his grace; where he bestowes his graces, there also he layeth tribulation: and that for weighty causes; as to humble them for their sinnes past, to make triall of their faith and other graces, and to prevent in them times to come. The consideration whereof must move all Gods children in this our Church to looke for some tribulation: for God hath bestowed among us plentie of his graces, with long peace, and many outward blessings: and his will is, that trouble and

affliction ſhould accompany the ſame.

Further, *Chriſt* ſaying, *I know thy tribulation*, would hereby comfort this Church; as if he ſhould ſay, True it is thou art in great trouble, but it commeth not by chance, but by the ſpeciall providence of my Father: and I doe know and regard the ſame. Pſalm. 113. 6, 7. the raiſing up of the poore and needy, is made a fruit of Gods beholding the things that are done upon the earth. This is an excellent comfort for any Church or people that be in affliction: for when they ſhall know, that beſide the hand of God therein, *Chriſt Jeſus* regardeth their ſorrowes; this muſt needs arme them with long ſuffering and joyfulneſſe. Wee in this Church (as hath beene ſhewed) may perſwade our ſelves, that God will ſend tribulations among us; now when they come, what ſhal we do? ſhal we ſink under them? No; but we muſt now forecaſt to uſe the meanes whereby we may ſtay our hearts under the ſmart and burthen of them; that is, by ſolling our hearts in this perſwaſion, that Chriſt ſeeth our affliction, and withall hath ſpeciall care to comfort or deliver us, as hee ſeeth moſt for his glory, and the good of our ſoules.

In the next words *Chriſt* ſetteth downe two kindes of tribulations in this Church, *Poverty*, and *Reproach*: By *Poverty* he meaneth want of temporall things to maintaine this naturall life. Where obſerve ſundry things: I. That true religion and pietie will not free any from outward povertie. The religion of this Church was excellent, and yet they were in want: and therefore let no man thinke, becauſe he is godly, hee ſhal be rich, or not fall into poverty. For it be ſaid *Godlineſſe hath the promiſe not onely of the life to come, but alſo of this life*, that is, of earthly bleſſings and riches: I anſwer, it is true; but yet with difference: Eternall bleſſings onely are promiſed abſolutely; and temporall bleſſings with reſtraint, namely, if they ſerve for Gods glory, and the good of his children: otherwiſe they muſt want as this Church did. II. The Lord would comfort this Church in her povertie, by ſaying that hee knew it and regarded it. Where wee ſee a meanes to comfort all thoſe that bee in want of outward bleſſings: They muſt conſider, that *Chriſt* ſeeth and obſerveth their want whatſoever; and if they bee his ſervants, hee will free them from it, ſo it be for his glory and the good of their ſoules; or elſe arme them with patience to beare it, if they pray unto him. III. *Chriſt* here approveth of workes where he acknowledgeth poverty; ſo that good workes and poverty may ſtand together. And therefore good workes doe not conſiſt onely in large Almes, as the Church of Rome would have it; though theſe have due reward and praiſe in their place. But every worke of a mans lawfull calling, done in obedience to God, with an honeſt heart, from a good conſcience, and for Gods glory, is a good worke, be the calling never ſo baſe. Thus may the ſhepheard praiſe God in his calling, as well as the Magiſtrate or Miniſter. For it is not the matter of the worke that commendes it to God, but the manner of doing.

But thou art rich. Here *Chriſt* intendeth both to praiſe and to comfort this Church: as if hee ſhould ſay, Notwithſtanding thy outward poverty, yet thou art rich in God, as Luk. 1. 1. 2. Men are rich in God in two reſpects: I. When they are reconciled to God in the merits of *Chriſt*. 2 Corinth. 8. 9. *Chriſt* became poore for our ſakes, that wee through his povertie might be made rich; that is, that wee might have the pardon of ſinne, and bee received into Gods favour. Hereupon *David* cals the Lord his portion and his cup. And *durable riches and righteouſneſſe are with wiſdome*, Proverb. 8. 18. II. When they receive his grace, whereby they are enabled to bring forth good workes, both in duties to God and man. Of this *Paul* ſpeaketh, when he exhorteth rich men to be *rich in good workes, and to lay up for themſelves a good foundation againſt the time to come*, 1 Timoth. 6. 16.

In this commendation ſundry duties are to be learned: 1. Poore men are here taught, ſeeing God denieth unto them earthly riches and wealth, to labour to bee rich in God, to be reconciled unto him in *Chriſt*, and to get ſuch grace, that they may doe good duties both unto God and man, in faith and with a good conſcience. II. Rich men, on whom God beſtoweth outward wealth, muſt hereby bee admoniſhed to embrace *Pauls* charge, 1 Timoth. 6. 17, 18. Above all things ſeeke for true riches in the living God: and not ſuffer theſe outward bleſſings to puffe up their mindes; but uſe them as a meanes to make them rich in God, by getting Gods grace, doing good workes, and diſtributing to the poore. This admonition is moſt neceſſary, for though the promiſes of Gods grace be not denied unto the rich, yet ſure it is, riches doe choake the ſeed of grace in the heart, and hinder the care men ought to have for ſpirituall riches. And hence it commeth, that more of the poore: fort receive and obey the Goſpell than of the rich. III. Herein behold the madneſſe of the world. For the moſt mens greateſt labour and care is after worldly wealth and honour: never regarding the true treaſures of Gods grace, which will commend them unto God, when the other muſt periſh and the wicked owners thereof. Let us therefore judge as *Chriſt* doth of true riches, and accordingly labour to be rich in his ſight.

The ſecond part of their tribulation is the reproach and blaſphemy of their enemies, in theſe words; *I know the blaſphemy of them which ſay they are Iewes and are not, &c.* that is, I know the grievous ſlanders and revilings which thine enemies faſten upon thee. For blaſphemy ſignifieth not only ſpeeches of diſgrace againſt God, but againſt men: As *Naboth* was accuſed, 1 King. 21. 10. to *have blaſphemed GOD and the King*. And of this *Paul* ſaith,

ſaith, *When we are reviled, we bleſſe: when we are blaſphemed, we pray*, 1 Cor. 4. 12, 13.

Hence we learne, that all Churches and men that deſire truly to ſerve God, and to keepe good conſciences, muſt looke for ſlanders and revilings: neither muſt this ſeeme ſtraunge unto them; for Chriſt hath ſaid, it muſt bee ſo. Nay rather they might marvell, if they ſhould ſuffer no reproaches for *Chriſts* ſake, ſeeing hee hath ſaid, *curſed are you when all men ſpeak well of you*, Luk. 6. 26. It is indeed a grievous thing to bee ſo evill rewarded for well doing; but this muſt bee their comfort and ground of patience, That *Chriſt* heareth and knoweth every reproach, and will in his good time remedy the ſame.

The perſons which blaſpheme this Church are thus deſcribed; *Which ſay they be Iewes, and are not, but are of the Synagogue of Satan*. As in other famous cities, ſo in *Smyrna* dwelt ſome of the Jewes, who had their Synagogue, that is, ſuch places of aſſemblies, where they ſerved God after their manner: and though they denied *Chriſt*, yet they thought themſelves to bee the onely true worſhippers of God in all the world; and therefore did blaſpheme and raile upon the Chriſtians that believed in *Chriſt*. And of theſe *Chriſt* ſaith, though by birth they were Jewes, yet indeed they were not the Iſrael of God, nor his true worſhippers, as they accounted themſelves. Whereby in generall we may ſee, from whom come raylings and reproaches on Gods ſervants; namely, from thoſe which ſay they are true worſhippers of God, and are not: *For hee is not a Iew, that is one outward*, Rom. 2. 28. He therefore that ſlandereth the truth, and the profeſſors thereof, is an enemie to *Chriſt*, as well as to his ſervants: for no friend of Chriſt can poſſibly ſpeake evill of his Goſpell and religion. This ſhould bee conſidered for the comfort of the godly, becauſe they that endevour to ſerve God in ſinceritie, are of all men moſt ſubject to reproach: *Hee that refraineth from evill, maketh himſelfe a prey*, Eſay 59. 15.

Touching theſe Jewes, two points are to bee conſidered: I. What they are in their owne opinion: II. What they are in the judgement of *Chriſt*. For the firſt, becauſe they were Jewes, by birth deſcending from *Abraham, Iſaac*, and *Iacob*, Gods ancient ſervants, therefore they thought themſelves the onely true worſhippers of God, as their forefathers were. And this is the manner of all wicked men; *To bleſſe themſelves in their wickednеſſe*, and whatſoever they do, yet ſtil to ſay and think, God wil bleſſe them. Take an heretike, who overthrowes the truth of God by his errours, and hee will ſay he teacheth that which in conſcience hee is perſwaded is the truth, for which hee will ſhed his bloud, and whereto he would have all men yeeld. So take a profeſſed witch, man or woman, they will ſay, all that they doe is by the power of the good Angels, and by ſome ſpeciall gifts given unto them above others; but they will not be brought to acknowledge that they doe any thing by vertue of their league with the Devill, from whence indeed commeth all they doe. And ſo the carnall Proteſtants of our time, they looke for Gods bleſſings in this life, and for eternall life by *Chriſt* after death, and yet walke in the broad way to deſtruction, in ſinne and profaneneſſe. Thus they bleſſe themſelves in their evill wayes, and make Chriſt a packe-horſe for their iniquities. But in the example of theſe Jewes, wee muſt learne to lay downe all preſumptuous thoughts of our owne goodneſſe, and vaine perſwations of Gods favour, without his true grace; and rather looke unto our ſinnes, and be humbled for them, that God may lift us up. II. Point. *Chriſts* judgement of them is this; *They are not Iewes, but a Synagogue of Satan*; that is, a companie of men that ſeemed to ſerve God after the Jewiſh manner, but did indeed worſhip the Devill. Herein are many things to bee conſidered. I. How this could be true of any company of the Jewes, who were the choſen people of God? *Anſw.* Election is two fold: ſpeciall, and generall. Gods ſpeciall Election is, when in his eternall counſell hee chooſeth a man to life eternall: and this befell not all the Jewes, but ſome onely: Gods generall Election is, when hee vouchſafeth any people to become his Viſible Church, to have and carrie the outward ſignes and privileges of his covenant: and thus was the Nation of the Jewes Elect, and therefore were circumciſed, and received the Paſſeover. From this generall Election, a Church and people may fall, as the Jewes did, and ſo became the Synagogue of Satan; being indeed never within the particular calling, from which a man cannot fall away: for *Gods Election remaineth ſure*, 2 Tim. 2. 19. *His calling is without repentance*, Rom. 11. 29.

II. Point. At what time did the Jewes begin to bee a Synagogue of Satan? *Anſw.* Not at the crucifying of the Lord of life, (though that were a moſt heinous ſinne) for though ſome therein ſinned of malice, yet many did it of ignorance. This *Peter* confeſſeth, Act. 3. 17. and therefore in his firſt Sermon after *Chriſts* Aſcenſion telleth them, *that the promiſe belonged to them and to their ſeed that were afarre off*, Acts 2. 39. But when the Apoſtles had a long time preached *Chriſt* unto them, and convinced their conſciences out of the Old Teſtament, that hee was the true Meſſias, and yet they remained obſtinate; rejecting and perſecuting both them and their doctrine; then they ceaſed to bee a Church of God, and became a Synagogue of Satan: for this cauſe *Paul* and *Barnabas ſhooke off the duſt of their feet againſt them, and turned to the Gentiles*. Whereby we ſee, when a Church of God becommeth no Church; namely, not ſo ſoone as they hold an hereſie: for the Church of the Galathians held juſtification by workes, yet thereupon ceaſed not

not to be a Church: but when they embrace an heresie against the foundation of religion, and bee convicted of it, not by private men, but by Apostolicall authoritie, or by publike judiciall sentence of the Church from the authority of Gods Word.

Hence we may learne, first what wee are to thinke and judge of the Church of the Papists, of the Libertines, and Anabaptists, family of Love, and such like; namely, that they are no Churches of God: for they hold heresies against the foundation, which the Church long agone condemned by Apostolical and judiciall authoritie. Againe, here wee learne what to judge of this our Church of England: many there bee that say we have no Church among us, because some private men have reproved the same for some things that are amisse, and yet they are not reformed. But this is a fond and foolish reason: For first, the errour must be against the foundation: and yet that maketh not a Church to bee no Church, unlesse it be obstinately maintained after sufficient reproofe and judiciall conviction by the word of God: But no such thing can be affirmed of us, and therefore we remaine the true Church of God.

III. Point. How became the Jewes a Synagogue of Satan? *Answ.* Through their unbeliefe: as it is plainly proved, Roman. 11. 20. *Obiect.* But they held the Word of God, and defended the bookes of the old Testament, for which wee are beholding unto them. *Answ.* Indeed they held the letter: But if wee regard the true meaning of the Prophets, and the subject of the old Testament, which is Jesus Christ, that they rejected out and denied. And so though they held the letter, yet worshipping God out of Christ, they worshipped an Idoll, and not that God which would give unto them eternall life: for out of Christ there is no salvation. And so we may say of the Church of Rome: though they hold the bookes of the Old and New Testament, with the Creed of the Apostles (whereupon some say wee ought not to depart from them,) yet the truth is, that indeed they hold them not. The Christ of the Papists is but a fained Christ; for they take from him both his nature (especially his humanity) and his offices: and therefore we have just cause to separate from them.

This example of the Jewes, that were once a most famous people, but are now become the Synagogue of Satan, must be set before our eies continually. For when all the world were rejected, they stood high in Gods favour; but now for their unbeleefe they are cast off from God, and are become the Synagogue of the Devill. Which must admonish us, *Not to be high minded, but to feare*, Roman. 11. 20. for if God spared not the naturall branches, them that were his first chosen people, he will not spare us that are but wilde olives graffed into the true vine. We must therefore take heed of unbeleefe, and labour for true faith, which we must testifie by obedience in our lives and conversations.

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V. 10. *Feare none of those things which thou shalt suffer: Behold, it shall come to passe that the Devill shall cast some of you into prison that yee may bee tried, and yee shall have tribulation tenne dayes. Bee thou faithfull unto the death, and I will give thee the crowne of life.*

Here followeth the second part of the Proposition of this Epistle, to wit, that heavenly and spirituall counsell which Christ giveth to the Church of Smyrna: which I call *counsell*, because in the next chapter our Saviour Christ calleth such kind of instruction by the name of counsell. First, here note that Christ commendeth this Church, and giveth her counsell, but doth not at all rebuke her for her faults, as hee did the Church of Ephesus. Hence the Papists gather, that Gods Church, and so the members thereof, may live without sinne, and fulfill the law. But they are deceived: Christ therefore abstaineth from reproofe of this Church, not for that he had not any thing against them, but for these two causes especially. First, because this Church of Smyrna did truly repent and beleeve, and did not decay in grace as the Church of Ephesus did: and therefore had the pardon of her sinnes, and was in Gods love and favour. Secondly, this Church did indevour to obey Christ, and to testifie her faith and love thereby. Now God accepteth the desire and will of obedience in his children, as obedience it selfe: and therefore did not reprove them for any fault that was among them.

Seeing this Church being in affliction is so farre forth accepted, that Christ reproveth nothing in her; we are taught, it is profitable for Gods Church and people sometime to bee in affliction: for thereby are the gifts and graces of God preserved, as Faith and Repentance: and many grievous sinnes prevented, which otherwise Gods children might fall into.

The counsell it selfe containeth three parts. A precept. A prophecie. And a precept againe. The first precept is in these words, *Feare none of these things which thou shalt suffer*. This precept may seeme to bee against other places of Scripture; as Phil. 2. 12. *Worke out your salvation in feare and trembling*. And, Roman. 11. 20. *bee not high minded, but feare*. *Answ.* There bee three kindes of feare: I. Naturall feare. II. feare proceeding from grace. III. A distrustfull feare proceeding from unbeleefe. The naturall feare

feare is a declining and eschewing of death and these things that tend thereto: this feare is in all men, in as much as every thing desireth to preserve it selfe: this was in *Christ*, who in his agony feared death, as it was a separation of soule and bodie asunder: yet this was no sinne in him, but onely an infirmitie without sinne. The second kinde of feare, is that which commeth from grace. Malach. 1. 6. *If I bee a father, where is mine honour? If I be a master, where is my feare?* This feare is a reverent awe towards God in regard of his mercy and judgements: and this is a vertue and no sinne. The third is distrustfull *feare*, when men for affliction forsake religion and obedience to God, standing more in feare of men than of God: and this is that feare which Christ in this place forbiddeth, being a sinne that weaveth men from God unto perdition.

In this Commandement Christ doth two things. First, hee giveth them and us to understand, what is the sinne in which every man is conceived, and the seed whereof remaineth still in the children of God; namely, distrustfull unbeleefe, whereby men feare the authority of the creature, more than the glorious Majestie of the eternall God: which proceedeth from this, that men consider not of God as hee extendeth his providence over all things, and as hee is a mighty Judge taking revenge upon all sinne and wickednesse.

Secondly, here Christ describeth the meanes whereby Gods people may arme themselves against all perils and troubles whatsoever, to wit, *Christian fortitude*: which is a gift of God proceeding from true faith, enabling a man to lay aside all feare, and with courage to undergo all dangers whatsoever, that he may in life and death maintain faith, and a good conscience: this vertue God prescribed to the Prophets when they were to enter into their calling, and our Saviour Christ to his Apostles, & to his Church of Smyrna. And it were to bee wished, that all the Ministers of the Gospell might speake unto their people as Christ speaketh unto this Church, *Feare not*. But the truth is, if they deale faithfully, they must change their note, & say with *Ioel, waile and howle yee Priests and people, lye in sackcloth and ashes, because the day of the Lords vengeance is at hand*. For it is lamentable to see the state of the whole bodie of our people, of whom we may generally say with the *Prophet*, *There is no knowledge of God in the land*. And where knowledge is, there is little conscience to live thereafter. Consider a. so how the most are carnall minded, dead in sinne, they savour not the things that pertaine to Gods kingdome, but their hearts are wholly possessed with earthly desires and delights, and spirituall things affect them not. Yea, in all places we shall see, that as naturall sleep wrappeth up the senses of the body: so a spirituall slumber benumbeth their mindes and hearts. For though God preach daily unto us by his judgments, yet like the old world wee know no thing of the evill day; wee never call to minde the judgement to come. And if hereunto wee joyne the common crying sinnes of this land, as swearing, cursing, oppression, sabbath-breaking, drunkennesse, whoredome, and all uncleannesse, yea, Atheisme it selfe the ground of all; How can wee say with Christ, Feare not? yea, rather we must call men to repentance in sackecloth and ashes. For God is jealous for his glory, neither will hee alway bee chiding, not winke at our iniquities, he hath whet his sword and bent his bow, and unlesse wee repent, the day of havocke will come shortly, wherein he will take vengeance upon all our iniquities. And although this bee the common state of the land, yet Christ hath his remnant among us, who doe mourne for the sinnes and abominations of the times, and doe endevour to keepe faith and a good conscience in all things: and to these is may be said, *Feare not*, but take to your selves Christian courage, and arme your selves therewith; lay aside all distrustfull feare, and glorifie God in your hearts, strive to keepe the faith in a pure conscience unto the end, and so *shall Christ appeare to your joy, when the wicked shall bee ashamed*. And to move Gods children to this Christian fortitude, first let them consider what a judgement of God is due unto them that are distrustfully feareful, when they should suffer any thing for the name of Christ: Revel. 21 8. *they must have their reward in the Lake that burneth with fire and brimstone among the damned*. Secondly, let them observe the Lords presence and his gracious promise of protection in distresse, *He will cause his Angels to pitch their tents about them, that no perill shall hurt them*. 2. King. 6. when a mightie armie came against *Iehu* his servant was sore afraid: but marke how hee comforted him, *Feare not* (saith he) *for they that bee with us are more than they that bee with them*: And so it is with Gods children. Thirdly, let them consider thus it is a most honourable estate to suffer any thing for the name of Christ. And therefore the Apostles rejoyced exceedingly when they had beene beaten, *That they were counted worthie to suffer any thing for Christs sake*, Galat. 5. 14. *the crosse of Christ is Pauls whole rejoycing*. And if hee would boast of any thing, it should bee herein, 2 Cor. 12. 9, 10. Thus were Gods servants affected: and therefore they that repent and beleeve, need not to feare what flesh can doe unto them.

The second part of Christs counsell is his prophecie: which is a prediction of that particular affliction which this Church of Smyrna should suffer; and first he prefixeth this note of attention, *behold*: then hee setteth downe the prophecie it selfe, *The devil shall cast some of you into prison. Behold*, hereby he would teach us an excellent lesson: that wee must often consider before hand of the day of our visitation, wherein God will trie us, lest we perish therein;

Ioel 1. 13, 15.

Hos. 4. 1.

Ier. 46. 5.

Psal. 34. 6.

Matth. 10. 28.

Act. 5. 41.

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Luke 19.41. our Saviour Chriſt comming towards Jeruſalem *wept over it*, and when hee came to it hee foretold the finall deſtruction of that citie: which therefore came upon them, becauſe they conſidered not the day of their viſitation, neither the things therein fore-told that did concerne their peace. And the like deſtruction will come upon us in this land, if wee conſider not the dayes of our viſitation: let us therefore now in the dayes of peace forecaſt what is to come, and prepare our ſelves againſt the day of the Lords triall; and ſo ſhall wee eſcape the feareſull and finall deſtruction that ſhall come upon the wicked. *It ſhall come to paſſe that the Devill ſhall caſt ſome of you into priſon, that yee may be tryed, and yee ſhall have tribulation ten dayes.* These words containe Chriſts prophecie, wherin hee ſheweth himſelfe to be true God; for as *Iſay* in many places ſheweth, it is the property of God alone to fore-tell a particular affliction that is contingent. But ſome will ſay, others can foretel certaine things to come: as the Phyſitian, the ſicke mans death; and the Aſtronomer the time of the eclyps; how then is this proper to God? *Anſw.* The Phyſitian foretelleth the ſicke mans death, onely by vertue of cauſes preſent, in which the future death is to him apparant: And the Aſtronomer foretelleth the eclyps, by the conſideration of the naturall and ordinary courſe of the Heavens in preſent, and by that can come to foretell it in time to come. So that ſimply none can foretell a thing contingent, except hee ſee it preſent in the cauſes; but Chriſt foretelleth things to come ſimply of himſelfe, though no cauſe be preſent, as appeareth in this place.

Iſay 44.7.

In this prophecie Chriſt deſcribeth this affliction by ſundry arguments. Firſt, by the cauſe thereof, which is the Devill. Secondly, by the parties that were to bee afflicted, *Some of you of the Church of Smyrna.* Thirdly, by the kinde of puniſhment, *Impriſonment*: fourthly, by the end thereof, *their triall.* And fifthly by the time of it continuance, *for ten dayes.*

I. *Argument.* The cauſe of their affliction is the devill. *Queſt.* How can that bee, for being a ſpirit he cannot offer violence to mens bodies, to caſt them into priſon? *Anſw.* True, but hee is the God of the world that ruleth in the hearts of the wicked; hee inclineth their wils to hate Gods children, he ſtirreth them up to perſecute, and maketh them his inſtruments to caſt Gods ſervants into priſon.

1 Kings 22.

In this that the Devill cauſeth the afflictions of Gods Church, we may learne ſundry points. 1. What manner of men thoſe bee that perſecute the Church of God? namely, wicked men, ſuch as are inſpired by Satan, and wholly guided in minde, will, and in affection by him: this made *Paul* ſay, *Hee was the head of all ſinners*: becauſe in perſecuting the Church of God hee was guided by the Devill, and made his inſtrument: which muſt teach us to take heed how we perſecute the Church of God, or any member

1 Tim. 1.15.

A thereof, either in word or deed: for he that doth ſo is the vaſſall of Satan in that action, and while he holdeth that courſe, *he* ſheweth himſelfe to bee no better than one that is wholly guided by the devill: for the devill is the principall agent in perſecutions, and wicked men be his inſtruments.

II. Hereby we are taught to take pitty upon all perſecutors, bee they Kings or Monarchs, or whatſoever: yea, we muſt pray for them though they be our enemies: becauſe they are poſſeſſed and guided by the Devill, and in their perſecutions doe his will, and become his ſervants and vaſſals.

III. Here we learne with what weapons we are to defend our ſelves in time of perſecution: namely, with ſpirituall weapons of prayers, and invocation, wherein we muſt ſhew our faith in Chriſt, our repentance and true obedience; for our principall adverſary is a ſpirit, and hereby we ſhall beſt defend our ſelves againſt him, and get the cheifeſt victory. *Elias* for his prayer is called, *The Chariot and horſeman of Iſrael.* Nothing doth ſo much prevaile in troubles and perſecutions, as prayer from a penitent and beleeving heart. And if God ſhould ſend a forrain nation againſt us, howſoever the weapons of the ſouldier muſt bee uſed, yet our principall weapons muſt be praier and faſting: for thereby we ſhall ſooneſt foyle our principall adverſary Satan, who feareth not the ſpeare nor ſword, and yet will flie before theſe ſpirituall weapons.

2 Kings 2.12.

C II. *Argument.* The parties that muſt bee afflicted, were ſome of the Church of Smyrna, not all.

III. *Argu.* The kind of their affliction was impriſonment.

IV. *Argu.* The end of their affliction, was the triall of their faith, hope, love, and patience, with other graces of God, and the manifeſtation of the ſame, firſt to their owne conſcience, and then unto the world. In theſe three Arguments, note firſt a ſpeciall point touching Gods providence, to wit, that it is the firſt cauſe of all, above all cauſes ruling and diſpoſing them all. God in governing the world by his providence uſeth inſtruments of two ſorts: good, or evill. The good inſtruments are good Angels, D and regenerate men; by whom commeth no diſorder, for God worketh both in them and by them. Wicked inſtruments are the Devill, and wicked men, and though God uſe them wel, yet from them is much diſorder and ſinne, for he worketh not in them, but only by them, permitting their ſins and diſorders, that thereby hee may ſhew forth his juſtice, mercie, and power: which herin do notably appear, in uſing theſe inſtruments which be evill in themſelves, that notwithſtanding their malice hee cauſeth wonderfull order: firſt by his providence he reſtraineth their fury and rage, ſo as they cannot ſhew it to the full as they deſire. See this in the Devils perſecution againſt this Church: hee can-

cannot kill the members thereof, but only caſt A them into priſon: hee cannot impriſon them all, but ſome onely: neither can he keepe them in priſon alwayes, but for a ſhort time. Secondly, by his providence he turneth all that they doe, to the good of the Church: the devill afflicteth the Church for the deſtruction and damnation of their ſoules; but God turneth it unto their good, to make their faith manifeſt, and to prevent many ſinnes in them. Theſe things wee ſhould often thinke of, and bleſſe Gods name for ever, that by his providence he doth matter Satans power and malice; and ſo diſpoſe of all actions of the wicked, that they tend to the good of his Church. This muſt alſo teach us to renounce our ſelves, and to put all our truſt and confidence in Chriſt his providence, making that our comfort, our ſtay, and protection in all diſtreſſe.

Againe, whereas the end of afflictions in Gods Church is the triall of faith, and other graces; hence we are taught many things. Firſt, to labour to have in our hearts the power of godlineſſe in true faith and unfained repentance; and not content our ſelves with the forme and ſhew thereof in a naked profeſſion onely. For wee muſt bee caſt into the firie triall of afflictions, to ſee what is in our hearts. In the day of triall, ſhewes will not ſerve the turne, nor ſtand us in ſtead. Trialls and afflictions will conſume them, as the fire doth droſſe and ſtubble. Secondly, to be joyfull and glad, B when the Lords will is to call us to ſuffer for his ſake: becauſe this is a meanes to make knowne good graces in our hearts. Iames 1.2. *Brethren, count it exceeding great joy, when ye fal into divers afflictions, knowing that the triall of your faith bringeth forth patience.*

V. *Argument.* The time of their continuance in affliction is *for ten dayes.* By which ſome underſtand *a long time*: according unto that which *Iacob* ſaith to *Laban*; *Thou haſt changed my wages ten times*, that is, often. And ſo the Iſraelites are ſaid to ſinne, *ten times againſt the Lord*: that is, many times: but this expoſition will not ſo fitly ſtand in this place; for Chriſt intendeth to comfort this Church. But what comfort could this bee, to ſay they ſhould bee ſo long in affliction? Others expound *ten dayes* to be *ten yeares.* And ſo the word *dayes* is ſometime uſed to betoken yeares; for in the Scripture there bee yeares of dayes, as well as yeares of weekes. But though this expoſition may well ſtand with the words, yet none can ſhew by true record, that this Church was afflicted onely for ten yeares, and no longer. Therefore a third expoſition is this. That by *ten dayes* is meant ſome ſhort ſpace of time: and ſo I underſtand this place, becauſe it is moſt ſutable to all circumſtances. For here Chriſt intendeth to comfort this Church, which is moſt fitly done, by fore-telling a ſhort time of their affliction.

Gen. 31.41.

Numb. 14.22.

D In this circumſtance of time, Chriſt ſetteth downe two things; Firſt, that the afflictions of Gods Church and people are for a certaine time decreed of God, which cannot bee changed, lengthened, or ſhortned. Particular proofes hereof wee have in Scripture. So God foretold *Abraham*, That the afflictions of his people ſhould be 430. *yeares*: which time they were afflicted, eſpecially in Ægypt: but at the time night when thoſe yeares were expired, they were led out of Egypt, and their afflictions ceaſed, Exod. 22.40. And the 70. yeares captivitie were well knowne unto *Daniel* to be determined of the Lord: And therefore he armed himſelfe with patience during that time, and prayed not for deliverance, untill it ſhould bee expired.

The conſideration hereof muſt move us to E arme our ſelves with patience when God ſhall ſend affliction, becauſe wee cannot deliver our ſelves before the time which God hath appointed: for the continuance of our afflictions is ſet downe by God, and cannot be changed by us. Secondly, here Chriſt ſheweth, that the afflictions of his Church are but for a ſhort time: and therefore *Paul* calleth them *momentanee*, in regard of the eternall weight of glory which ſhall be revealed at the end of this life, and never have end. Which is a ſingular ground of comfort unto the childe of God in any diſtreſſe.

2 Cor. 4.17.

Thus wee ſee the parts of this prophecie; yet in the words there is a further thing intended: for every word containeth a reaſon to comfort this Church: as firſt, from the cauſe of their perſecution, which is the Devill: and therefore they muſt not feare, for if hee caſt them into priſon, their caſe is good whee is Gods enemy, and ſo the Lord is on their ſide, who then can bee againſt them to doe them hurt? Secondly, not all your whole Church, but onely ſome (ſaith Chriſt) muſt bee afflicted. Thirdly, Satan cannot kill you, but onely caſt you into priſon. Fourthly, his impriſonment ſhall not tend to your damnation, but make for the triall of your grace. And laſtly, it is but for a ſhort time. In all which you may ſee the power of Gods providence overruling your enemie, and *turning his rage unto* your ſalvation; and therefore take comfort and courage unto your ſoules, laya-ſide all feare and all dread, and keepe faith, and good conſcience to the end.

The third part of this counſell, is a moſt bleſſed precept, containing, moſt heavenly advice: *Bee thou faithfull unto death, and I will give thee the crowne of life.* Gods ſervants are called faithfull, in regard of their fidelitie which they owe to God, and that is in two reſpects: I. Every member of Chriſt is baptized; wherein God for his part promiſeth Chriſt, with life everlaſting: and the partie baptized promiſeth unto God againe, that he will deny himſelfe, and caſt himſelfe wholly upon God in life and death, and keepe faith and a good conſcience. Which promiſe is called *the Stipula-*

tion of a good conscience. 1 Peter 3. 21. And A
when a man keepeth this promise made to
God, then is he faithfull, and when he breaketh
it, hee is unfaithfull. II. God giveth unto his
children many good gifts and graces, as know-
ledge, faith, repentance, and care to keepe a
good conscience, which hee would have them
in all things to keepe and preserve. And there-
fore *Paul* biddeth *Timothie, keepe that thing*
1 Tim. 6. 20. *which is committed unto him of trust.* Now a
man is faithfull unto God, when hee maketh
good use of the gifts and graces of God, and
still preserveth the same, using them for Gods
glorie, and the good of his owne soule, and of
his brethren: like as wee are counted faithfull
with men, when we keep that thing safe which
is committed unto us of trust. The meaning B
then of Christ is this: Thou hast made a pro-
mise unto mee in baptisme, to renounce sinne
and Satan, and to keepe faith and a good con-
science unto death; therefore performe this thy
promise: and for those gifts which I have com-
mitted of trust unto thee, see thou keepe them
well, and use them to my glory in the good of
thy brethren.

Against this precept three sorts of men of-
fend, and be unfaithfull unto God. I. Those that
being baptized, doe yet live in ignorance and
security, never seeking to know God, or to un-
derstand his will, no not so much as for their
owne vow in baptisme; although none will
brag more of fidelitie unto God, than these C
men doe. II. Those that have knowledge and
understanding in Gods will, and yet make no
conscience to live accordingly. III. Those that
for a time shew forth many good things, as
care to get knowledge, and to keepe faith and
a good conscience, but after suffer themselves
to be intangled and drawn away with the pro-
fits and pleasures of the world, or else to be dri-
ven back by trials and persecution. And of these
three sorts bee most men generally; whose case
is fearefull and dangerous, for they shall never
have the crowne of life, if they continue thus
unfaithfull.

To induce men to fidelitie, Christ addeth a
most forcible reason promising thereunto, *The*
crowne of eternall life. Hence the Papists con-
clude, that Martyrs by suffering martyrdome,
doe merit the kingdome of heaven; because it
is called a Crowne, therefore say they it is a re-
ward. Whereunto I answer two wayes: I. The
kingdome of heaven is called a Crowne onely
in resemblance, because as with men after the
race is run, they receive the garland; even so af-
ter men have fought the good fight of faith,
and kept a good conscience in this life, then in
the life to come they receive the crown of glo-
ry. For the keeping of faith and a good consci-
ence is not the cause, but the Antecedent of e-
ternall life. Secondly, the reward is promised
not to the martyrdome, but to the Martyr: and
yet not for his sufferings, but because hee is a
member of Christ, and by suffering death
that hee shewed his faith in *Christ*; for whose merit
alone he is so rewarded. And to mark this, and
all other promises of like sort bee understood:
for the Papists doe foully erre when they apply
the promises unto the workes, which are made
unto the workers. By this promise, wee all that
have made our vow to God in baptisme, must
learne to become faithfull in keeping the same
unto the end. It is a shame for a man to bee
unfaithfull unto men, much more with God.
And the more fearefull is this sinne, because
onely the faithfull shall inherit eternall life.
Secondly, all such as have made a shew of good
things in retofore, and now doe suffer the same
to decay, must call to minde from whence they
are fallen, and become faithfull keepers of the
graces of God, holding fast true religion and
good conscience, and walke constantly in obe-
dience: and then shall they have the crowne
of life, though not for their deserts, but onely
for the merits of Christ.

v. 11. *Let him that hath an eare, heare what the Spirit saith unto the Churches: he that overcommeth, shall not bee hurt of the second death.*

These words containe the last part of this
Epistle: namely, the Conclusion. Wherein ob-
serve generally, as also in the two next verses,
that Christ repeateth the same things which he
spake before in this and the former chapter, yea
in the very same words. This must bee consider-
red, because it is done by Christ, who is the
Doctor of his Church, whose example doth for
matter and manner of teaching must bee our
rule and precept. The like did the Apostles; *It*
grieveth not Paul to write the same things, Phil. 3.
1. And *Peter* saith unto the dispersed Church, 2 Pet. 1. 12.
That hee will often put them in minde of the same
things before his departing, wherin they had know-
ledge and were established. Hereby all Ministers
of the Gospell in their ministery have warrant,
often to teach and repeat the same points of
doctrine, even in the same words. Yea, Gods
faithfull Minister may preach the same Sermon
oftentimes, if hee doe it not for ease to himselfe,
but for the benefit of the people. And therefore
if any hearer of Gods word, shall at any time
marke the Minister to deliver the same things
often, he is not curiously to finde fault with his
ministery, for by that reason they may finde
fault with Christ, who seven times repeateth the
same things unto these Churches.

This Conclusion hath two parts: a Com-
mandement, and a Promise: The words of this
Commandement have beene expounded in
the seventh verse, with the doctrines and uses
thereof; yet here is to bee observed what the
Spirit commendeth thus seriously to our hea-
ring. The things are three, which were handled

in the former verses. First, touching Gods pro-
vidence, that he seeth and regardeth the tribu-
lations of his Church. The second, touching
triall, that Gods Church and people ought be-
fore-hand to consider of the day of visitation,
and thereby arme themselves with courage a-
gainst all afflictions, that they suffer not them-
selves to be overmuch daunted with any feare.
The third touching faithfulnesse: Gods people
must consider what promises they have made
to God in Baptisme, namely, to keepe faith,
true Religion, and good conscience unto the
end; and these they must performe unto death.
These things being to carefully commended
unto us by Christ, we must labour to have them
engraven in our hearts, that wee may practise
them in our lives. And to incite us hereunto, D
wee must marke the two reasons contained in
the words. First, *because the Spirit of Christ*
speaketh unto us. Secondly, because they *con-*
cerne all Churches, (though principally they
were spoken to the Church of Smyrna) and
therefore none may seeke excuse to exempt
himselfe from learning and obeying these
things.

The promise, *Hee that overcommeth, shall not*
bee hurt of the second death. Of the meanes of
overcoming, wee have spoken in the seventh
verse. By second death, is meant the condem-
nation of the soule and body for ever and ever.
For there be two kindes of death mentioned in
Scripture: the first is the separation of bodie
and soule asunder at the end of this life: The
second is, when soule and body both are seve-
red for ever from Gods comfortable presence,
Rev. 21. 8. The second death is expounded to
bee *an abode in the lake that burneth with fire*
and brimstone. The meaning therefore of the pro-
mise is this: that they which overcome, though
they may suffer the first death, yet they shal ne-
ver suffer damnation; their soule and body may
bee severed one from the other for a time, but
neither soule nor bodie shall ever bee severed
from God, to goe into that lake that burneth
with fire and brimstone. Which is a most gracio-
us and happy promise.

Here first marke to whom this promise is
made, namely, *To them that overcome.* Where
learne, that it is not sufficient for a man to pro-
fesse and approve, or to teach the doctrine of
the Gospell: but withall he must joyne a fight
against himselfe, against sinne, the world, the
devill, and against all the enemies of his salva-
tion, and not suffer them to reigne over him,
but to fight, as by Gods grace hee may over-
come; and then shall the second death never
hurt him. It is nothing to professe, if we still
live in sinne: and therefore wee must not con-
tent our selves with knowledge, but labour to
feele in our hearts such power of grace, as will
make us truly to say wee are conquerours over
our spirituall enemies. This is that blessed state
of all those, unto whom life everlasting belon-
geth, who shall never taste of the second death.

Secondly, here is answered a great question, A
which every mans conscience will move unto
him; namely, How may I escape the second
death, that lake that burneth with fire and
brimstone? *Answ.* Thou must in this life truly
turne unto God from all thine evill wayes, re-
nounce thy selfe, and put all thine affiance in
Christ his death and passion: and evermore la-
bour to keep true religion, faith, and good con-
science unto death in all estates. This doe, and
though thou calle of the first, yet the second
death shall never touch thee.

Thirdly, hereby Christ giveth us to under-
stand, that of the two deaths the second is the
worser. The bodily death is terrible unto na-
ture, but the second is the proper death indeed,
the destruction of the creature in soule and bo-
dy eternally. And yet behold the madnesse of
man, who feareth greatly the first death, and
regardeth nothing the burning lake: like unto
little children that feare their owne shadowes,
and yet are not afraid of fire and water, that
will burn and drown them. This is mans misera-
ble estate, through the blindnesse of his minde,
and the hardnesse of his heart.

v. 12. *And to the Angell of the Church which is at Pergamus write, This saith hee that hath that sharp sword with two edges.*

Here is the third particular commandement
which Christ gave to *Iohn*, whereof wee have
spoken before in the first verse: shewing there
what is meant by Angel, and why this particu-
lar commandement was given unto *Iohn*. This
third Epistle of Christ, as the former, hath three
parts: a Preface in this verse. The proposition
of the Epistle, vers. 13. and so forward unto the
17. And the conclusion in the 17. verse.

I. Part. The Preface five words: in whose name
this Epistle is written, namely in Christs name.
The causes whereof we have shewed before in
the first verse. Christ is here set forth by an a-
ction of his Kingly office, borrowed from the
former Chapter, verse 16. *These things saith he,*
that hath the sharpe two edged sword: that is, He
who is not onely Priest and Prophet of his
Church, but the King thereof, to guide and
governe the same. The sword which he hath in
his hand, or in his mouth (as *Isa.* saith) is that
two edged sword, yea, that sharpe two edged
sword: thereby is signified the whole word of
God, the Law and Gospell; which is so called
by reason of the operation thereof, as it is Heb.
4. 12.

Christ is thus described to comfort this
Church of Pergamus. For hereby three things
are signified: First, his wonderfull power in
slaying originall sinne and corruption by his
Word,

word, in all them that beleeve in him: so as there is no hope of recovery for sinne, after it is once committed. Secondly, that he will strengthen and preserve his Church, and all the true members thereof by the same word, against all their enemies. This it doth after this manner: The whole word of God both law and Gospel must be knowne, and beleeved; then whensoever any temptation commeth, faith maketh the same word powerfull in us to repel the temptation, and to strengthen us in affliction: for it is that sword of the spirit, whereby wee wound all our enemies. But if it bee not beleeved, it is but as a sword in a sheath, and will nothing helpe us. Thirdly, hereby he signifieth that hee destroyeth all their enemies: this is the chiefe end why he so describeth himselfe in this place. How Christ woundeth his enemies here-with, we have shewed in the former chapter, and the sixteenth verse, with the uses thereof.

A

Vers. 13. *I know thy workes, and where thou dwellest, even where Satans throne is: And thou keepest my Name, and hast not denied my faith, even in those dayes when Antipas my faithfull Martyr was slaine among you, where Satan dwelleth.*

Here beginneth the second part of this Epistle; to wit, the Propolition: which containeth two parts; A commendation of this Church in this verse, and a Reproofe, verse 14, 15. The commendation is twofold: First, generall in these words, *I know thy workes*: then specially in the words following, *I know where thou dwellest, &c.* Of the generall commendation we have spoken in the former Epistles, v. 2. and 9. This yet must be observed, that Christ herewith begineth the matter of all his epistles intending no doubt, hereby to settle the perswasion of his presence deeply in every one of our hearts: for it is indeed the ground of the holy feare of God, which is the beginning of all true religion and godlinesse. And here Christ giveth this president for his Ministers: namely, that the first thing they must teach their people, is to bee perswaded of this presence of Christ; wheresoever they are, Christ is with them, and whatsoever they doe he seeth them. This will cause them make conscience of all their waies, and it is impossible that any should ever have found knowledge or good conscience, till hee bee perswaded hereof. *Abraham* knew well that in *Abimelechs* court they would make no conscience of murther, because *they wanted the feare of God*: to feare God and keepe his Commandements, is the whole duties of man: and therefore wee should give all diligence hereunto. It is indeed a hard lesson for us to learne, and of our selves wee cannot learne it: but if we use the meanes, Gods blessing will be upon our endevour, and then shall wee have knowledge upon knowledge, and grace upon grace, with the comfort of a good conscience.

B

The particular commendation of this Church is, for her constancie in maintaining the doctrine of the Gospell, in these words, *I know where thou dwellest, even in a place where Satans throne is, and yet for all that thou keepest my name*: that is, thou holdest still my true religion and doctrine. The throne of Satan is any place where superstition, idolatry, or prophanenesse is maintained without controlement, and from whence wickednesse is conveied to other places. For the devill is the God of the world, and he hath his thrones among men. Pergamus was a great city of the Gentiles which maintained Idolatrie, and persecuted the Gospell, from whence also iniquity was derived to other townes and places: therefore it is called the devils throne.

C

Herein wee may observe sundrie points of great importance. First, the exceeding policie of Satan: hee hath his kingdome in this world, and for the establishment thereof, he must have his thrones where wickednesse and Idolatrie is maintained without controlement, and whence sinne is derived to other places. In all ages it hath beene thus, and will continue so to the end. In the old world hee had his thrones among *Caines* posteritie: In the Church of the Jewes, even in the dayes of the Kings of Israel, the high places and groves, where the people sacrificed to their idols, were the devils thrones: the oracles of the Gentiles where the Devils gave answer unto men, were his chiefe thrones: in the dayes of Popery, every Church and chappell were thrones of Satan, wherein were erected Images and holy roods for the worship of Saints, whither the people came to worship from countrey to countrey. In most schooles of learning for many hundred yeates, the Devill had his thrones: for therin was nothing taught but errours, heresies, and most abominable idolatries. In these our dayes the devill hath his thrones among us, where any wizzard dwelleth or cunning person (as they are called) for thither whole countries doe flocke for helpe, and for counsell, and so yeeld homage to Satan. All dicing, and all brothell houses, wherein abhominable wickednesse is freely committed, are Satans thrones. Yea, all those families are the devils thrones, where men live without love or practice of religion, in blindnesse, and in ignorance, in blasphemie, drunkennesse, whoredome, injustice, or any such impieties.

D

And

Col. 1. 11.

And in reason it must needs be thus, for the Devill being a Prince of this world, will have his throne in some parts thereof.

A

Use. Hereby wee see it is most needfull in every Christian kingdome, there should be thrones of Justice in civill courts, for the maintenance of equitie, the reward of vertue, and for the repressing of injustice and iniquitie. And also thrones of Ecclesiasticall jurisdiction for the reprehending and punishing of all those sinnes which the civill court reacheth not unto. And it is necessarie that in these thrones, justice should bee administred without partialitie, that Gods throne may be erected, which is opposite to the throne of Satan.

Againe, the Devils cunning appeares notably in the choice of the place where he setteth up his throne: it was no pettie towne or village, but a chiefe and famous citie, which had beene the seat of many Kings. This hath beene his practice in all ages, to choose the chiefest places for the seat of his throne. Great Babylon in Scripture is called, *A citie of iniquitie*, that is, a throne of the Devill. And Rome that was once a famous Church, is now, and hath been long that spirituall Babylon, the throne of the devil. Yea, in Jerusalem the citie of the great King, had the Devill got up his throne, when Christ called the temple a den of theeves. And in our dayes the people of great townes and cities are generallly more backward in embracing the Gospell, than in little villages. The cause hereof is, the malice of the Devill, who will have his throne in chiefest places, for the greater hinderance of religion: there he much prevaileth by choaking the word with pride, profit, and pleasures, causing them to content themselves with a forme of godlinesse, when as they want the power thereof. And thus he dealeth in greater townes, that thence impietie may bee derived to the country round about, as tradesmen doe their wares from place to place. And therefore the people of great towns especially, must labour not onely to know the Gospel, but to beleeve and obey the same. Every man must reforme himselfe, and every family themselves, that Gods throne may be established, and the Devils throne battered downe among them.

B

C

Secondly, whereas this Church dwelleth where the Devils throne is, wee may observe, whence the Church of God is gathered; namely, out of Satans kingdome. Gods Church is a company of men ordained to salvation, taken from under the power of the devill: though after their calling they be Gods peculiar flocke, yet they are by nature the children of wrath. Thus *Paul* speaketh of all the Gentiles, Act. 26. 18. And particularly of the Church of Colossa, Colos. 1. 13. *That God delivered them from the power of darknesse, and translated them into the kingdome of his deare Sonne.*

D

Hence we learne, 1. That no man is to stand upon his Gentilitie, or glorie in his parentage for noblitie and great blood, but only rejoyce in this, that he is drawne out of the kingdome of darknesse, and from under the power of Satan, and placed by Christ Jesus in the kingdome of grace. For what will it profit a man to weare about his necke a chaine of gold, if so bee his heart, will, and affections, be chained to the devils service? and what availeth it Princes to sit upon their stately thrones, if they themselves be in subjection unto Satan, and doe homage unto his throne? yea, what will all the treasures, honours, and pleasures of the world availe to him that is debarred from the riches of Gods love in Christ, and destitute of the treasures of his grace, and so led captive by Satan at his will and pleasure? Secondly, some doe think that a man may be saved by any religion; the Jew by his religion, the Turke by his, the Papist by his, &c. yea it is the common received opinion of our ignorant people, that every one shall be saved by his good meaning. But all these are meere dotages of mens braine: for a man may hold his good meaning, and yet serve the Devill at his throne. It is not sufficient to hold this or that religion, or to practise civill vertues, as justice, temperance, &c. unlesse a man be one of Gods Church, severed from the companie of them that serve Satan. Thirdly, here all Gods servants have a notable meanes of stay and comfort in afflictions. If they bee persecuted, and cast into most darke dungeons for the name of Christ, they must call to mind that they are taken out of the devils prison in the kingdome of darknesse, and placed in the glorious kingdome of Jesus Christ, and made members of his Church, and shall bee inheritours of his glorie. Fourthly, hence we learne, that the preaching of the Gospell hath in it a divine power: no creatures, except the good Angels, have power comparable to the devils; and yet the preaching of the Gospell is stronger than all the power of Satan: for it gathereth a Church where the devill hath his throne, delivers them from under the power of Satan, and placeth them in the glorious liberty of the sonnes of God: although therefore it be preached by sinfull man, yet it must bee reverenced as the power of God, and his owne arme to save his flock. Fifthly, hence wee gather that God will have his people to dwell with wicked and ungodly men: for the Church of Pergamus dwelleth where Satans throne is. This he doth for good causes: 1. That their faith, obedience, and repentance might bee exercised, and they preserved from many sinnes, which otherwise they should fall into. *Moses* telleth the Israelites, that the Cananites must not be all cast out at the first entrance; but dwell among them, lest wilde beasts did grow up which would devoure them; and so the wicked must dwell among the godly to exercise Gods graces in them, lest they fall into sinne and security. 11. That they might shine forth as lights unto the

wicked, by their godly conversation, Philip. 2. 15. *That yee may be blamelesse and pure, the sonnes of God without rebuke in the middest of a naughtie and crooked nation, and among whom yee shine as lights in the world, holding forth the word of life.* And thus the godly must doe, that by their unblameable life, others might bee wonne to the faith: for godly example is a notable meanes to draw men to love and embrace faith and true religion, 1 Pet. 3. 1. 1 1 1. That God may shew on the godly tokens of his speciall love and favour: which hee doth, when hee sendeth judgements upon the wicked, and spareth his children. Hence it was, that when the Lord would bring a common judgement upon the Jewes, he caused those that mourned for their owne sinnes, and for the abominations of the people, *To bee marked in the foreheads that they might bee spared.* So that if any godly person dwell among such as hate religion, and be prophane, he must content himselfe, knowing it is Gods will his Church should be vexed and troubled by the societies of the wicked and ungodly. Sixthly, hence it appeareth that Gods people may lawfully dwell among wicked and ungodly men, alwaies remembring that they communicate not with them in their sins and rebellions against God: For so *Lot* dwelt in Sodome, and this Church of Pergamus where the Devill had his throne. 1 Cor. 7. 1. this question is answered: a master is a heathen man, and his servant is converted to the faith; whereupon he thinketh he is free from serving his master: but *Paul* telleth him he must doe externall service still, so farre forth as he keepe good conscience, and bee not constrained to renounce true religion. Lastly, hence we have direction to answer a question much urged against us by the Papists, to wit; Where our Church was fourescore yeares agoe, when *Luther* first began to preach: they intend hereby to prove our Church to be but of fourescore yeares continuance, and so our religion to bee new. We answer by the like; Where was the Church of Pergamus, when the Devils throne was in that citie? Surely it was there where the Devill had his throne. And so when Antichrist that man of sinne, had spread Poperie over all Europe, at that very time was Gods Church in Europe where Poperie was professed, mingled with the Papists: which to bee thus appeareth by this, that in all ages there have beene some, who openly have oppugned Poperie, more or lesse, partly by writing, and partly by speaking, as the records of all ages doe testifie and make manifest: so that though iniquity had the upper hand, yet our Church had his being in the midst of poperie.

Ezek. 9. 4.

And thou keepest my name; That is, though thou dwell in a place where the devill hath his throne, yet thou holdest fast my name, so as neither force nor fraud of the adversarie can take my name from thee; so much the words import. By *Christs name*, we must understand the doctrine of the Gospel: so *Paul* is said to be *A chosen vessell to carrie Christs name among the Gentiles*: that is, to publish among them the doctrine of the Gospell.

Here this Church of Pergamus is particularly commended for her constancie, in holding fast true religion against all adversarie-power whatsoever. Hence we learne that it is not sufficient to teach, or know and beleeve the doctrine of the Gospell in time of peace; but wee must bee constant in holding it fast against all gainsayers, and not be turned about with every wind of doctrine; but in life and death keepe sure the truth, that neither fraud nor force of any adversarie-power draw it from us, or us from it. Matth. 13. *The kingdome of heaven is compared to a treasure hid in the field, which when a man findeth, hee goeth and selleth all he hath to buy the field.* The scope of that parable is this: If any man should come into any of our fields, and by searching finde a gold mine, he would not make it knowne to any, but cover it close, and goe his way, and sell all that he had to buy that field, that therby he might inrich himselfe: even so having found this, that the Gospell revealeth the way to life everlasting, though we must not conceale the same from others, yet we must bee like this man herein, that wee could be content to part with all that wee have, that so we might make the Gospell ours. 1 Tim. 3. 9. Deacons must have this propertie, *To have the mistery of faith in a pure conscience.* There a good conscience is compared to a sure treasure-house, which cannot bee robbed by any adversarie-power: and faith, that is, true religion is the treasure there safely laid up: such a storehouse must we get for the preservation of the faith. Any thing else we may lose, but if we part with true religion, salvation is gone, and all is lost. And therefore in life and death we must keepe fast faith.

Further, Christ amplifieth the praise of their constancie by two arguments: First, that they held Christs name without denial: Secondly, that they kept the faith in the time of bloudie persecution. For the first in these words, *And hast not denied my faith.* This is an excellent commendation; for many will hold the doctrin of the Gospel for a time, and yet after denie the same by apostasie: but this church held fast true religion, without any revolt at all. Their practice must we follow, and so hold fast true religion, that therin wee never make revolt: for if we shall once denie religion, we know not whether God will give us the grace of repentance, that we may professe it againe; which if he doe not, we perish eternally. Consider *Esaus* example, who sold his birthright for a messe of red broath, and after lost the blessing; which when hee would have recovered, hee was rejected, *and found no place to repentance, though hee sought it with teares.* Therefore to prevent the fearefull danger of not repenting after revolt, wee must still hold fast true religion

Heb. 12. 17.

without denialll.

Here in this place *the faith of Christ*, is all one with *Christs name*, that is, with the true doctrine of the Gospell. And it is called Christs faith: First, because Christ with the Father and the Spirit, is the author thereof: Secondly, because Christ revealeth the same from the bosome of his Father: for God revealeth his Gospel unto men by his Sonne Christ Jesus. Thirdly, because Christ is the substance and matter of the Gospell: for indeed Christ Jesus is the principall subject of the whole Bible, being the end of the Law, and the substance of the Gospell.

The second argument of their praise for constancie, is taken from the circumstance of time; they held fast true religion in the time of bloudy persecution: *Even in those dayes* (saith Christ) *when Antipas my faithfull martyr was slaine, among you where Satan dwelleth.* Who this *Antipas* was, is not knowne, neither certainly recorded in any historie: it is thought he was the Minister of the Church, who opposed himselfe against Idolatry and Gentilisme in this citie of Pergamus.

In this argument note two points. I. That Christ commends *Antipas*, calling him his faithfull martyr. Whereby we see, that in Gods Church, it is lawfull to honour Saints and Martyrs. For that which Christ doth, his Church may doe. This their honour must stand in two things: In due deserved praise and commendation, and in a carefull imitation of their good vertues and godly lives: and for this end doth Christ commend *Antipas* unto his Church, that they might follow his good conversation: but as for Popish honour of invocation and adoration, it hath no ground in Gods Word. Againe, in calling him faithfull Martyr, he commendeth more the cause of his death, than the death; to shew that the cause maketh a martyr, not the death: For an hereticke may be put to death for his damnable opinions. Therefore *Antipas* is a martyr, not because he was slaine, but because he was faithfull unto death for the maintenance of Christs true religion.

II. Point. In the end of the verse Christ sheweth who were the authors of *Antipas* his death; namely, such among them in whom Satan ruled: for he was slaine (saith Christ) *among you, where Satan dwelleth.* Which words he repeateth, to give us to understand, that all persecuters, let them carrie what face they will, are in truth such, in whom the Devill ruleth, where he hath his hold, and keepes possession. *Quest.* Why did Satan more dwell there than in other places? *Ans.* Because many in this place were gentiles, who contemned and mocked the Gospel, & maintained Idolatrie, whereby they became the holds of Satan. And by proportion we may gather, that all contemners of religion, and all that walke in their owne wicked wayes, are indeed the stables and holds of the Devill, though they should be the Temples of the holy Ghost. And so many families as there are, where religion is mocked, Gods name blasphemed, injustice and impiety practised, so many holds of Satan there are where the devill ruleth: and such they continue till they reforme themselves of their impieties, and embrace the Gospell sincerely. And therefore all maisters of families especially should love the Gospell, and see that in their families religion be taught, embraced, and obeyed, that so the devill may have no hold in their families. *Quest.* Whether might not *Antipas* being Pastor of this Church, have fled for the safety of his life? *Ans.* There be two kinds of persecution, one that is directly intended against the Pastor principally: the other against the whole Church equally. In the persecution directed against the Pastor, this must be considered; Whether God gave him opportunitie and libertie to flie, or not: if God gave him libertie and opportunitie, he may flie, and the Church is to assist him, and to use means for his preservation: but if God denie him meanes to escape, then he must judge himselfe to be called of God to suffer death for his name, and so he may not flie. And such was the cause of *Antipas* in this Church. But if the persecution bee directed against the whole Church equally, then the Pastor may not flie, but take part in their sufferings, that he may be a meane to stay and comfort his brethren.

V. 14. *But I have a few things against thee, because thou hast there them that maintaine the doctrine of Balaam, which taught Balac to put a stumbling blocke before the children of Israel, that they should eat of things sacrificed unto Idols, and commit fornication.*

Here followeth the reproofe of this Church of Pergamus, which is first generally propounded in these words, *I have a few things against thee*: Secondly, in particular, for want of zeale, *in suffering among them such as maintained the doctrine of Balaam.* Thirdly, he setteth downe a reason or confirmation thereof in the end of the 14. vers. and in the 15.

The generall reproofe is the same which was given out against the Church of Ephesus, vers. 4. Whereby he would teach us a speciall duty: namely, that every man must seriously consider with himselfe, what sinnes he hath in him, which Christ may have to lay unto his charge. For this very cause doth Christ reproach it unto this Church. And therefore wee must

call our selves to reckoning, and examine our selves not by our owne wits, but by the rule of Gods Word, and search out all our thoughts, words, and actions; and see how many things Christ may have against us, that so making a forehand reckoning, and seeking to be cleared by true repentance, we may not be condemned for them at the last day: for if we would judge our selves, we should not be judged. This is a necessarie dutie, and the practice of it is the ground of all grace, and conscionable obedience: as on the other side, the want hereof is the cause why many that live in the Church doe perish eternally. For a day of accounts will come, wherein we shall never escape, unlesse by a forehand reckoning in the practice of true repentance from dead workes, and by faith in Christ Jesus we prevent the same. Lamentable and fearefull is the state of all those, that never call themselves to this account: it causeth them to goe on in sinne without remorse, Hos. 7. 2. Hereof *Jeremie* complained, *That no man said, what have I done.* And for that cause he denounceth fearefull judgement against the people. This was the sinne of the old world: *men knew nothing till the flood came, and destroyed them all.* This securitie bringeth mens soules to hell, before they wot where they are: and therefore *David* crieth out, Psal. 50. 22. *Oh consider this* (meaning the account that God will take with them) *lest God teare them in peeces, and there be none to deliver them.* The end of preaching and hearing Gods Word, is to bring the soule to eternall life and salvation: but the want of this account, maketh the holy ordinance of God to be of none effect to many a one. For how should men embrace with comfort the word of reconciliation, till they feele in themselves their enmitie with God, and desert of condemnation.

II. Point. *Because thou hast there that maintaine the doctrine of Balaam, &c.* Here is the particular reproofe of this Church for want of zeale, in that they entertained and suffred heretical Ministers to live among them, which maintained the doctrine of *Balaam*. This shewed, that though they loved the Gospell, and embraced it, yet it was very coldly, and without that fervent zeale which they ought to have shewed against such heretickes.

Vse. Here first, Christ teacheth this Church to shew forth zeale in excommunicating and casting out such heretiks, as by damnable doctrin did trouble them. This place is a sufficient ground for the practice of that Ecclesiasticall censure. When men hold heretical opinions, the Church after two or three admonitions is to excommunicate them and cast them out. So did *Paul* to *Hymenens* and *Alexander*, 1 Tim. 1. 20. Secondly, Christ reproving this Church for entertaining such heretickes and wicked men, doth give us to understand, that every member of Gods Church should have a great dislike of all persons, that hold not the doctrine of Christ in truth, but maintaine errours against the tenour of Scripture, and the profession of the Church. For this cause *Paul* chargeth *Timothie to separate himselfe from such as teach otherwise than hee had given direction, and consent not unto the wholesome words of our Lord Jesus Christ, and to the doctrine which is according to godlinesse, being puffed up and knowing nothing.* This then must bee our carefull practice: we have by Gods mercie true religion among us, which we must maintain with zeale: and if any bring in other doctrine, we must reject it, and shew forth detestation to him that bringeth it, not bidding him God speed, 2. Joh. 10. Wee must rather lose our lives, than suffer the truth of God to be defaced. Thirdly, that which Christ layeth to the charge of this Church, may in sundry respects be charged upon our Churches and congregations at this day: namely, *want of zeale against sinne, and severitie against sinners*: for though the governours of our Church repel the heresies of Poperie, Anabaptists, and family of Love, and suppresse all doctrines that raze the foundation, which are commendable things; yet in the middest of our congregations be abundance of Atheists, who by deed and converfation deny Christ Jesus: for many know nothing in the matters of religion, and moe be prophane: who both thinke and speake most basely of religion, and of the teachers and professors thereof. Yea, we have flat Epicures permitted to live in our Church, such as make their belly their God; who give themselves wholly to eating, drinking, sports, and delights; without all regard either of the generall duties of Christianity, or the particular duties of their calling. Wee have also among us many cruell & mercilesse persons, that in their affairs abound in the practices of fraud, wrong, usurie, and oppression, *whose treading is upon the poore*, in the pride of their covetousnes, whereby also they *eat the flesh of Gods people, and flea off their skin from them, and breake their bones, and chop them in peeces as for the pot, and as flesh within the cauldron*, Mich. 3. 6. And yet all these because they submit themselves to the civil authoritie, are permitted without controulement to bee partakers of the privileges of Gods Church, even to the receiving of the seales of Gods covenant, being themselves flat enemies to the grace of God. Yea, many of these are greatly countenanced and graced for wisdome and reputation; when as such as feare God and make conscience of their wayes, are counted vile. All which, as it argueth exceeding want of zeale in severity against sinne; so it cannot chuse but provoke the Lord to come against us in judgement, as he did against this Church. The meanes whereby this evill is to be reformed, doth follow afterward.

III. Point. The reason or confirmation of the former reproofe, whereby the Lord would move his Church to detest these false teachers, is taken from the effect of their doctrine, and

and it is layd down in this similitude: As *Balaam* the false Prophet taught *Balac* to put a stumbling blocke before the children of Israel, to cause them to eat of things sacrificed to Idols, and to commit fornication; so this Church maintained among them Nicolaitans, who taught, it was lawfull to eat things sacrificed at Idol feasts, and to commit fornication. The first part of this similitude is in the end of this 14. verse: *Which taught Balac to put a stumbling blocke, &c.* The second part is in the 15. verse.

Touching the doctrine of *Balaam* we are to observe three points: First, what a stumbling blocke, or an offence is. Secondly, what it is to cast a stumbling block. Thirdly, by what means king *Balac* did cast a stumbling blocke before the children of Israel. For the first, a stumbling block is properly any thing, as wood, or stone, or such like, that is cast in a mans way, to hinder him in his gate, and to cause him to trip or fall: And by resemblance in this place, an offence is any thing that causeth a man to sinne against God, and so to slip or fall, or to goe out of his way that leadeth to life. Further, an offence is twofold; either given, or taken. An offence given, is any speech or deed, whereby a man is provoked to sinne: and so was *Peter* an offence unto Christ, though he rooke it not, Matth. 16. 23. An offence taken, is when any man taketh occasion to fall and sinne, by that which is well done by others: so were the Pharisies offended at the sacred preaching of our Saviour Christ. II. Point. The casting or putting of a stumbling blocke, or giving an offence, is the doing or saying of any thing, whereby a man is occationed to sinne: and this is done, either about things evill in themselves, or in things indifferent. Things evill are such as Gods word forbiddeth: and they are twofold, either perswasions, or examples. Bad perswasions, are false doctrine, and evill counsell. Bad example, is also giving of offence, because it doth emboldon evill men in their sinne, and draw the godly to evill. Againe, in things indifferent, as meat, drinke, apparell, &c. may offence bee given, when as they are used unseasonably, not in fit time and place, and before fit persons. And of this *Paul* speaketh, saying; *If I knew my eating did offend my brother, I would not eat flesh while the world standeth.* The offence here spoken of was an offence given in evill things, for it was an evill act done by *Balaam*, and accordingly received and taken of the Israelites: for hee used outward provocations to allure them unto sinne. III. Point. The meanes whereby king *Balac* did cast a stumbling blocke before the children of Israel, is set downe in the end of the verse, *by provoking them to eat of things sacrificed to Idols, and to commit fornication.* That we may understand this fully, read Numb. 25. The summe of the historie is this: When *Balaam* had assayed sundry wayes to curse the children of Israel, and could not, he gave *Balac* counsell to use meanes to cause them to sinne. As his counsell *Balac* sent forth the most beautifull women in his kingdome into the campe of Israel, to intice them to the service of their Idols, and to banquet with them at their Idoll feasts, that so they might draw them to fornication; whereunto the Israelites condescended, and so sinned against God. Thus much of the meaning of the words.

Vse. First, here observe a speciall propertie of false teachers, namely, to cast offences before men, to cause them to fall in the way that leadeth to salvation. By this Christ intendeth to make known unto this Church the false doctrin of *Balaam*. *Paul* in his Epistles calleth the doctrine of the Gospell, *a truth according to godlinesse*: because the intent of the Gospell is, *to lead men to true godlinesse*. On the contrarie, the doctrine of Antichrist is called *the mystery of iniquitie*; because the scope thereof is to draw men to all iniquitie and abomination. Here then we have a rule, whereby wee may judge betweene true doctrine and false, even by looking into the end and scope thereof: if it ayme at true piety and sincere obedience, wee may judge it to be good, but if it tend to draw men to idolatrie and sinne, then it is a false doctrine. Thus we might learn all false religions, as the religion of the Turke and Jew at this day. But because wee are more troubled with the doctrine of Poperie among our common people, who call it *The old religion*, therefore let us a little examine the same by this rule.

The end of Poperie is to pull downe the kingdome of Christ, and to disanull his lawes; as will appeare by a short view in every commandement: and therefore it cannot bee the true religion. The first commandement teacheth us, *To chuse and acknowledge the true God for our God alone.* But the Church of Rome teacheth to make more gods than one, and to acknowledge the creature to bee God; for by their doctrine men are to pray unto Saints, whereby they make them gods in giving this divine propertie unto them to know the heart. Their doctrine also ascribeth unto Saints, *power to merit*; which is a property of God: for none can merit but he that is God. The humane nature of Christ could not have merited any thing, unles it had been joyned to the Godhead. Yea, they make the wood of the crosse to bee god: for in their masse-booke at this day, they call (not Christ crucified on the crosse, but) the verie crosse it selfe, our *only hope*: yea, the Virgine *Mary*, who is but a creature, they place as Queene in heaven, giving her power over Christ to command him in the matter of salvation, and so they disanull the first commandement. The second commandement they revoke, in teaching it to bee lawfull to make images of the Trinitie, according as they shewed themselves in the old and new Testament: the Father like an old man, the Sonne as

he lived, and the holy Ghoſt like a dove: and therein to worſhip them. Againe, they teach that men may adore the Images of Saints, which is flat againſt that commandement. The third commandement they diſanull, in teaching it to be lawfull to ſweare by Saints, and not by God only. The fourth they diſanull, by making the feſtivall dayes of Saints, equall with the Lords Sabbath, and to be kept holy unto God as ſolemnly as the Lords day. Whereby alſo they take away the liberty of the Church in the lawfull uſe of ſix dayes, for honeſt labour in a mans calling. The fifth they diſanull, in giving freedome and immunity to their clergie from ſubjection to civill authoritie, and in diſpenſing with ſubjects for their loyaltie and allegeance to their lawfull Princes: and with children and ſervants from yeelding due helpe, ſervice, and obedience, to their Parents and Maſters. The ſixth, by their houſes of refuge which they call *Sanctuaries*, wherein murderers may be in ſafety; and by maintaining ignorance in religion, through which they murder many a ſimple ſoule. The ſeventh, by tolerating of ſtewes, and allowing of inceſt; for by their law it is lawfull for the great uncle to marrie his neece, deſcending from his brother or ſiſter, to it be without the fourth degree, which is againſt nature. The eighth, by making ſale of all things, of heaven, hell, of earth, of pardons, and delivering men from purgatorie: which is that robberie, and moſt groſſe deceit and couzenage. The ninth they diſanull, by falſifying the canon of Scripture, for they make that canonicall which is no Scripture: and beſides in their doctrine practicall they defend a lie, for when a man hath confeſſed his ſins to the Prieſt, if the Magiſtrate aske the Prieſt what ſins the man confeſſed, they teach the Prieſt to ſay, *I know not*, that is (thy they) *to tell it to thee*: which is a flat lie. And whereas they would defend this by an expoſition of Chriſts words when he ſaith, *The day of judgement is not known to the Sonne of man*: that is, (ſay they) to reveale it unto others; they doe but deceive the ſimple by an expoſition which is not fit. The laſt commandement they diſanull, by holding concupiſcence before conſent to be no ſinne, when as we know by Gods Word, that the firſt evill motions in us be ſinnes. So that hereby we may ſee, that Poperie is but a falſe religion, though it have falſely among our common people the name of *The old religion*, and therefore we muſt abhorre the ſame as ungodly.

Matth. 24. Mark. 13. 32.

Now whereas ſome doe charge the doctrine of our religion to be ſundry wayes ſcandalous, they may be eaſily anſwered: Firſt, they ſay, it is a doctrine of deſperation, becauſe it imports, that God created men ſo, as he will ſave but a few, making them for this end, to caſt the greateſt number to hell. To this I anſwer two things: Firſt, touching the number of them that are to be ſaved: of which little is ſaid in Scripture, and therefore I will not ſay much: yet this may be averred, The number of the elect in it ſelfe is *a great compownie*, but being compared with them that ſhall be damned, it is but ſmall. II. Touching the end of mans creation, our doctrine is not, that God created men for this end, to caſt them to hell: but this wee teach, that God created all men to manifeſt his glorie in them: in ſome, by their juſt and deſerved damnation for ſin. We teach not that men are otherwaies condemned than for their ſins, and therefore he that is condemned hath his juſt reward. II. *Charge*. They ſay further, our doctrine is a doctrine of blaſphemie; for that we teach God to have decreed the fall of man, and ſo make God the author of mans ſin. *Anſ.* We teach indeed that God decreed *Adams* fall, but thence it followeth not, that he is the author of mans ſinne. For Gods will is twofold, generall, and ſpeciall. Gods generall will is, to permit that which is evill, not ſimply, but becauſe with God evil hath ſome reſpect of good, and in this reſpect we ſay God decreed *Adams* fall. Gods ſpeciall will, is his approving will; whereby he taketh pleaſure and delight in that which is good: and in this regard God willed *Adams* fall, and mans ſinnes: And yet in ſome reſpect he may be ſaid to will them. A Magiſtrate, though he take no comfort or delight in the death and execution of a malefactor, yet he decreeth and appointeth it, and ſo may be ſaid to will it. Even ſo God who out of darkneſſe can bring light, permitteth evill, becauſe with him it hath ſome reſpect of good, and ſo may be ſaid to will it. III. *Charge*. They ſay alſo that the doctrin of our church is a doctrine of ſecuritie, becauſe we teach that a man may be certaine of his ſalvation, and of perſeverance in the faith unto the end. *Anſ.* This is not a doctrine of carnall ſecurity; becauſe we doe impoſe neceſſarily the uſe of meanes to them that would be certaine of their ſalvation, and perſevere unto the end; as namely deniall of themſelves, and humbling themſelves in continuall prayer, with hearing and meditating in the word of God, and receiving the Sacraments for the increaſe of faith, and renewing of their repentance: All which will rather make a man fearefull and carefull than ſecure. For with the meanes, is certaintie of ſalvation, both attained and preſerved: ſo that our doctrine is not a doctrine of offences, but a true doctrine that beateth out the plaine way that leadeth unto life.

Secondly, Chriſt his deteſtation of this doctrine of *Balaam*, muſt admoniſh us to bee ſo carefull of our behaviour everie way, that we give no offence unto any; for if we doe, we are *Balaams* ſchollers. This is a point of ſpeciall obſervation; we muſt looke to our communication, that it be void of railling and bad ſpeeches; and to our converſation, that it be holy and unblameable. In every thing wee muſt have care not to hinder others in the way of life. *Woe be to them* (ſaith Chriſt) *that give offences: it were better that a huge milſtone* (ſuch as an aſſe can but

Matth. 18. 6, 7.

but turne about, as the word imports) *were tied about his necke, and that he were caſt into the ſea*. The reaſon is, becauſe when a man by any means giveth his brother offence, he doth as much as in him lyeth, to plunge his brothers ſoule into the pit of deſtruction, and therfore we muſt flie offences as hell it ſelfe; yea, rather on the contrarie, we muſt helpe our brethren forward in the way of ſalvation, and remove from them all ſtumbling blockes that cauſe them to fall. If this dutie were practiſed, our Church would abound with graces and godlineſſe: but this dutie is wanting, and hence it comes that we have ſo ſmall increaſe after long labour in preaching: for example and evill counſell doe quench the graces of the ſpirit in mens hearts.

Matth. 18. 9.

Thirdly, hereby we muſt learne to have ſpeciall care againſt offences given by evill counſell or bad example. For if it bee the property of a falſe Prophet to caſt ſtumbling blocks before others, then it is a dangerous thing to fall upon them when they are laid before us. While we live in this world we ſhall ſee many offences given: but we muſt take heed wee take them not. And therefore Chriſt biddeth us, *If thy foot offend thee, or thine hand, cut it off, or thine eye, plucke it out*: Teaching us to forgoe the deareſt thing that can be unto us, if it would cauſe us to ſinne againſt God. And to move us hereto, marke the Iſraelites example in the wilderneſſe: while they kept a good conſcience, and obſerved the true worſhip of God, all *Balaams* curſes were turned into bleſſings; but when they fell to Idolatrie and fornication with the Moabitiſh women, then was Gods wrath kindled againſt them, and his plague ſeized upon them. Even ſo, if our Church bee carefull to keepe it ſelfe to the true religion, which by Gods mercy we enjoy, and withall have care to keep a good conſcience in becomming a penitent and obedient people unto God; then may *Balaam* curſe, and all our enemies ſpit their venome, yet we ſhall be ſafe. But if we let goe true religion and good conſcience, and fall to ſinne, then we muſt looke for Gods heavie iudgements to fall upon us in his wrath, as they did upon his own people. Fourthly, when *Balaams* curſing would not prevaile, then did faire women, and banqueting draw them to idolatry and fornication. Hence we learne, that temptations on the right hand, that is, taken from profits, pleaſures, and preferments, are moſt dangerous, and ſooneſt prevaile to draw men from God. The ſtate of a Chriſtian is like a beſieged citie; when a huge armie cannot ſack it, then ſilver and gold will open the gates therof: even ſo, when adverſity cannot make a man to forſake religion and good conſcience, then by proſperitie, eaſe, and pleaſure, hath the devill ſtollen away his heart. Thoſe therefore that have eaſe, pleaſure, and outward bleſſings at will, are in a far more dangerous caſe in reſpect of ſinne than others; unleſſe God vouchſafe unto them ſpeciall grace to watch againſt

Iob. 1. 5.

these pleaſing temptations. This made godly *Iob*, *To ſanctifie his children every day when they feaſted each other at their houſe, leſt any one them ſhould have blaſphemed God in his heart*. Becauſe he knew the devill by pleaſures would ſooneſt winde himſelfe into their hearts.

Laſtly, note the order of theſe ſinnes: Firſt, they are drawne to ſit at Idol feaſts, and then to commit adultery: where we ſee that theſe two goe together; Spirituall adultery, that is, Idolatrie: and bodily adultery, one is the plague and puniſhment of the other; that people which give themſelves to Idolatry, will God give up to bodily adultery. As this was true in theſe Iſraelites, ſo it is to be ſeene among the Turkes; and with the Papiſts at this day, who maintaine fornication in tolerating ſtewes, and further it much by their vow of ſingle life, wherewith they bind the conſcience, though the partie want the gift of continencie.

verſ. 15. *Even ſo haſt thou them that maintaine the doctrine of the Nicholaitans, which thing I hate.*

Here followeth the ſecond part of the compariſon, where Chriſt ſetteth down two things: Firſt, what the Nicholaitans were: Secondly, how hee was affected towards them. What they were is expreſſed in the firſt words, *Even ſo*; which is a note of reſemblance or compariſon, having reference to the words going before. They may be thus deſcribed: The Nicholaitans were a ſect in the Church of Pergamus, that maintained two damnable opinions according to the doctrine of *Balaam*. I. That it was lawfull to eat things offered to idols in the honour of idols, ſitting in the idols temple. II. That fornication was no ſinne, but that a man might lawfully commit it. It may ſeeme ſtrange, that in the daies of the Apoſtles there ſhould be men profeſſing the name of Chriſt, and yet hold ſuch damnable opinions; but the truth is hereby evident, that there were ſuch in this Church. And that we doe not conceive a liking of their wicked opinions, let us examine their reaſons, whereupon they might ſeeme to be grounded.

For the eating of things ſacrificed to Idols, they would plead thus: I. From the doctrine of Chriſtian libertie, *Things indifferent may bee lawfully uſed: Things offered to Idols are things indifferent, as meates, and drinkes; and therefore may lawfully be uſed. Anſ.* Meats and drinks, if they be conſidered in themſelves, are things indifferent, and may lawfully be uſed: yea after they have beene offered to idols, if they be ſold in the market, they may be lawfully bought and eaten in private houſes, if it be done without offence of the weake, as *Paul* teacheth at large, 1 Cor. 10. 25, 29. But if theſe meats be conſidered as they are offered to Idols, and eaten in the Idols temple in the honour of Idols,

Idols, they be unlawfull. And yet the Nicholaitans held this to be lawfull.

II. *Reason.* An Idoll is nothing, 1 Cor. 8. 4. and therefore we sinne not in eating meats offered unto them. *Ans.* An Idoll is nothing, that is, in nature subsisting: nothing created or ordained of God; thath no property of the Godhead: but yet an Idoll is something in mans imagination, which giveth to it the honour of God, and repureth it as God, making it a God unto himselfe.

III. *Reason. Naaman* the Syrian went into the Temple of the god Rimmon, and there kneeled downe; Even so may Christians eat in Idolstemples. *Ans.* When *Naaman* went in thither, he did not kneele down to the Idol, but to the king, performing a civill duty unto his Prince; who used to leane on *Naamans* shoulder, & worship his false god. And though *Naaman* were present at Idol-worship and service, yet it was with protestation against it before being cured of his leprosie, he promised to worship no god but the God of Israel; and thereupon he laded two mules with the earth of the Land of Israel, in token of his publike profession of thankfulnesse to the true God for his cleansing. If these in Pergamus whom Christ disliketh, had gone as *Naaman* did into Idols temples, they had not sinned as they did. And at this day, if men protest against the Idolatrie of the masse, they may enter into those congregations where masse is said: for this protestation is a flat condemning of their false worship.

The second opinion of these Nicolaitans was, that men might lawfully commit fornication. This opinion they would thus justifie: First, from the practice of *Lot*, *Who suffered to the ruin of Sodom his daughters, when they called for the strangers that were come into his house.* Which thing (say they) *Lot* would never have done, if fornication had beene a sinne. *Ans.* It seemeth that *Lot* cannot bee excused in that action, though his purpose was by a lesser evill to prevent a greater; but God hath plainly taught, *That no man may worke a leaft evill, for the procuring of the greatest good that can be*, Rom. 3. 8.

II. *Reason.* The Lord (say they) commanded *Hosea, to take a wife of fornication, and children of fornication*, Hos. 1. 2. It is not therefore unlawfull. *Ans.* There be divers interpretations of that place. Some say, that was only in vision, and not a fact done. Others say, it was in speech only, because he prophesied unto the people that he himselfe was a man of fornication unto them. These expositions may well stand. Yet others hold that the Lord commanding him this, it was to be done, and was done indeed. And sundry circumstances seeme to prove that it was a fact done: for the womans name is set downe to *be Gomer, and her Fathers name Diblaim.* Secondly, a thing in vision or in speech onely, doth not so much prevaile with wicked people, as that which is done indeed. Thirdly, the ancient opinion of best Divines that lived neerest to the Apostles times avouch, it was a fact done. *Object.* But this maintaineth fornication, against good manners and the expresse law of God. *Ans.* It were so indeed if the Prophet had done it on his owne head, but he did it by Gods speciall appointment, who is Lord of his owne law, and may dispense with it at his pleasure. God in his law forbiddeth to kill; yet *Abraham is commanded to killhis sonne:* which if he had done, he had not sinned, because he had a speciall commandement for it; which a man must obey, though it be against a morall precept. Againe, *Hosea* tooke a wife of fornication, not to maintaine her in her sin, but to make her a chaste woman. And whereas he was also commanded to take unto him children of fornication, it must not be understood of children begotten by him, but borne of her in fornication. As if he should say, Take a wife with her children, which shee brought forth in fornication. So that this place which way soever wee take it, doth nothing maintaine their wicked errours.

III. *Reason.* Acts 15. The Apostles charge the Churches, *To abstaine from that which is strangled, from blood, and from fornication:* There (say they) fornication is reckoned among things indifferent, and therefore may be used lawfully. *Ans.* It is there reckoned among things indifferent: First, because it was so accounted of among the Gentiles: Secondly, because the Gentiles did joyntly by these three things offend the Churches of the Jewes. But hence it followeth not that it is indeed a thing indifferent.

II. Point. The affection of Christ towards these men, is noted in these words: *Which thing I hate.* This hatred must be referred not to the persons of the Nicolaitans, but to their opinions, lives, and practices.

Hereby Christ would instruct us in sundry needfull duties. First, if wee will follow him, we must hate all honour and approbation that may bee given to idols, bee it never so little. These Nicholaitans might say, they abhorred Idols, and worshipped them not; onely they went with their friends into their Temples, and sate downe to eat meat before them: now even this dealing Christ hateth. Wherein he doth notably condemne the practice of the Romish church, which say, they worship not Idols, but the true God: and yet they doe that which Christ hateth; for they kneele downe before them, and adore them, and light candles unto them, and offer unto them rich Jewels, and much sumptuous attire; which is a great deale more than the Nicolaitans did: And therefore they are much more to be condemned, and their practice also hated of us. Secondly, Christs hatred of the least honour of Idols, doth afford a speciall caveat to such men as give themselves to a travelling life; as into Italy, Spaine, and other Idolatrous places: they should content themselves within the precincts of the Church, and

and not proceed further without warrant of a speciall calling, whereby they may assure themselves of Gods gracious protection. For hereby they give occasion to themselves to doe that which Christ hateth, though they say they hate idolatrie: For if a man escape to be present at their abominable service, yet he cannot avoid the going to their Temples, where he is to offer some gifts, or performe some ceremonie after the custome of the countrie; whereby he shall give some approbation at the least of their idolatry: whereas he ought to hate the least appearance thereof, even the garment spotted with the flesh. Thirdly, by this his affection Christ would teach us to grow to an hatred of all familiar societie with idolaters: for though we may have societie of concord with them, yet societie of amitie, which is a speciall liking betweene man and man, we must not maintaine with them.

Fourthly, Christ hateth not only their idolatry, but their fornication also. Hereby teaching us to grow to a hatred of fornication, which the rather must be detested, because *the bodies of every man and woman bee not their owne, but Christs:* and therefore ought not to bee imployed in the honour or service of the Devill, but of Christ. Againe, the bodies of every Christian man and woman are the members of Christ; now it is an unseemly thing to take the member of Christ, and make it the member of an harlot. Thirdly, their bodies are temples and dwelling places; not for earthly Princes, but for the holy Ghost: and therefore must be furnished with Gods graces, and adorned with charity and other gifts of Gods Spirit, that they may bee fit mansion places for so worthie a guest. But by fornication they are made the sties and stables of the Prince of darknesse.

1 Cor. 6. 19.

verf. 16. *Repent thy selfe, or else I come unto thee shortly: and will fight against thee with the sword of my mouth.*

Christ having laid downe the sinnes of this Church, and the errours of the Nicholaitans, doth here propound unto this Church; First, a remedie for her recoverie: Secondly, a reason to inforce the practice of the remedie. The remedie is in these words, *Repent thy selfe.* In it consider these points: First, what it is to repent: Secondly, why Christ so often urgeth thereunto: Thirdly, to whom Christ preferibeth this remedie. Of the first, we have spoken in the first verse of this chapter: Briefly therefore: Repentance is a change of the minde from evill to good, and a turning from sinne unto God. Here repentance must be taken more largely, for all the duties that accompany repentance in the practice thereof; as I. *Humiliation* of a man by confessing of his sinnes unto God, and condemning of himselfe for the same. II. *Prayer*, whereby a man doth earnestly intreat the Lord for the pardon of the same sinnes. III. *Reformation*, whereby a man in heart purposeth, and in life endevoureth to leave all his former sins, and for ever after to doe all things in obedience unto God: unto all these doth the holy Ghost exhort them in this place.

II. Point. Why doth Christ so often prescribe this duty of repentance, and so much urge it? *Ans.* Not for that it is a cause or a meritorious meanes to procure remission of sinnes and life everlasting, as the Papists doe folily and damnably teach; for that nothing can doe but the obedience and passion of Christ: but first because it is a token of Gods favour procured, and a most excellent fruit of faith, such as maketh a man ready to doe evill, and moveth him to doe good; II. because it is a way wherein we are to walke unto the end, that would have remission of sinnes, and life eternall.

III. Point. To whom is this remedie prescribed? *Ans.* First, to the Church of Pergamus, and then to the Nicholaitans in that Church, though they were most wicked. Touching the Church of Pergamus: they were better recommended for most worthy graces, for they had repentance: and yet note, Christ saith still unto them, *Repent thy selfe.* Herein teaching us a most worthy lesson, which every one ought to learne and practise; namely, that the life of a Christian is a continuall practice of repentance. When a man hath once repented, that is not sufficient; but every new day must have a new repentance for his daily slips. *We are Gods Embassadours (saith Paul for Christs sake) praying you in Christs stead, that you would be reconciled unto God.* Now they were reconciled to God before, for they are called *The Temple of the living God.* His meaning therefore is, that they should strive more and more after reconciliation with God; both in regard of their further assurance, and also for their particular sinnes wherein they daily offended. Every Christian must daily wrestle with his owne corruptions, which he feeleth in himselfe, that the longer he liveth, the more he may grow in d like with himselfe. And in this distaste of himself he must daily proceed, that he may every day more and more grow up in Christ. And lest any should thinke, that this was spoken to this Church alone, and not to us; consider, that we are in the same case with them; their sinnes are our sins, as we have prove d: We want zeale and severitie against sinne and sinners. Now being in the same case with them, wee must therefore practise the same remedy, and renew our repentance, though we have repented heretofore.

2 Cor. 5. 20.

1 Cor. 3. 16.

Secondly, he preferibes this duty to the Nicolaitans: they held two damnable errours, and no doubt lived accordingly in choler sins: and yet Christ barres them not from his kingdome, but bids them repent. Where note that great

and

and grievous sinners are not barred from Gods mercie, if they will repent. Excellent is that saying of *Ioel*, *God is much in sparing*: and that of *Dauid* also, *With God is plentifull redemption*. This point is seriously to be considered: for we have in our congregations many that are well spoken of in the world: and yet for knowledge of God, and practice of life, are flat Atheists. We have also among us Epicures, blasphemers, murtherers, and fornicators, with these Nicolaitans. Now to all these and such like, this doctrine appertaines, not to embolden them in sinne, but to assure them there is mercy in store for them with God, if they will truly repent. They must not turne the grace of God into wantonnesse, and make his mercy a bolster to their iniquity; for this is despising of Gods bounty, whereby they heape up unto themselves wrath against the day of wrath: but if with *Iob* they humble themselves in dust and ashes, and crie to heaven for mercie from a broken heart, that carrieth a resolute purpose to leave all sinne; then, though their sinnes were never so many, they shall all be drowned in the bottomlesse sea of Gods mercy: though they were as crimson and scarlet, which will take no other die, yet in Christs bloud they shall bee made as white as wooll and snow: yea, though they have fallen often into the same sinnes, which is most fearefull and dangerous, yet upon this unfained repentance they shall be restored to mercie: for the fountaine thereof cannot be dried up: but see they doe repent; for whosoever looketh for Christs merits, must know that he looketh for true repentance. Thus much for the remedy.

[1 Ioel. 2.30.]

I I. Point. The reason whereby Christ would set an edge upon the former remedy, containeth a twofold threatning or commination: the first, against the whole Church, in these words, *If not, I come unto thee shortly*. The second against the Nicolaitans in these words, *And will fight against them with the sword of my mouth*. For the first, *If not, I will come unto thee shortly*, these words were expounded in the fifth vers. The meaning is this: If thou repent not, I will come unto thee, and testifie my presence by taking punishment upon thee, for thy want of zeale, and severitie against sinne and sinners. To this effect the Prophet *Isay* saith, Chap. 30.27. *The name of the Lord shall come from farre to take punishment upon the Assyrians*.

In this threatning the phrase is to be noted: Christ saith; *If not, I come unto thee*: expressing a thing to come, by a word of the time present. To give them to understand, that this comming unto them by judgements was as certaine, as if it were present, unlesse they did repent. Where this generall rule is to be observed of all: namely, that when a Church or people doe not repent, the Lord will come unto them to execute his judgements upon them. Yea, though they have before repented, if for particular sinnes and wants they doe not renew their repentance, he will surely come to punish them. This might be proved at large by testimonies of the Prophets and Apostles: but it is so evident in this text, that I omit all further proofe; only I will apply it to this our Church, of which this may bee truly said; Thou doest not repent, nor renew thy repentance for thy daily sinnes. For albeit there be some among us, that by Gods grace repent, and set themselves daily to the exercise thereof, yet take the greater part of our congregations, and they are so farre from renewing their repentance, that they doe not repent at all; for either they have no knowledge of Gods will, or if they have knowledge, yet they want care and conscience to put the same in practice. This being our case and condition, what man may not bee a Prophet against our Churches and congregations, being thus directed by this portion of Scripture, to say and that truly, *That God will come unto us in judgements to plague and punish us for our sinnes and iniquities?* We may sooth our selves in hope of mercy still, but the state of our Church continuing as it is, nothing can bee expected but judgements from the Lord. This then must be a motive to perswade us to repent, every person apart, and every family and congregation apart; we must humble our selves in dust and ashes for our sinnes past, intreating the Lord to be reconciled unto us, and purpose fully in our hearts, and strive in our lives to obey God in all his commandements: yea though we can say we have repented, yet for our daily wants and sinnes wee must renew our repentance. Thus doing, we shall stay the Lord when he is comming against us. But if we goe on in blindnesse, ignorance, and rebellion, following the lusts of our owne hearts, then nothing but vengeance and judgements are to be expected; for this conclusion must stand with all Churches and people: *If they repent not, God will come in judgement against them*.

The second threatning or commination is directed unto the Nicolaitans, in these words: *And will fight against them with the sword of my mouth*; That is, I will beat enmitie with them, and testifie the same by waging battell against those among you that maintaine the lawfulnesse of eating things sacrificed to Idols, and of fornication. Thus I say will I fight against them with the sword of my mouth; that is, with the preaching of my word, the law, and the Gospell.

In this commination Christ alludeth still to the storie of *Balaam*; for when he was sent for by *Balac* to curse the people of God, the Lord stood against him in the way with a naked sword, to keepe him from going: and when his eies were opened, that he saw the Angel of the Lord withstand him in that sort, he fell downe and adored the Angell, for it was the Lord: yet because he ceased not from his wicked covetousnesse, but gave bad counsell against the Israelites, when he could not curse them to cause them

[Numb. 31.8.]

them to sin: therefore he was slaine with the edge of the sword among the Midianites by the children of Israel. Even so Christ dealeth with the Nicholaitans, because they goe on in their bad counsell, perswading the lawfulnesse of eating things sacrificed to Idols, and also of fornication; therefore first he will fight against them with the sword of his mouth, the ministerie of his Word, thereby to reclaime them from their wicked waies, if it be possible; but if that will not serve, he will still fight against them, and with the same sword destroy them for ever.

Vse.

First, here marke, Christ saith not, I will kill them, but fight against them; for he intended not at the first to destroy these Nicolaitans, but his purpose was to withdraw them from their wicked waies: yet so, as afterward if they would not be reclaimed by his word, he would therewith destroy them. Wherin wee may behold the exceeding patience of Christ Jesus toward lewd and grievous sinners, that maintained the lawfulnesse of idolatrie and fornication, and gave themselves thereunto. *So the Lord in spirit strove with the old world, and spared them 120. yeares, to withdraw them from their wickednesse by the preaching of Noe.* So likewise he spared the Amorites *till their sinnes were come to the full*; and the Egyptians also for many 100. years though they were most cruell persecutors of his owne people. And though the Jewes most maliciously crucified the Lord of life; yet he spared them fifty yeares, before he cut them off from being a people. Yea, daily experience teacheth us this his long suffering: wee may heare most bloudy and bitter oathes from blasphemers, whereby they daily crucifie Christ with their tongues. The like may be said of the adulterers and all cruell persons, and yet he forbeares the same; yea, in our owne selves we daily taste of this his patience; for so soone as we were borne, we deserved to be cast into hell, and yet in mercy he vouchsafeth unto us, to some twentie, to some thirty, and to some moe yeares, for a time of repentance; when as every day hee might in justice condemne us. This therfore must admonish us in the feare of God, not to abuse this his long-suffering any longer, but now while the day of mercy lasteth, to humble our selves and turne unto him by true repentance. These are the dayes of grace, but how long they will last, God only knoweth: for when death once comes, he shewes no more mercy. The old world because they abused the long suffering of God, *were destroyed: and are now in hell in prison for it*, as *Peter* teacheth: and undoubtedly the same prison will be our portion, if we take the same course that they did.

[Gen. 6.3.] [Gen. 15.16.] [1 Pet. 3.19, 20.]

Secondly, in this threatning we may observe, that all irrepentant sinners have God for their enemy, to fight against them with a drawne sword. For this cause sinne in Scripture is called rebellion, and every sinner is a rebell against God. A fearefull thing it is to have God for an enemy: and yet this is the condition, not only of such as did never repent, but of all those that hold the name of Christ in profession, and yet continue in any one sinne, without renewing their repentance. This also must serve to induce every man that hath not repented, now to begin: and if they have begun, to repent more, daily renewing the same for their daily slips, and so shall they be the friends of Christ, as *Abraham was*, and as his disciples were.

Thirdly, in these two threatnings Christ shewes himselfe to be the true Doctor of his Church: for he will fight against these Nicholaitans, when as hee will onely come unto his Church. Where we see he divideth his word aright; wherein consisteth the principall wisdome of a true Prophet, giving comforts to whom comfort belongeth, and threatning judgements to whom judgement is due; and making difference of judgements according to the state of the persons against whom they are threatned. For the heavy judgements of God must not be threatned against all persons, but against the unpenitent. And because there be degrees of judgements temporall, and eternall; therefore temporall judgements must be threatned to those to whom they belong, and eternall judgements denounced against those to whom they belong, observing the circumstances of time, place, and persons, according to Christs example in this place and elsewhere. So likewise the benefits of the Gospell are not to bee propounded to every person hand over head without difference, but with reftraint to some only, as Gods Prophets have done. It is oft a great offence in the Church, when the benefits of the Gospell are propounded to all, and the threatning of the law denounced against all, without limitation or restraint. The conditions therefore of repentance, and impenitencie, of faith and unbeleefe, and also the degrees of the mall, must carefully bee observed in the dispensation of the law and Gospell.

[Iam. 2.2. Iob 13.15.]

Fourthly, the end of Christs fighting must be considered: for the first, he intends to reclaime them from their evill wayes, but if they will not be reclaimed, then to cause the same sword to bee an occasion of their deeper condemnation. This must be deeply weighed of us all, who have had by Gods grace for many yeares the plentifull preaching of the Gospell, by which God hath continually rebuked and checked the sinnes that be among us, as ignorance, blasphemy, and filthinesse, cruelty and all iniquities whatsoever, and the same thing the Lord yet continues to do unto us. We therfore must thinke, that all this while the Lord is fighting against us: when ignorance is reproved in the ministery of the Word, the ignorant person must thinke the Lord is fighting against him, and so all Atheists, blasphemers, adulterers, oppressors, and cruell persons, when their sinnes are reproved, they must know that the Lord stands face to face against them with the sword of his mouth, seeking to reclaime them from

from their iniquities, as he did to *Balaam* in his way. And when any more sinnes he thus touched, he must not rebell, but humble himselfe, as *Balaam* fell before the Angel: considering it is the Lord that weageth battell against him. When wee heare that forren nations shake their swords against us, how are wee moved, both high and low? Shall we feare the sword of mortall man, and shall we not tremble when we heare that the sword of the everliving God is shaken against us? Those therefore whose hearts are guilty of any one sinne, must humble themselves by true and speedie repentance; there is no withstanding of the Lord: if his sword doe not cure us, it will cut us in peeces: if his word do not convert us from our sinnes, it will be an occasion to cast our soules deeper into hell. Thus he dealt with *Balaam*, when he would not be restrained from giving bad counsell; he was slaine among the Midianites. Few thinke on these thiags; from whence commeth such great contempt of Gods ordinance in the ministerie of the Word, as we see at this day: but they must know, that either death or life come by the stroke of this sword, and therefore they must repent.

Fifthly note the title given to Gods Word: it is called, *The sword of Christs mouth*: not only because it was once delivered by him selfe, from his owne mouth; but because it doth daily proceed from his mouth: for the Ministers of the Gospell, which bee truly called, are the very mouth of Christ, from which Gods people receive his word. *If thou shalt returne* (saith the Lord to *Jeremie*) *and shalt separate the precious from the vile, then shalt thou stand before me, and bee according to my word.* 2 Cor. 5. 19. We are the embassadours of Christ, beseeching you in his stead: which is an high and wonderfull honour. The consideration whereof is a ground of sundrie duties.

First, all students that are in the way of preparation to higher callings, must hereby learne to conceive a good opinion of the ministery of the Gospell, and to affect the same above other callings. For though the blind world count it a base calling, yet Christ we see maketh the minister his owne mouth: which honour is not given either to the Lawyer or to the Physitian.

Secondly, hereby every Minister of the Gospell is taught to deliver nothing in his publike ministery, but the pure Word of God, to serve for this Christ shall enable him, and that also in so pure a manner, as is the perswasion of his own conscience he thinks Christ would speake, if he were there present: like unto faithfull embassadours, who speake only the will of their Lord and Prince, and in that manner which their Lord and Prince doth best approve. If this were weighed, we should not have such preaching as is commonly used, consisting of a mixture of testimonies: partly divine, and partly humane, considering that neither Christ nor his Apostles so preached.

Thirdly, the people also are hereby taught their duty: when they heare a sinfull man like unto themselves speake unto them in the ministery of the Word, they must not despise Gods ordinance, because it is delivered by man, but receive the same, as from the mouth of Christ, and as the pure Word of God, so farre forth as it consenteth with holy Scripture. In this behalfe *Paul* blessed God for the Thessalonians, *That they received the word from him, not as the word of man, but as it is indeed the word of God,* 1 Thess. 2. 13.

Sixthly, where Christ saith, *I will fight against thee with the sword of my mouth*; Wee may observe, that the kingdome of Christ is spirituall, and not of this world: for if it were worldly, then a civill sword wielded by the hand of man should belong unto him. But he hath no such sword, he governes his Church and people by the sword of his mouth, his holy word. Whereby appeareth, that the primacie of the sea of Rome is from hell, not from heaven: for the Pope saith he is Christs Vicar, and yet he will bee armed with both swords: when as Christ dealeth not with the civill sword, but onely useth the sword of his mouth.

verf. 17. *Let him that hath an eare heare what the spirit saith unto the Churches: To him that overcommeth will I give to eat of the Manna which is hid, and will give him a white stone, and in the stone a new name written, which no man knoweth, save he that receiveth it.*

These words are the conclusion of this Epistle, which containe two parts; a commandement, and a promise. The commandement in these words, *Let him that hath an eare heare what the spirit saith unto the Churches.* The promise in the words following, *To him that overcommeth, &c.* The commandement serveth to stirre up Gods Church to attention, in marking that which *Christ* delivereth unto them, as hath beene shewed before, verf. 7.

In this commandement of Christ note two things: First, that all men in Gods Church are bound in conscience to frequent Sermons, whereby they may come to the knowledge of those things that God prescribeth unto them. At the Nativitie, Easter, and such good times, as they are called, ignorant people will come to the Church: but it may be not once more of a moth after, or a quarter of a yere. But Christ saith, *my sheepe heare my voice.* So that he that

that will not come to heare the voice of Christ, is none of his sheepe. Matth. 16. 19. Christ saith to *Peter, I will give thee the keys of the kingdome of heaven.* There the preaching of the Gospell, is the key of the kingdome of heaven: So that looke how necessary it is for a man to have his soule saved and to enter into Heaven, so behoovefull it is for him to heare Sermons: For that is the turning of the key whereby wee enter into this kingdome, 2 Corinth. 5. 12. the preaching of the Gospell is the doctrine of reconciliation: and therefore looke how necessary it is for a man to bee reconciled to God; so needfull it is for him to heare the Word preached. *He that is of God, heareth Gods words: and heer that heareth it not, is not of God,* 1 John 4. 6. But men have many excuses to exempt themselves from hearing Sermons. Some say, if God himselfe would preach, or Christ, or an Angell from heaven, then they would heare; but so long as sinfull man preacheth, it is no great matter, though they absent themselves. *Answ.* This is a presumptuous reason; for the preaching of the Gospel by man, is Gods owne ordinance; and that for these causes: First, since *Adams* fall man cannot abide the voice of God: so as if man should heare God speake, hee would cry out with the Jewes, Exod. 20. 19. *Let not God talke with us, lest wee die.* And with Luke 5. 8. *Peter, Depart from mee, I am a miserable sinner.* Secondly, God speaketh by man to try the obedience and humilitie of men; to see whether they would bee content to receive and beleeve his Word, being propounded by sinfull man that is like unto themselves. And thirdly, to maintaine love betweene man and man, by mutuall converting in this holy ordinance. Others doe say, they may well enough keepe themselves in their families, for there they have their Bible wherein be the Sermons of Christ, and of his Prophets and Apostles, than which no Minister can preach better. *Ans.* It is Gods ordinance that these Sermons of Christ, of the Prophets and Apostles, should be againe handled, preached, and expounded in his Church: and therefore every man is bound in conscience to come into the congregations, and there to heare with reverence Gods holy word. Others will not come to the Church, for (they thanke God) they can serve God with as good a heare on horse-backe, or on their journeies, as those that come unto the Sermons. *Answ.* These persons are blinde and ignorant, a seduced heart beguileth them, and therefore they despise the ordinance of God; but let them heare what *Salomon* saith, *He that turneth away his eare from hearing the Law,* that is, *the doctrine of God, even his prayer shall bee abominable.* God speaketh to us in the ministery of his word, and if we refuse to heare him there, shall we thinke he will heare us when we pray? Know therfore if thou refuse his word, he will refuse thy prayer: neither indeed can any without the word pray aright. Such people deceive themselves, their prayers in their needlesse journeys shall bee their judges to condemne them; for therein they confesse God is to bee worshipped, and yet in practice they reject his direction for the same. Lastly, others say they have knowledge enough, the Ministers can teach them no more than they know: and therefore they need not goe heare so much preaching. *Ans.* These that pretend such perfect knowledge, are commonly the most ignorant, not knowing the end of this ordinance of God; for preaching serveth not onely to teach men to know God, and his will, but also to increase in knowledge, and to yeeld obedience to that which they know. If therefore thou hast knowledge, it is well: but that is not enough; if thou wouldest be blessed, thou must doe that which thou knowest, Joh. 13. 17. And for this cause the most learned man that is, must still frequent the hearing of Sermons, to further himselfe in obedience: because a man may know much, and yet want conscience to obey.

Secondly, in this Commandement men are injoyned the reading of the word, and hearing of it read, not only publikely, but also privately in their families: that thereby also they may come to the knowledge of that thing which Christ propoundeth unto them. Luk. 10. 26. *Christ saith to one of the Scribes, what is written? how readest thou?* taking it for granted, that men must read the Scriptures privately. And the Lord saith, *My people goe into captivity, because* Isa. 5. 13. *they have no knowledge:* yea, they perish, Hosea 4. But wofull is the defect of this duty; for many have not the Bible in their houses for their private exercise in the word: and in many famil es it is set up for a shew, or lieth covered with dust, when as cards and tables are worne with use. It is not amisse for men to get statutes of the Land into their houses, and to read therein, for the knowledge of mens lives; but yet herein they are blame-worthy, that either they have not, or els regard not the book of God, whereby they might be acquainted with the statutes of the Lord, for the better guiding of their unruly affections. Other things in this commandement have beene observed before.

The second part of this conclusion, is an excellent promise made to him that overcommeth, which for substance hath beene handled in the conclusion of the former Epistle. Here onely some speciall blessings are particularly promised: for the handling whereof two points are to bee considered: First, the persons to whom the promise is made, *To him that overcommeth*: whereof enough was made before, verf. 7. Secondly, the blessing promised, comprised in this threefold gift of God: First, *To eat of the Manna which is hid*: Secondly, *To receive a white stone*: Thirdly, *A new name written in the stone.* All which three significe in effect, *The election, vocation, justification, and glorification of Gods elect.* But I will handle them in particular. The first is, *to eat of* Rom. 8. 9.

the hidden Manna to eat. Manna properly signifieth that food which God gave from the clouds to the people of Israel, which for the excellency of it, is called, *The wheat of Heaven, The food of the strong, or the food of Angels.* In forme it was *like Coriander seed, and in colour white, in taste it was pleasant and sweet.* Herewith God fed his people in the wildernesse 40. yeares: to teach them, *That man liveth not by bread onely, but by every word that proceedeth out of the mouth of God.* This is thought to bee the same white Manna which is used in shops at this day; but I will not dispute thereof, seeing it is doubtfull. That Manna did represent a more excellent food: and therefore *Paul* calleth it, *A spirituall meat*, because it represented unto them the spirituall food of the soule, Christ Jesus the true Manna, *The living bread that came downe from heaven:* as we may see at large, John 6. And so in this place by Manna, we must not understand the Manna of the people of Israel; but Christ himselfe the true food of life eternall. How Christ doth become unto us our spirituall Manna, and the true food of life, I will shew by these conclusions. I. Hee is this food, not in regard of his doctrine, or of his miracles, nor yet only in regard of the blessings of his death and passion: But Christ himselfe God and man is true food of life, as is shewed at large, John 6. And in Christ himselfe are his death and passion, and the benefits thereof, food unto the soule. II. *Conclus.* Christ is this food, not as he lay in the manger, or as hee now sitteth in heaven at the right hand of his Father; but as he suffered the wrath of God and pangs of hel upon the crosse, and as he died and was buried: for our life commeth out of Christs death. III. *Conclus.* He is this Food not in regard of his God-head: for that no creature can receive or apply to his justification, or sanctification: but in regard of his Manhood, subsisting in the person of the sonne of God. Christs flesh profiteth nothing, severed from the godhead: but yet his body and bloud have this vertue, to be true spirituall food, because they are the flesh and bloud of that person which is God. IV. *Concl.* Christ is not a bodily food to bee received with the hand, eaten with the mouth, and digested in the stomacke; but hee is a spirituall food, to bee received, applyed, and digested by faith: And being so received, he doth preserve the soule unto eternall life. This faith is that whereby a man is enabled to believe that Christ crucified is his Christ. And thus doth he become our spirituall Manna, when by true faith we assure our selves that hee suffered for our sin, and rose againe for our righteousnesse.

Use. Is Christ crucified, the true bread of life, and our spirituall Manna? then should we long after him, with a true spirituall hunger in our very hearts, as truly as any man longeth after meat and drinke. When a man is famished, for the staying of his hunger hee will pull his owne flesh from his bones, and eat it: Even so, for the satisfying of our hungry soules with Christ Jesus this food of life, we must forsake the dearest thing in all the world, though it bee our owne flesh; for that which we will doe for our bodies, we must doe much more for our soules. *Quest.* How shal we attaine to this true spirituall hunger? *Answ.* It is with the hunger of the soule, as it is with the hunger of the bodie. In bodily hunger bee two things: A great paine in the stomack for want of nourishment: And a strong and earnest appetite, which continueth till the stomacke be filled. Even so wee should feele a paine in our hearts, rising from a sense of the wrath of God for our sinnes; And then we must labour to have a greedy appetite, and earnest desire to be filled with Christ crucified; and never beat rest till we be satiate with the merit of his passion, which only can free us from Gods wrath and fill us with true joy. But wofull be these times: for there is in most mens hearts a deadnesse of spirit, whereby they are made insensible of inward wants and miseries: They are like unto full men that feele no paine for want of food. There is indeed an hunger, nay, a greedy worme in many after the profits, pleasures, and honours of this world: but few or none doe hunger after Christ. But if wee would have a part *in the feast of the Lambe*, wee must labour to have this longing appetite after Christ: If we be full stomacked, wee shall have no refreshing from his merits. *Mary* saith truly in her song, *God filleth the hungry with good things, but the rich and full goe away empty.* Which is a most fearfull curse, when the soule is debarred from the food of life: But *blessed are wee if wee hunger after Christ and his righteousnesse*, for then wee shall bee satisfied: Christ will give unto us our fill of the water of life freely, Rev. 21. 6.

Secondly, here wee may take a view of the prophane madnesse of the world: for though this bread of life Christ Jesus, be the most excellent food of all, farre surpassing the Israelites Manna, the food of Angels; yet it is nothing or little desired. Men are like the foolish Israelites that had more regard to *leeks and onyons, and to the flesh pots of Egypt, than to the Angels food which God gave them from heaven.* They spend their wits, and their strength, by day and by night, that they may satiate themselves with the trasle riches and vaine pleasures of the world: And yet these men have the name to bee the onely men; whereas indeed they are prophane *Esaus*, and wicked Israelites. As therefore this practice is damnable: so must wee learne to detest it. And on the contrary, seeing Christ Jesus is the true Manna, our principall care and desire must be to be fed therwith. Wee must thinke it is a great disgrace to Christ Jesus, which hee cannot indure without revenge, that we should have lesse regard to him the true bread of life, than to earthly food which perisheth.

Thirdly

Thirdly, here we may see that which is usuall in the Scripture intreating of the Sacraments, to wit, the name of the signe given to the thing signified: for Christ here promiseth them Manna, meaning thereby not the Israelites food, but himselfe, whereof their Manna was a signe, a seale, a pledge: as appeareth plain, because *Paul* calleth it *spirituall meat*, 1 Corin. 10. 2.

Further, Christ is not onely called *Manna*, but *hidden Manna*, to put a difference between himselfe and the Manna of the Israelites, which was visible that every man might see it. And Christ is called hidden Manna for two causes: first, because no man by nature knoweth this food, or desireth it: Secondly, because God doth not reveale this food to all men effectually; as may appeare, Matth. 11. 25. *I give thee thankes (O Father) that thou hast hidden these things*, that is, the doctrine of the Gospell, and the mysteries of the kingdome of heaven) *from the great and wise men of the world, and hast opened them unto babes.*

Use. Is Christ hidden Manna? then first here learne to take knowledge of the state of men in the world: They know not Christ, neither doe they feele in themselves any want of this food, and therefore they know not what it meaneth: for meat and drinke is never knowne, till a man bee hungry. Yea, to many that live in the Church this Manna is hidden; for though men heare the doctrine of Christ, yet not one of an hundred feele in themselves any want of Christ: let the conscience speake, and this will prove true. Ignorant people blesse themselves, and say all is well, Christ is a Saviour: when as indeed to them Christ is hidden. Nay, which is yet more lamentable, to many which teach and preach Christ, Christ is hidden Manna: for many of them never felt in their hearts and conscience, that they had need of Christ for the pardon of their sins, and the salvation of their soules. It is not the knowledge in the braine that maketh Christ knowne to man; but knowledge in the conscience, when a man feeles in his heart and soule, that hee stands in need of the bloud of Christ, and all the benefits of his passion for his redemption and salvation. And seeing this is the condition of the world, we on the contrary must labour to feele in our selves, that wee stand invested of Christ, and of all the benefits of his passion, to free our soules from the gulfe of hell, and the wrath of God. Away with bare mentall knowledge; for till wee have this true sense of our owne wants, wee can never get into our hearts any found grace.

Secondly, is Christ hidden bread not revealed to all? Then calling effectuall to salvation (so as if he will, every man may be saved) is not universall: for then should Christ not bee hidden, but revealed to all: which is not so. Election therefore and effectuall vocation is definite and particular. And thus much of the first branch of this gift.

The second gifte is a white stone. Here Christ borroweth a comparison from the custome and manner of the Gentiles, to whom the Epistles are directed. A white stone was of great use among them: For first, the Judge in giving sentence, used white stones, and blacke stones: the giving of a white stone, was a token of absolution; the giving of a blacke stone, a figure of condemnation. Here then the giving of a white stone, may fig nifie *absolution from Christ of all actuall sinnes and transgressions.* Againe, when the Gentiles would know, which were lucky dayes (as they speake) and which were unlucky; they used to cast lots with white and blacke stones, and that day which light on a white stone, was judged to be a lucky day, that which light on a blacke stone was judged to bee unlucky. This practice they used as might bee shewed by sufficient records. And though this practice have no warrant, yet may Christ allude unto it, to signifie unto them that hee will give them good successe in all their actions: yea, happie dayes, and a blessed life full of all joyes and pleasures. Others doe expound it of giving victory, whereof the giving of a white stone was a signe: but this is not so fit, neither can it bee shewed by true record that they had such a practice. I rather take it Christ alludeth to the first, and here promiseth to him that overcommeth, the true remission of all his sins and full absolution; not in regard of civill punishment before God, which is eternall damnation.

Here note one infallible token of the pardon of sinne; namely, to overcome, that is, to renounce our selves, and by faith relie wholly on Christ, testifying this faith by maintaining good conscience, and true religion unto the end: And therefore if any desire to know whether God have absolved him of his sinnes, let him labour thus to overcome, and then shall this assurance be sealed up unto him.

The third gift, is a new *name written in the stone.* What this new name should bee S. *Iohn* expresseth in his first Epistle, chap. 3. ver. 1. saying, *Behold, what love the Father hath shewed to us, that wee should bee called the sonnes of God.* This new name therefore is to bee *the sonne and heire of God in Christ.* And because it is given of God himselfe, therefore wee must not thinke it is an idle name, or a bare title onely: but withall God giveth him a new condition, whereof this name is a token and title. God changed *Abrams* name, and called him *Abraham*: but it was when he had changed his estate, and made him the Father of the faithfull. And there was a change in *Iacob*, when God called him *Israel.* This new name then signifieth the giving of a new estate to a man or woman, which they had not before: namely, their regeneration, whereby they are made to die unto sinne, and to live unto God: for therewith goeth

the blessing of Adoption, whereby they become the Sonnes of God, and heires with Christ, and so have heaven and earth for their possession: and all miseries and crosses, yea, sinne it selfe turning to their good; they have also the protection of Gods holy Angels in this life, and at the last gaspe death to be no death, but a strait passage to eternall life.

Further, this new name is said to bee *written in the white stone*: that is, in the pledge of absolution; which sheweth the union of these two: Absolution, and Regeneration. So that whom the Lord of his mercie absolves from their sinnes, them in his bounty hee brings to a new estate and condition. Hee that is in Christ is a new creature, 2 Corin. 5. 17. A point to bee observed, as yeelding special advice to reforme the grosse and common abuse of Christ. Men perswade themselves, that Christ is their Saviour and will pardon their sinnes, for he is mercifull: and thereupon they take occasion to live as they list. But let no man here with deceive himselfe: for they that have absolution, have regeneration also: A new condition of life goes with the fruition of Gods mercy in Christ: they that goe on in sinne, have not the pardon of sinne: the corruption of sinne must be abolished where the guilt of sinne is absolved; and their lives are reformed that have their sinnes remitted. Here some man may say, why are not those called by this new name, to whom Christ gives it, for usually men are called after their names? The answer is made in the end of the verse: *Because no man knoweth that name but hee that receiveth it*: that is, in that manner and certaintie as hee that receiveth it. And therefore the children of God must not bee much offended when they are reviled for their profession, because the world knowes not their estate.

Here wee may observe divers points: First, that hee which is the childe of God, and hath this new name given him, knowes that hee is Gods childe, justified and sanctified. Neither is this knowledge by probable conjecture onely, and good hope, as the Papists would have it; but certain and infallible: for else others should know it as well as he that receiveth it: which is here denied. Each one is bound in charitie to bee perswaded, that godly professors are the Sonnes and Daughters of God: But the man himselfe that hath received this new name and new estate, he knowes it otherwise, and therefore certainly and infallibly.

Secondly, if no man know this name but hee that receiveth it, then can none beside God and the conscience, know from within the man, his particular faith and Adoption. And hereby wee are to bee admonished, to beware of charging the evill and hard censure of hypocrisie upon any that live in the Church; in so doing we overshoot our selves: this judgment belongs to God, not to man, save onely to the man himselfe: for wee cannot discerne the good within the man properly, but by effects. *Quest.* How farre forth may a man judge of another mans Election? *Ans.* There be two degrees of judgement: judgement of certaintie, and judgement of charitie. Judgement of certaintie, is when a man can tell downe certainly, such a man shall bee saved: This is a peremptory judgement belonging unto God, and to some men onely, so farre forth as the Lord revealeth it unto them: as hee did the estate of some men, to *David* and to some Prophets. Whereupon *David* sometimes prayes for the finall destruction of his enemies; but this is not given ordinarily, no not to Gods Ministers. The judgement of charitie is that, which bindes a man to judge the best of another: and herein be two degrees. First, touching the unregenerate; charity bindes us, not to despaire of such as yet live profanely; but to hope that God will in good time call them. And touching the regenerate, who have given good testimonies of their vocation, charitie bindes us to be perswaded without doubt that they be the children of God. And this we may doe without repugnance to this place; for though wee cannot from within the man know his estate, yet by the fruits wee may; which is the highest degree of judgement that charitie can exercise.

Thirdly, here we see the Church of Rome is deceived, who makes *Visibilitie* the marke of Gods Church: for Gods Church is a companie of men which beleeve: The ground of the Church is Gods election and adoption, & mans faith, which none other can see but the parties that have them. The signes thereof may be seen, but properly the Church cannot bee seene. It comes to bee visible by the fruits of Election, and by the outward works of love, which proceed from faith. Wee therefore hold farre better, that we beleeve there is a Church, and not that we see the Church.

Lastly, if others know not the name of Gods children, then what marvell is it, if the wicked mistake them? 1 Joh. 3. 2. *The world knowes them not*. Gods children therefore must not be daunted at the reproaches of the wicked. but pray with Christ, *Father forgive them, they know not what they doe*, Luke 23. 34.

V. 18. *And unto the Angel which is at Thyatira write, These things saith the Sonne of God, which hath his eyes like to a flame of fire, and his feet like fine brasse.*

Here followeth the fourth particular commandement of Christ unto *Iohn*, as also the fourth particular Epistle. The Commandement in these words, *To the Angell which is at Thyatira write*: of the substance of this Commandement I have spoken before; onely remember the end

end thereof, which is to certifie this Church of Thyatira, that *Iohn* had a calling and commandement from God to write this Epistle unto them: and further to certifie the whole Church of God, to the end of the world, of his calling to write this booke of the Revelation.

The Epistle it selfe containeth three parts: a Preface, a Proposition, and a Conclusion. The Preface in these words, *These things saith the Sonne of God, which hath his eyes like unto a flame of fire, and his feet like fine brasse*: all which things almost have beene handled in the beginning of this Chapter, and in the former from whence they are borrowed. In the Preface, first is set downe in whose name the Epistle is written, to wit, in Christs name: the causes thereof wee have shewed before. Then Christ is described by three arguments: First, *To be the Sonne of God*: Secondly, *To have eyes like a flame of fire*: Thirdly, *To have feet like fine brasse*. For the first, in the former Chapter hee was called *the son of man*; but here he is called *the son of God*: where by *God*, wee must not absolutely understand the God-head of the whole Trinitie, but the person of the father, who being opposed either to the Sonne, or to the holy Ghost, is usually called God: not that hee is God more than the Sonne, or than the holy Ghost; but because hee is the first in order, and because he is that person from whom the God-head is communicated to the Son and to the holy Ghost. So that here Christ is called the son of the Father: which mystery wee cannot fully understand, for the Word hath not revealed the same; neither can we find it elsewhere out of the Word. But yet for the better conceiving thereof, remember these two rules. I. That Christ is the Sonne of the Father, not in respect of his God-head, but in respect of his person. For the God-head of the Sonne is the same with the Godhead of the Father: the Godhead of the Father doth not beget, neither is the God-head of the Sonne begotten. II. *Rule*. Christ is the Sonne of the Father, not by creation, as the Angels and *Adam* were; nor by adoption, as every beleever is; but by nature, in that hee is begotten of the substance of his Father before all the world; for the father communicates from himselfe the whole god-head that is in himselfe unto his Sonne.

Vse. Christ is here called the Sonne of God, to stirre up reverence, attention, and care in this Church, in marking and obeying the things that follow in this particular Epistle. And in their Example Christ also teacheth us, that when wee heare the word of God preached or read unto us, wee should receive with feare and trembling, and reverence: because he that speaketh unto us out of his word, *is the Sonne of God*. When *Pilat* was about to condemne our Saviour Christ, hee heard it said that *Christ was the Sonne of God*: and thereupon hee trembled, and was the more afraid, Joh. 19. 8. Shall a silly heathen man that knowes not Christ tremble towards him when he heares his name, and yet wee that professe our selves to beleeve in him, bee nothing moved with reverence towards him, when hee speakes unto us in his Word? At his presence the hils melt, and at his voice the rocks cleave in sunder: and therefore if our heart shall not melt and cleave a sunder with a reverent feare when he shall speake unto us, wee are worser than these sensilesse creatures.

Secondly, Christ is said, *To have eyes like a flame of fire*: which we must not conceive literally. The words are borrowed from the former chapter, vers. 14. where Christ is described not as hee is in truth, but as hee appeared to *Iohn* in Vision. We have shewed before what is signified by these firie eyes: namely, Christs infinite wisdome in himselfe, and vigilant zeale over his Church. The end wherefore he so described himselfe to this Church, is to give them to understand, that hee can see and discerne their very secret sinnes; for sundry among them were given to private offences, as to fornication and idolatry, as wee shall see afterward.

Here then wee have an excellent remedie against secret sinnes: shame and feare of punishment restraine some from open sinnes, but yet the same men when they are in secret, doe without feare commit privie sinnes against the first and second table. But these men must remember, that being with-drawne from the presence of men, they are yet in the presence of Christ; for hee hath *firie eyes*. where with hee seeth these most secret sinnes, which they hide from the world. For though we may make faire weather with men, yet we can never bleare the eyes of Christ. If fornicators, wantons, usurers and blasphemers, would remember this, by Gods grace it would bee a notable meanes at least to restraine them from their secret sinnes, if not, to move them unto the practice of true repentance.

Thirdly, Christ is said to have *feet like fine brasse*. Whereby is signified (as hath beene shewed) his infinite power and strength, whereby hee doth subdue sinne, Satan, and all his enemies, first unto himselfe, and then unto his members. And Christ is thus described unto this Church, to terrifie certaine wicked men among them, that gave themselves to fornication, idolatry, and other sins: as also to affright this whole Church, who by their wicked companie were almost drawne away to the same sinne.

Vse. Here wee have a notable remedy against loosenesse of life; namely, to consider that Christ, whom we call our Saviour, walketh continually in his Church with feet of brasse, to tread Satan and all his enemies under his feet: and such are all that will not submit themselves to the regiment of his word, Luk. 19. 27. If the blasphemer could consider this, it would stop his mouth; and when the adulterer, the

theese, or any sinner goeth about his wicked devices, this by Gods grace would bee a notable meanes to make him breake off his wicked purpose. When *Benhadad* heard, that the King of Israel would come against him in battell, *He sent his men with ropes about their necks to crave peace*, and in them humbled himselfe. Shall men be thus afraid of the fury of man, and shall we not tremble and feare at the fury of Christ, who hath theie feet of brasse to trample in peeces all his enemies? The want of this consideration is one maine cause why sin doth abound.

V. 19. *I know thy workes, and thy love and service, and faith, and thy patience, and thy deeds, which are moe at the last than at the first.*

Here begins the second part of this Epistle, to wit, the Proposition, which containeth the substance and matter thereof: and it hath two parts; a commendation of this Church, and a rebuke thereof. The commendation in the 19. verse; the rebuke or dispraise in the 20. verse, and those that follow, almost to the end of the chapter. The commendation is twofold; generall in theise words, *I know thy workes*. This hath beene handled before verse 2. The particular commendation standeth in five notable works: to wit, *Love, Service, Faith, Patience, and Increase in godlinesse*.

For the first, by *Love*, wee must understand *Love to men*: for afterward they are commended in duties to God, in faith and patience, but love and service are duties of man to man. Touching love, note three points: What this love is; What is the property of this love; and how it is to bee practised. First, *Love to man is a gift of the Spirit of God, whereby a man is well affected to his neighbour for Gods sake*. That love is a *gift of the Spirit*, is plaine, Galat. 5. 22. where it is reckoned among the gifts of the Spirit. Next I adde, *That hereby a man is well affected to his neighbour*. To be well affected to another, is to rejoyce at his good, and to desire and seeke the same; and withall to be grieved at his misery, and to beare the bowels of compassion toward him, being readie to receive and helpe him to our uttermost: By *Neighbour*, wee must not understand onely those that are neere unto us in habitation, but even all those that are of the same nature with us, even any of mankind. He is thy neighbour, that is a man as thou art, and to bearing the Image of God as thou doest, be hee friend or foe, neere or strange unto thee; and to him must thou bee well affected. Lastly, I say, *For Gods sake*: For God is first and principally to be loved for himselfe, and man in God and for God, because he is the creature of God, and beareth his image. The love we beare to man, is a fruit of our love unto God; for this Commandement wee have of him, That he that loveth God, should love his brother also, 1 Joh. 4. 21.

II. Point. The propertie of this love is, *To be fervent*; and that for two causes: first, if need requires, every man is bound within his calling to restore his love *by giving his life for his neighbour*, though hee bee our enemie or a stranger: which we shall never doe unlesse our love bee fervent. Secondly, there is much ingratitude, hatred, emulation, and many injuries in the world: now the persons from whom these come must be loved: the unworthinesse of the partie must not quench our love, but it must burne when the waters of mens injuries and malice would quench the same. 1 Joh. 3 17.

III. Point. The practice of our love must bee squared by this rule, *The love of our selves*; as wee wish our owne good heartily, so wee must wish our neighbours good. This is the law of Nature, *To doe as a man would bee done unto*: And it is the law of God, *Thou shalt love thy neighbour as thy selfe*. Example: A man of some trade is to make a bargaine, and if hee will lie, or use false weights and measures, hee may advantage himselfe. This the Devil and his owne corruption will suggest unto him, while hee is about the bargaine: hee therefore must call to minde this rule of love, and examine his owne heart, whether hee would have another man to deceive him by lying, by false weights, &c. The same thing must men doe, when they are tempted to oppression or cruelty; let them thinke whether they would have others to wrong or oppresse them, and so shew forth love by this rule, doing as they would be done unto. It were to bee wished, that our Church might have the deserved praise of this vertue of love: But *Christ* foretold of these our dayes, *That love should wax cold*, Matthew 24. 12. *And that men should bee lovers of themselves*. And so it is, for every man now is for himselfe, no man seekes anothers good. Goe thorow townes, markets, and faires, and rare it is to finde a man that in his affaires seeketh the common good, as well as his owne. For this is the common rule, *May I not make of mine owne what I will?* But hee that hath the grace of love, *Seeketh not his owne onely, but the good of others also*, 1 Corinth. 13. vers. 5. 2 Tim. 3. 2.

Here then wee must learne to practise this vertue, that wee may have Christs commendation with this Church: every man in the generall calling of a Christian will make great shew of love; as when he comes to the Lords table, and in prayer: But in their particular affaires few shew forth true love, nay, many by lying, oppitition, crueltie, *Flea the skinne from the flesh, and the flesh from the bone of the poore, and breake the bones within the flesh, and chop them as for the pot*, as the Prophet speaketh. These little consider this rule, or that account which the Lord will take of them, who hath sworne, never Mich. 3. 2, 3.

Vse.

never to forget these workes, Amos 8. 7. Learne therefore in thy particular calling to shew forth love: and imploy thy commodities, not for thy selfe alone, but for the good of those with whom thou livest: herein is love, and hereby shalt thou be known to be *the servant of Christ*, John 13. 35. and the childe of God, *Translated from death to life*, 1 Ioh. 3. 14.

The second thing for which this Church is commended, is *service*. To name the divers significations of the Word, here it betokeneth a worke of love, whereby a man within the compasse of his calling becomes a servant unto every man for that man's good. Reade Heb. 6. 10. where this is both commended and described. Gal. 5. 13. *Doe service one to another in love*. 1 Corinth. 13. 5. *Love seeketh not her owne, but maketh her selfe servant unto all, to doe them good*. And Christs commandement is, *Let him that would be as the chiefe among you, be as the servant*, Luk. 22. 26. Now the principal part of this service is, when a man is readie with his goods, according to his abilitie, to helpe the poore, especially those that bee godly. This is a fruit of love, and therefore it is here set after it, as also in the places aforenamed, Hebr. 6. 10. Gal. 5. 13.

Vse. It were to bee wished that our Church and people might have the like praise for this vertue. But the richer sort spend their substance and wealth upon haukes and hounds, buls and beares, upon costly attire, and banqueting: so is when the poore that are in need come for reliefe, they have nothing to spare; and if any thing be given, it is drawn as hardly from them as a ribbe out of their side: Men will give frankly, to delight themselves with playes and pastimes, and such like vanities: but the poore that bee their owne flesh, may die in the streets for want of that which men give to their dogs. But if we respect the commendation of Christ Iesus, let us abandon these vanities which hinder us in the practice of this vertue of *service* for the good of our brethren. And to induce all men hereto, let them consider, I. How the Church of the old Testament was charged with giving the first fruits of their wine, corne, and oyle; and likewise with many sacrifices and ceremonies which belonged to the Temple: These things indeed bee ceased, and yet wee may not misspend these goods which hereby are spared; for in the new Testament the poore are in stead of the altar, and they must have that which the Altar had among the Iewes. Againe, Isay 58. 18. *If thou powrest forth his soule to the hungry*, that is, bee that seeing the poore in miserie, hath the bowels of compassion moved towards him, and from his pitifull heart releeves their wants, according to his abilitie, his light shall never be put out, but shall spring out of the darknesse, and his darknesse shall be as the noone day. This is pure religion and undefiled before God, to visit the fatherlesse, and the widow in their adversity. Remember this, Iam. 1. 27. *Hee that hath mercy upon the poore, lendeth unto the Lord*, Prov. 19. 17. So that when the poore come for reliefe, God commeth to borrow of us some of that which he hath given us. The poore are the Lords collectors; now when the Lord would borrow of us, shall wee make denniall, and lend him empty away? Thirdly, consider that Christ himselfe comes in the person of the poore that is hungry, sicke, naked, or in any want: and therefore if wee would escape the fearefull sentence of condemnation at the last day, *Away from me yee cursed into everlasting fire: for I was an hungrie, and ye gave mee no meat, &c.* Then wee must have regard unto the poore, and shew our bounty in their reliefe, who are our owne flesh: so shall we make God our debtor, and be commended with this Church by Christ himselfe in this world, and at the day of judgement heare that blessed voyce of his approbation, *Come ye blessed*, Mat. 25. 34.

The third vertue for which this Church is commended, is their *faith*. By *faith* here wee are to understand *fidelitie*; which is a vertue whereby a man is faithfull to God in keeping that vow and promise which he made to him in his baptisme: which was to renounce and deny himselfe, and wholly to give up himselfe to acknowledge one God in three persons; and accordingly to believe in, to worship and obey the same God all his life long. In this sense is faith taken of *Paul*, when hee saith, *That younger widowes have damnation, because they have forsaken their first faith*: and in the former Epistles of Christ unto these Churches, where he commands them *to be faithfull*. 1 Tim. 5. 12.

Vse. It were to be wished that our Churches and congregations might in like manner bee commended for their fidelitie to God; but that cannot truly bee done of us generally. It is a common thing for men to sweare by their faith; but it is a rare thing to finde a man to keepe his faith; as will appeare by this short survey of our people: For first, the greatest part in all places are ignorant of God, of his word, and of their vow in baptisme; and also voyd of care to attaine hereto. Now all these are unfaithfull unto God. Others, though they have knowledge, yet they have no love, nor care of good things, which concerne the Kingdome of heaven, but all their delight is in eating, drinking, gaming, and in pastimes and pleasures: Herein they spend their time and strength; and these also have denied their first faith, and their case is dangerous: for as yet their belly and their pleasure is their God, and their end will bee damnation. A third sort are learned wise men of the world: but if wee regard their fidelity to God, there is nothing in them; they are worldly persons and earthly minded, such as spend both wit and strength to get wealth; like unto the mole, who is alwayes in the earth. These also are unfaithfull unto God, in regard of their vow in baptisme. For as they account

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gaine godlinesse, so gold is their God, and they say to the wedge of gold, Thou art my confidence. Seeing then all these be unfaithfull unto God, wee must bee admonished to remember what wee have promised in our baptisme: And withall have care to performe the same as wee tender the salvation of our soules. For if we be unfaithfull, as *Paul* said of the younger widdowes, damnation belongs unto us.

The fourth vertue for which this Church is commended, is *patience*. Of this I have spoken before, vers. 2. Here onely note, that it is joyned with *love to men*, with *fidelitie to God*, and with *service both to God and men in the duty of love*. Whereby Christ would signifie, that no good thing can bee done by any man, without patience. Love is no love without patience: neither is faith any faith without patience: for when a man loveth another, for his love he shall sometime receive hatred. Now unlesse he have patience to beare that hatred, his love will surcease. And so if a man have care to bee faithfull unto God in the world he shal be sure to have much contempt: so that unlesse hee have patience to beare the same, his faithfulnesse will faile; *Patience bringeth forth experience, and experience hope*, Ro. 5.4. and 15.4. no comfort of the Scriptures, nor hope without patience. And therefore in the Parable of the Sower, *The good ground bringeth forth fruit with patience*: though a man have never so good gifts, yet without patience hee cannot put them in practice. This therefore wee must joyne with all the good graces wee have: as *Peter* counselleth us, 2 Peter 1. 6. When a man is in temptation, and apprehendeth the wrath of God, which is the foreset thing that can be, without patience hee will despaire: Without patience a man will bee weary of wel-doing, both in duties to God and man, and to his owne soule. Hence the Apostle saith, *ye have need of patience*, Heb. 10. 29.

Luke 8.15.

And thy workes. Here Christ repeateth his generall commendation of this Church, which wee must not thinke to bee done in vaine, but hereby he would let us see, how exceeding well he did approve of their workes. The cause why hee liked them so well, was their increase in wel-doing: whereof we shall intreat afterward.

Vse.

Christ repeateth his approbation of their workes after some worthy vertues, to shew unto us, what things are required in the doing of any worke that shall bee acceptable to God; Namely, these foure things, faith, love, service, and patience. Faith is necessary, because in wel-doing a man must testifie his fidelitie to God, which hee shall best doe, if first he learne out of the Word, whether God have commanded that worke to bee done or not, that so hee may bee sure to doe, or not to doe that which God will have him: for it is not sufficient to have a good intent in the doing of our workes, as is commonly thought, though falsly; but our workes must bee done in faith, that is, in a sure perswasion out of Gods word, that the things wee doe are approved of God; for *whatsoever is not of faith, is sinne*. Secondly, love is necessary in every good worke wee goe about, *For faith worketh by love*, Gal. 5.6. Hence the Apostle saith, 1 Cor. 13.3. *If a man should give his bodie to bee burned, and bestow all his goods in Almes upon the poore: yet if hee did not these in love, it would not please God.* Thirdly, service to man is required in our good workes. This must bee carefully marked: for the end of mans life is in his calling: they must bee done for the good of men, so as God may be served in them. This overthrowes the foolish conceit of the Papists, which think that the most excellent works of all are fasting, pilgrimage, wearing of rough attire, and whipping of their bodies: For good workes must bee done in faith and love, to benefit men, either in soule or body: but these workes of theirs are not done in faith, neither doe they profit the doers or any others: Fasting hath it place, yet it is no good worke, but a thing indifferent in it selfe. Lastly, patience is necessary in every good worke, that men faint not in doing that which is good: for they that doe any good thing, shall be sure of many crosses, partly from men, and partly from Satan, as also by Gods providence. Now when these befall a man in wel-doing, without patience they will stay his proceeding: And therfore it is truly said, *That the good ground bringeth forth fruit with patience.*

Vse.

These being the vertues that make a worke acceptable to God: wee must labour in every action of our lawfull calling whatsoever it bee, to practise the same in faith, love, service, and patience. Wee must not tie good workes to Church matters only, as hearing the Word, and giving almes; but the practice of any worke of a mans lawfull calling, be it never so base, with these vertues is a good worke, and approved of God in it kinde, as well as the best worke that is, not for the worke it selfe, but because therein doth appeare faith, love, service, and patience: and because this Church so performed their workes, therefore doth God double his approbation.

Vse.

The last vertue for which this Church is commended, is increase in godlines, in these words, *And that they are moe at the last than at the first.* The Chuch of Ephesus was before reproved for decay and losse of the graces of God: but this Church did grow and increase in graces, and therefore are her workes more approved, than the workes of any other Church.

It were to bee wished, that our congregations might bee commended for their increase in godlinesse, in faith, obedience, and other good workes; but that cannot justly bee done, for the

the number of our people is increased, but their growth in grace doth not appeare. Many live in ignorance, and though they heare much, yet they profit little; so as it might bee said of them, as the Author to the Hebrewes saith, *Whereas concerning the time yee ought to bee teachers, you have need againe that we teach you the first principles of the Word of God.* And as *Paul* saith of certaine women, *They are alwayes learning, and never come to the knowledge of the truth.* Others also, though they know something, yet they practise lesse than they which know nothing. And which is worst of all, many that heretofore have had good beginning in them, by their bad conversation, and the greedie cares of the world, have lost the same grace, and goe backward in knowledge, in obedience, in faith, and love. Rare it is to finde those that are like to this Church of Thyatira, whose workes are better at the last than at the first. A fearefull case it is, to bee ignorant of Gods will, and a great judgement of God, to decay in love, and other graces: and therefore that wee may prevent Gods judgements, wee must have care to get knowledge, and to increase therein, and with knowledge to joyne obedience in all good duties to God and man. Some plead for themselves by reason of age, want of memory, and capacity: but these must learne to shew forth better affections, and more sincere obedience.

Heb. 5.12.

2 Tim. 3.7.

The younger sort also must imploy their wit and strength to get knowledge, and with knowledge joyne obedience, that they may increase in grace as they grow in dayes. Yea, every one that hath any good beginning, must endevour to make it more: For to him that hath, shall more be given, and hee shall have abundance; but from him that hideth his gift, or abuseth the same, shall bee taken away that which hee seemeth to have, Luk. 8.18.

V. 20. *Notwithstanding I have a few things against thee, that thou sufferest that woman Jesabel, which calleth her selfe a Propheteſſe, to teach and deceive my Servants, to make them to commit fornication, and to eat meat sacrificed to Idols.*

Here is Christs reproofe of this Church of Thyatira, and it is twofold: First, of the whole Church, in this 20. verse. Secondly, of a woman in that Church, verse 21. In the reproofe of the whole Church note two things: The reproofe it selfe; And the reason thereof. The reproofe it selfe is contained in these words,

Notwithstanding I have something against thee. that is, though I have prailed thee for many worthy works, yet there be some things which I doe not approve. This reproofe hath beene handled in the former Epistles. The reason of the reproofe followeth in these words, *That thou sufferest the woman Iesabel, who calleth her selfe a Propheteſſe, to teach and seduce my Servants.*

This reason of her reproofe containeth sundry points worthy our consideration. 1. From the phrase and forme of the words, wee may consider the large power that God gave to his Church: which was, besides the power to preach the Word, and administer the Sacraments, a further power to appoint who should preach among them, and who should not preach: and also a power to represse evill men and evill women, and to keepe them in order. The like power was given to the Church of Ephesus, as wee have seene in the Epistle to that Church: they had power to discerne false Prophets, and Apostles, and to restraine the same. The like power did God give to all Churches, as wee shall see if wee reade the histories of the Church; and great cause there is hereof: for without this authority, no Church could long stand and be a Church.

II. Here note that it is not sufficient for a Church to have the preaching of the Word, but it must have severitie and sharpe government, whereby wicked people may be restrained: this Church is therefore discommended, for that shee used not that severe authoritie, which God had given her in suppressing of sinne. And in our congregations the like fault is to bee found, where much preaching is, yet sinne abounds, adulterie, blasphemie, theine, and cruelnie; and the cause is, for that this severe execution of government in restraining sinnes, is not so straitly put in practice as it ought to bee.

Againe, in this reason of his reproofe Christ doth charge them with two faults: First, for suffering a woman to teach: Secondly, for suffering a woman to seduce his people. For the first, the word translated *teach*, is in the new Testament commonly put for publike teaching in the Ministerie. Their fault then was this, that they suffered a woman to teach openly: and it is against the word of God, 1 Tim. 2. 12. *I permit not a woman to teach.* And, 1 Corinth. 14. 34, 35. *Women ought to keepe silence in the congregation, and bee subject to their husbands, and learne of them at home.* *Object.* But *Deborah* was a Propheteſſe, Jud. 4.4. And *Hulda* propheſied, 2 King. 22.4. For *Iosiah* sent to her for counsell, 2 Chron. 34. And therefore women may propheſie. *Answ.* These women had extraordinary gifts and calling: and therefore upon their example we may not make an ordinary rule. II. *Object.* But it may seeme *Paul* alloweth it, when he saith, *A woman praying, or propheſying uncovered, dishonoureth her head,*

1 Cor.

1 Corin. 11. 5. *Answ.* Hereto some doe answer thus, that in the infancy of the Church some women were extraordinarily indued with that gift, and did indeed prophecie. Others judge it to have beene a fault in that Church, and therefore say, in the 14. chapter, the Apostle reproveth it; commanding women to keepe silence in the Churches. Thirdly, a woman may be said to pray, when shee giveth her assent to the prayer of the Minister, by saying, *Amen*: And shee may be said to prophecie, when shee *singeth Psalmes*, or *readeth the Scriptures*: For so the Word is used in Scripture, 1 Chron. 25. 1. *Asaph and his company prophesied with harps and with*: that is, (as it is translated) they sung prophesies, and plaid thereunto upon their instruments.

From the rebuke of Christ against this church, wee gather that it is not warrantable by Gods word for a woman to administer the Sacrament of baptisme. For baptisme is a seale of the covenant in the publike ministery, and so a part thereof, and must goe with the preaching of the Word, and may not be administred by women, who are not allowed to preach; no not in the time and case of necessitie when men are wanting. And although they may not teach publikely, yet they may teach at home; and in the absence of the husband it is her dutie to teach her children. Prov. 31. *Lemuel*, that is, *Salomon* is taught many worthy things of his mother. And *Timothy was brought up a child in the Scriptures by his grandmother Lois, and his mother Eunice*, 2 Tim. 1. 5.

Hence some would gather, that as a woman may not teach publikely, so thee may not publikely governe in a Common-wealth. But this consequence is not good: For publike teaching is strictly forbidden to a woman, so is not publike civill regiment. There is a special reason why shee may not publikely teach; for it is the will of God, that as Christ was a man, so they that stand in his roome and stead in the publike ministery, should also bee men. But the regiment of a kingdome is a civill thing, and so may lawfully bee administred by a woman when shee commeth unto it by lawfull succession to her father, whose whole patrimonie in the want of sonnes shee may rightly enjoy. *Object.* But the woman must bee in subjection unto the man. 1. Cor. 14. 34. *Answ.* So she may, and yet have soveraignty in the kingdome. *Object.* But the man is the head of the woman. 1 Corin. 11. 3. *Answ.* That is, the man in that hee is a man is a person more excellent than the woman as shee is a woman: Yet the person that in regard of sex is inferior, may have more excellent gifts, and so likewise may exercise authority and rule: and wee finde by good experience, that the government of a woman is a happie government: no records of time can shew a more happy regiment for blessings temporall and spirituall under any man, than we have long enjoied under our noble Queene.

The second fault of this Church is, that they suffered a woman *to seduce and teach false doctrine*, and thereby to seduce Gods people. That this is a fault, Christs reproofe sheweth evidently, and therefore I will not stand to prove it.

Hence wee may gather, that every man is not to bee left to his owne conscience, to teach and hold what doctrine hee will: but all such men or women as teach erroneous doctrines, by the governours of the Church are to bee restrained. It is a grievous fault in any Church not to restraine the authors and maintainers of sects and false doctrines, and of opinions which stand not with the truth of Gods word: and on the contrary, it is a vertue and a good gift in any Church, when they restraine the authors & favourers of sects and false doctrine. And in this regard our Church is to bee commended and approved, and the Common-wealth likewise, for making lawes to restraine both Popish recusants, and some Protestants, who depart from this our Church, as being no Church of God, but a member of Antichrist and of Babylon.

Now that Christ might aggravate these their offences: hee describeth the woman, first, by her propertie, in this name *Iezabel*, that is, one like *Iezabel*: secondly, by her action, *Which calleth her selfe a Prophetesse*: her teaching is described in the end of the verse. Touching her property, Christ calleth her *Iezabel* for two causes: First, for that she was like to *Iezabel*, and in her person revived the manners and opinions of *Iezabel*. For as *Iezabel* brought among the Israelites the false worship of the idoll *Baal*; so this woman laboured to bring into this Church of Thyatira, Idolatry, and other sinnes.

Againe, *Iezabel* was given to fornication, as the Scripture recordeth of her by the mouth of *Iehu*, 2 King. 9. 22. and so was this woman given to fornication. Thirdly, *Iezabel* was a woman of authority, and by her place and dignity did countenance and maintaine idolatry, and other wicked sinnes: so it is like, that this woman was of some place and authority, and did thereby countenance her wicked opinions and damnable sinnes.

In this reason of her name, note first a notable practice of Satan for the furtherance of his kingdome, which is this: In succeeding ages he laboureth to revive the erroneous opinions and wicked vices of ungodly persons of former times. This we see plaine in this place: for long after *Iezabels* death (the wife of *Ahab*, a wicked woman) even in the Apostles time, he raised up another woman like to *Iezabel* both for wicke life and doctrine. And the like practice he useth at this day. In all such as follow the rules and counsell of *Machiavel*, is revived the craft of *Achitophel*: in the Pap ists are revived the opinions and manners of the wicked Scribes and Pharises; in the recusant-Protestants is revived the sect of the Donatists, and the sect called Audiani. The family of Love revives the opinions and manners of the Valentinians and the Montanists, and many other damnable errours. Now this the Devill doth because he knows by experience the great hurt that these opinions and sins have formerly done unto Gods Church.

Secondly, Christ calleth this woman *Iezabel*, that hee may provoke this Church to a greater detestation of her in regard of her damnable wayes: and that shee might bee in as great disgrace with them, as was *Iezabel* in the Old Testament to the people of God, that so they might better eschew her wicked seducement. And herein wee have a good direction for our profitable reading of the bookes of the Old and New Testament: namely, that when we meet with examples of wicked men and wicked women, wee must thereby take occasion to bee unlike them. And if we find our selves like them any way, either in wicked opinion, or in practice, we must thereupon grow to a dislike with our selves. Againe, finding the examples of good men or good women, wee must labour to conforme our selves thereto, and become like them: and in this regard approve our selves, when wee see our selves conformable unto the godly in any vertue and grace.

The second Argument whereby Christ describeth this woman, is her action: *Shee calleth her selfe a Prophetesse*; that is, shee challengeth her selfe to bee one that doth teach Gods will by the instinct of his spirit. And herein she became a notable patron of the damnable sect of the Nicolaitans: for she held the lawfulnesse of fornication, and of eating things sacrificed to Idols. And for the maintenance hereof, shee saith she is a prophetesse, one that speaketh nothing but as shee is taught by Gods spirit. This is the practice of heretickes, under pretence of the spirit to maintaine their damnable devices, as might easily be proved by induction of particular heresikes, in former ages.

First, hence then wee are taught to labour to have the spirit of discerning, whereby wee may try the spirits whether they bee of God or not. Many will be of no religion, because there bee so many false Teachers, and such diversitie of opinions in religion. But herein they bewray their profanenesse; they ought the rather to labour for this gift of discerning, whereby to know what is from God, and what is not.

Secondly, hence wee are taught, that when wee are unjustly slandered, disgraced, or injured, we ought not to fret and fume, but by patience to content our selves: for wee see that wicked men to maintaine their wicked opinions and manners, will not sticke to abuse God himselfe, and make his blessed spirit the Author and patron of their errours and sinnes. Wee by our sins deserve disgrace and reproach; but the spirit of God hath done nothing amisse. And therefore wee must bee patient, being in the same condemnation, as Luke 23. 40, 41. and rather rejoyce, in as much as wee are partakers of the sufferings of the spirit, 1 Pet. 4. 3.

Againe, here obserue how shee approved her selfe to bee a Prophetesse, namely, by her owne testimonie onely; *She calleth her selfe so*. Where we may see the note and mark of a false Prophet; to wit, their owne bare word and testimony. A true Prophet or Prophetesse hath sundry testimonies, besides their owne word, to prove the lawfulnesse of their callings: as in the Primitive Church, they had the gift of speaking divers languages without study, and of working miracles: they had also puritie of doctrine, joyned with integritie of life: and lastly, many excellent gifts of God, as zeale, courage, and constancie to maintaine the same.

Christ having described this woman for her further disgrace, as also to aggravate the fault of this Church in suffering her, proceedeth to describe her doctrine. And first he sheweth the end and scope thereof, namely, to seduce and to deceive. Wherein he giveth us a further note of a false Prophet or Prophetesse; to wit, to teach such doctrine as drawes men to sinne against the first or second Table. True doctrine is according to godlinesse, and leadeth men thereto; but the end of false doctrine is impietie against God and man: as was shewed by the doctrine of *Balaam*, vers. 14. and such was the doctrine of this woman.

Sundry students now adayes are marvellously affected with the Sermons, Commentaries, and postils of Monks and Friers. These they preferre before the writings of other godly and sound Divines, which is a lamentable case: for they are in their kind *Iezabels*: the scope of their doctrine is to draw men to errours and transgressions against the law of God; yea, to bring men from Heaven to Hell. And therefore this exceeding approbation of them is no small offence: being in truth the right way to bring in againe, Errours, Atheisme, and Poperie. For turne a Papist from a morall point (wherein he often erreth) and his doctrine and Sermons are nothing but false and erroneous: and therefore as Christ would have this Church to hate the doctrine of this woman, because it did deceive; so must wee labour to grow to dislike with the commentaries and postils of Monks and Friers which tend to that end.

Secondly, Christ setteth forth the end of her doctrine, by two arguments; First, by the persons deceived, *his servants*: secondly, by the meanes whereby they are deceived, to wit, *by causing them to commit fornication, and to eat meats sacrificed unto Idols*.

Touching the persons. Whereas shee deceived not all men, but the servants of God, (for here is a plaine distinction of men) this increaseth her fault, because they belonged unto God. But here two questions may bee moved: First, why some men are the servants of God, and some are not. Secondly, whether the servants

vants of God may bee seduced by false teachers. To the first, some answer, that God would have all men to be his servants, and for his part doth all things needfull unto all men, to make them his servants; redeeming them, and giving them sufficient grace hereunto; yet some are not his servants, because they themselves will not, but wilfully reject his grace that is offered unto them. But this doctrine is against common reason, and doth much derogate from the glory of God: for hereby they make every man an Emperour, and God an underling subject unto man; they make Gods good pleasure to depend upon mans pleasure, and the accepting of his grace to depend on mans will. But God is the first cause of all things, his will overruleth mans will: and therefore it is absurd to say some men are not Gods servants, because they themselves will not. The true cause hereof is Gods good pleasure, electing some; and they alone become his servants, because hee hath chosen them. But God did never chuse all men first to grace, and then to glory: and therefore as *Luke* saith, *so many as were ordained to everlasting life, beleeved*: So wee may say: so many as are elected of God to grace and salvation, they become his servants.

Act. 13. 48.

The second question. Whether may Gods servants be seduced by false Prophets? *Answ.* There be two sorts of servants of God: servants in appearance, and servants in truth. Servants in appearance, are such as outwardly only embrace the word, and receive the seales of Gods covenant: and the greatest part of particular Churches are such servants. Now these may fall away, and that wholly: and hence it commeth that whole particular Churches may fall away, as did the Church of Galatia, and many other: and these are called servants, because wee must in charitie judge, that all which make profession of true religion in Gods Church, are the servants of God. But the true servants of God, though they may be seduced in part, and for a time, yet they can neither wholly nor finally fall away: for the promise of Christ is to the contrary, *Thou art Peter, and upon this rocke*, that is, the faith which thou professest, *will I build my Church: and the gates of hell shall not prevaile against it.* Which last word *(prevaile)* importeth, that the Devill shall shew great malice and strength to vanquish their faith, but yet shall never wholly overcome it. And Mat. 6. 13. wee are taught to pray, *Lead us not into temptation.* To leade into temptation, is wholly to bee overcome in temptation; which being a lawfull petition, must needs have Gods promise to grant the same belonging unto it. And therefore though Satan may assay to overcome the childe of God, yet hee shall never get finall victory over him: for true faith purifieth the heart, and cannot stand with a purpose to continue in any one sinne: these two banish each other. Sinne brings the childe of God upon his knees, but true faith doth raise him up againe.

Matth. 16. 18.

II. Point. The meanes whereby shee sought to seduce them, was *by drawing them into common fornication, and to eat things sacrificed to Idols.* Whereby it is plaine, she was a favourer of the fact of the Nicholaitans; whereof entreatie was made in the fourteenth verse. And thus much for the reproofe of the Church.

V. 21. *And I gave her space to repent her of her fornication, and shee repented not.*

Here Christ reproveth this woman for her obstinacy and hardnesse of heart, whereby she went on in sinne without repentance. *By space to repent*, wee are to understand liberty to live: for though by her sinnes shee deserved present death, temporall and eternall: yet God of his mercy gave her liberty to live, that shee might repent.

Vse.

In her example we are taught what to judge of that space of time which God giveth us to live in this world: namely, that it is a time of repentance: for before a man be borne, and after this life, can none repent: but the time wee now live, or have lived, or shall live, is the only time alloted for repentance. This point ought seriously to bee considered of all estates: for it doth plainly rebuke the shamefull practice of many at this day, who leade not their life as a time of repentance, but spend it wholly in another course: some in following their vaine pleasures, as carding, dicing, &c. some in heaping up riches, seeking nothing but temporall profits: others in good fellowship, (as they call it) that is, in company keeping, in eating and drinking. God in justice might have cut off these men so soone as they were borne, and yet in mercy he gives them time to repent, to some twenty, to others thirty, fortie, or fifty yeares: but they abuse this mercy of God, and in stead of repenting imploy themselves in such workes as are contrary thereunto. Their case is most fearefull, they treasure up to themselves wrath against the day of wrath, and declaration of the just judgement of God: like unto a man that every day for some certaine time, carrieth a faggot for his owne burning in the end.

Secondly, from this end of life, all that have not repented, must learne not to deferre their repentance, but now beginne while it is called to day, and in the exercise thereof spend the whole time of their life. The end of all our endevours while wee live, should bee this, to get a roome in the kingdome of God, which we can never have without repentance.

Next consider, who it is that gives this time of repentance: neither man nor Angell hath this time in his hands, but the power of appointing it belongs unto Christ alone.

Hereby then all persons whatsoever are to be admonished, without delay to repent. The young

young man will take his pleasure in his youth, and repent when he is old: but hereby he robbeth Christ of his honour, who onely hath power to point out the time of repentance. Vse therefore the time present while thou hast it, and deferre not repentance: for how knowest thou that thou shalt live to be old? And though thou doest, yet how canst thou tell whether God will give thee repentance, considering thou didst refuse, while he called for it? Men thinke, that if they die quietly and peaceably, all is well, they goe to Heaven straight: but herewith many are deceived; for unlesse they have truly repented, they goe straight to the Devill, let their manner of dying be what it will. A quiet death is a comfortable thing, but no sure signe of grace, because it may come by reason of some easie lingering sicknesse. Considering therefore wee have no title unto this grace of repentance, to claime it at our pleasure, it being the rare gift of God; nor any lease of our life, but be meere tenants at will; let us seeke to turne unto God with full praise of heart, while it is called to day: and if we have begun, let us daily renew this grace to the end of our life.

Thirdly, consider to whom God gives space of repentance: namely, to a *wicked woman*, as wicked as *Iezabel*. Wherein behold the endlesse mercie of God, that unto such a wicked person, who blasphemed God, in fathering her sinnes upon the spirit of grace, and dishonoured God by seducing his servants, doth yet vouchsafe a time of repentance. This hath beene, and is the dealing of God with most grievous sinners. *Manasses* was one that sold himselfe to worke wickednesse, giving himselfe to Sorcerie and Idolatrie: and yet upon his heartie repentance, God received him to mercy. And *Salomon* fell most fearefully, but yet before his death, wee may perswade our selves he repented and was received to mercy; for he was a pen-man of Scripture, all which were holy men of God, as *Peter* saith, 2 Pet. 1. 20. The Israelites were *a people of Sodome, and Gomorrha*, as bad as those who are condemned in hell, and yet mercie is offered unto them upon their true repentance and conversion.

2 Chron. 33. 12.

Vse.

Hereby no man must take occasion to live in his sinnes: but those that feele themselves laden with the huge burden of their transgressions, have here a comfort to keepe them from despaire: for if they can humble themselves, and turne unto Christ, and pray for the pardon of their sinnes, there is yet with the Lord mercy in store that they may be saved.

Lastly, Christ saith, *He gave her space to repent of her fornication.* No doubt shee had many other sinnes whereof she was to repent, for no sinne goeth alone, but every capitall sinne draweth many with it: Christ his meaning therefore is not that she should let passe other sinnes without repentance; but he nameth this one sinne of fornication, because it was a principall sinne in her: for shee both practised it in her owne body, and to made her selfe the stable of the Devill, who should have beene the Temple of Gods holy Spirit: and also maintained this sinne, and so drew others thereto. Now speciall and principall repentance must be of principall sinnes.

Vse.

Here then is a patterne for all sinners how to practise repentance. They must begin with their capitall sinnes, which burthen their conscience, and whereto they are most addicted, and repent of them. For the man that truly repenteth of one sinne, repenteth of all: for true repentance maketh the heart alike affected to all sinnes: And that heart which is brought to hate his speciall sinnes, will never approve of pettie sinnes. This lesson ought carefully to be learned and put in practice: For the repentance of most men is only in generall; to say, wee are all sinners, Lord have mercy upon me, or God forgive me. But this confused repentance is not good, it stands with a purpose to sinne againe. In particular therefore we must search our consciences, and see wherein wee have most dishonoured God, and what sinne hath neerest plunged our soules to the pit of hell; and with that wee must begin to bring our soule to heaven, by repenting truly for the same, and turning from it with all our hearts.

Hence the Papists gather, that man hath free will to doe that which is truly good before God, as namely to repent: for, say they, *God gave Iezabel space of time to repent*, and therefore she had power to repent, or else the giving of that time unto her had beene in vaine. *Answ.* The reason is naught: it followeth not because God gave her time to repent, therefore she had power of her selfe to repent: as will easily appeare, if we consider the ends for which God gives men space and time of repentance, and commandement so to doe. The ends are two. 1. That in that time of repentance which he allotteth to men, he may give his children grace, whereby they may be enabled to obey his commandement and to repent: for the Lord useth the commandements and threatnings of the Law, and the promises of the Gospell, as outward meanes of giving grace unto men by the worke of his spirit. II. He giveth commandement and time to repent, that men may see what they should doe, not what they can doe: and that the wicked may be with out excuse at the day of judgement, and bee ashamed of their slaverie, and bondage unto sinne in this life.

And shee repented not. Here the sinne of *Iezabel* is expressed, namely, her *impenitencie and hardnesse of heart*, whereby without remorse shee lived in her fornication and idolatrie. For the understanding of this her sinne, two points are to be handled. I. Where this sinne of impenitencie is forbidden in Gods Word. II.

without the great mysterie of this sinne. For there are two parts of Gods Word, the Law, and the Gospell, which must not be confounded, but distinguished, or else wee shall overthrow many points of Christian religion. The Law giveth commandement touching things that were by nature in *Adam* before his fall, forbidding those things which are contrary to those vertues which were in his perfect nature. But the Gospell commands, and forbids things that are above nature, and in that part of Gods Word is the sinne of impenitencie forbidden; for the Law condemnes no more then it revealeth, but it never revealed repentance, and therfore it doth not forbid or condemne the want thereof. Secondly, for the greatnesse of this sinne, it may appeare, because hereby men heap sinne upon sinne, and *wrath unto themselves against the day of wrath.* Some to aggravate the grievousnesse of this sin, say that impenitencie is the sin against the holy Ghost: and that opinion is ancient, but yet false and erroneous; for the sinne against the holy Ghost is a *blasphemie*, Matth. 12. 31. but this is not a blasphemie. Againe, the sinne against the holy Ghost is in this life, but finall impenitencie is never before the end of this life.

Hence also the Papists gather free will to good by nature: shee did not repent, therefore shee had free will and power to repent if shee would. *Ans.* This reason is not good: thus much may hence be gathered, that shee had free will not to repent and to sinne: for every man sinneth freely, but yet is followeth not, that they have the same power to cease from sinne, or to repent without Gods speciall grace, without which no man can will or doe that which is truly good before God.

Againe, the same sinne which is reproved in this wicked woman, may bee laid to the charge of the greatest number in our Churches and congregations. God hath given unto men a long time of repentance, to some ten, to some twentie yeares, but they repent not, as their lives doe plainly testifie: for some live in irreligion and prophanenesse, some in Sabbath-breaking, some in fornication and adultery, some in idlenesse, some in covetousnesse and extortion, giving themselves wholly, and spending all their time in seeking the things of this life, never regarding with reverence the things of God.

v. 22. *Behold I will cast her into a bed, and them that commit fornication with her into great affliction, except they repent them of their workes.*

Christ having reproved this Church and this woman for their seven false Gods, doth here give speciall counsell and direction unto them both, whereby they may avoid or escape the grievous judgements due unto them for their sinnes, both in this life, and in the life to come. This counsell of Christ hath two parts: First, to *Iezabel* and her company, v. 22. The second to the Church of Thyatira, v. 24, 25. The summe of Christs counsell to *Iezabel* is, *to repent*: which is not expressed, but in stead thereof the reason to move her to repentance is propounded. And it may be framed thus, *If thou repent not, I will punish thee with sundry judgements*: But thou wouldest not be so punished: and therefore repent.

This reason hath two parts: A threatning; and an exposition thereof. The threatning in these words, *I will cast her into a bed, and them that commit fornication with her into great affliction.* And before this threatning, Christ prefixeth a word of attention (*Behold:*) whereby he would teach them and us, that wee ought seriously to consider of the threatnings that are propounded in Gods word against sinne and sinners. When *Iosias* heard the booke of the Law read, *his heart melted*; which it could never have done, unlesse it had first trembled at the judgements therein denounced. And the pricking that was wrought in the hearts of the Iewes by *Peters* first Sermon, was nothing else but a compunction wrought in them, upon consideration of the judgements and condemnation due unto them for crucifying the Lord of life. The cause why sinne is so rife in everie estate and condition of men at this day is, for that men set light by the threatnings of Gods Word. If men would tremble when they heare of Gods judgements, it would make them cry out, *Men and brethren, what shall we doe?* but because God is mercifull, therefore men feare him not, Isa. 57. 11.

This threatning hath three severall parts, according to the three severall sorts of persons whom it concerneth. The first is against *Iezabel* her selfe, who was the chiefe of them all, in these words, *I will cast her into a bed.* The meaning whereof may be gathered out of the like words of *Ioram* to *Amnon*, bidding him *lie downe on his bed, and make himselfe sicke.* So that Christs meaning is, that he will strike her with some grievous sicknesse: the place for the sicke person being put for the sicknesse it selfe: As if he should say, *Iezabel* takes her pleasure in fornication, and thereto abuseth the bed; I will therefore send on her some great sicknesse which shall cast her into her bed.

Here note Gods dealing with sinners: In those things which they abuse for the furtherance of their sinnes, will the Lord plague and punish them. *Iezabel* abused her bed with fornication, and thither shee must be cast with sicknesse: *Dives* in his life time abused his tongue and taste by gluttonie, and therefore is he now in hell therein most of all plagued and

tormented, as his crying *for a droppe of water to coole his tongue*, doth import: gamesters take their pleasures in carding & dicing, which many times God turneth to their woe: for thereby they are usually brought to extreme want and miserie. *Ahab* shed *Naboths* bloud to get his vineyard, and for that sinne must *his bloud, the bloud of Iezabel, and his children, bee shed.* And now in these dayes the covetous for their gaine doe sucke the bloud of the poore, but that bloud will have bloud from them againe; *The Lord will spoyle the soule of him that spoyleth the poore*, Prov. 22. 23. This must make us to beware how wee abuse any creature of God to serve us for any sinne: for the Lord will cause that to be a meanes of woe and punishment unto us, which we misuse unto our lusts.

Againe, note here who is the author of grievous sicknesses, namely, Christ himselfe: For he saith, *I will cast her into a bed.* Sicknesses come not by chance or fortune, but from the hand of God. This we must learne to beleeve, and it will cause us to make better use of sicknesses than usually we doe: If men did beleeve this, it would make the hardest heart to repent in time of sicknesse: for this they would say, Hath God cast me downe with sickneſſe? no doubt it is to humble me for some of my sinnes, to make mee know them, to leave them, and to turne unto him. This use the servants of God have made hereof: when the Prophet came to *Hezekias, and told him he should die, he turned his face to the wall and wept*, as for other things, so for his sinnes especially. And *Iacob* being to die, *leaned on his staffe, and by faith worshipped towards the beds head:* lifting up his body to doe reverence unto God, thereby testifying his humilitie, faith, and hope. And the like ought we to doe; which if we could, we should finde our sicknesse would become a blessing unto us.

The second part of Christs threatning is the punishment of her followers, which received her doctrine, and committed fornication with her; *They must be cast into great affliction.*

First, this must teach all persons, that it is a devilish speech to thinke and say, that fornication is but a *tricke and slip of youth*: for great affliction is the punishment of this sinne, which notably argueth the heinousnesse thereof.

Secondly, hence we may gather some of the causes, why towns and kingdomes are afflicted with grievous warres, famine, and pestilence: among the rest these are two, fornication, and embracing of errours and superstition. Sodome for fornication and other sinnes was burnt with fire and brimstone from heaven: the Israelites for this sinne suffered most grievous afflictions. And among the Corinthians, for comming to the Lords table in this sinne, among others *many were sicke, many weake, and many slept.* And this land of ours hath beene afflicted with famine, and pestilence, as for other sinnes, so for fornication; which in time peace is multiplied; and so will continue til it draw upon us bloudshed also and great afflictions: For that which is said of the followers of *Iezabel*, must be verified of all that live in the like sinnes.

The second part of the reason is, the exception of these comminations: *except they repent them of their workes.* Where we may see: First, that all the threatnings of Gods judgements and of eternall destruction, must be understood with the exception of repentance. Whence also this followeth, that men of yeares living in the Church, are not so much condemned for other particular sinnes, as for living in their sinnes without repentance: every sinne makes a man subject to damnation; but it is this impenitencie that brings upon them actuall damnation. Want of repentance for sinne, is more dangerous than the sinne it selfe. The consideration whereof, must teach us not to lie in sinne, though wee have committed it, but turne to God by speedie repentance; for it is the continuance in sinne without repentance that casteth the soule to hell. When thou shalt turne from thy sinne by true repentance, thou art free from the threatning and the curse of sinne: For they admit the exception of true repentance, Jerem. 18. 8.

Further observe, how this exception of repentance is placed betweene two threatnings of judgements, which sheweth how God mingleth his judgements with mercie: he sheweth not wholly either justice or mercy, but tempereth them together in all the workes that concerne mans salvation.

Thirdly, here note that repentance prevents not onely eternall damnation, but also temporall judgements, as grievous sicknesses, and other plagues and afflictions. This point may have speciall use among us: We have by Gods mercy enjoyed his Gospel with long peace, but for our abuse thereof we may justly feare it shall be taken from us; and if we would escape that judgement, we must repent both high and low.

Of their workes. That is, of their idolatrie and fornication: where hee sheweth of what things true repentance must be, namely, of bad workes in particular, whereto men give themselves: every man that would truly repent, must consider of his particular faults: The drunkard in particular of his drunkennesse, and the covetous man of his covetousnesse: and in stead of injuries and hard dealing shew mercy to the poore. The common repentance of the world that is done in generall, is nothing but a vizard of repentance, and yet it is all that is used of the greatest part of our people: for they will come to heare the Word, and to receive the Sacraments, and in generall confesse themselves to be sinners; and then they thinke they have done enough: But true repentance is of particular sinnes: As *David* Psalm. 51. cried out of bloud-guiltinesse.

v. 23. *And I will kill her*

children with death, and all the Churches shall know that I am hee which searcheth the reines and hearts: and I will give unto every one of you according to his workes.

Here is the third part of Christs threatning against *Iezabels* children: by children we are to understand properly those which are borne of her, and were of her houshold, and not her followers, for they were threatned with grievous afflictions in the former verse. It had been sufficient to have said, I will kill her children. But to note the certaintie and grievousnesse of this punishment, he saith, I will kill them (with death.) *Quest.* How can this stand with the justice of God, to punish the offences of the parents in the person of the children? *Ans.* God dealeth so for temporall punishments, not for eternall.

And though we could not perceive the justice of God in so doing, yet we must reverence the same, blaming our owne ignorance. Albeit, even in reason we may conceive of the equity of this course: for societies, as church, commonwealth, and families, are Gods ordinance, and the parties in them must bee considered, as members of those societies: so God conceiveth of them when he inflicteth the punishment deserved by one upon another, as of the Prince upon the people, of the parents upon the children. This he may justly doe by reason of that neere bond which is betweene the members of the same societie: like as in the naturall bodie when the stomacke is distempered, the head aketh: and when the heart is wounded, the stomacke is sicke, and the body may be smitten for the errors of the tongue. Thus when *David* sinned, the child died, and when he numbred the Israelites, the people were plagued. And thus is the child stained in bloud for the fathers treason against earthly Princes, and so God punished this woman in her children: that she might know the greatnesse of her sinnes, he smote her children with death.

Vse. Hence parents are taught to make conscience of every sin: for thereby they may bring judgements upon their children and family, even to death. Now what bloudy hearted parents are those that will make no conscience of doing that whereby they bring vengeance upon their owne children? And by the same reason must every man that lives in any societie be admonished to take heed of sinne: because thereby a man (especially if he be a principall member of a societie) may bring destruction upon many: As *David* did by numbring the people: And *Achan* by his covetous stealth, Iosu. 7. And *Ahab* upon his posterity. So that impenitent persons which will not be reformed, but goe on in sinne, ought to be banished both Church and common-wealth, as hurtfull members, yea enemies to all good societies.

That these threatnings might take place in the hearts of *Iezabel* and her followers, Christ removeth two carnall conceits, whereby they might thinke to delude or escape these judgements threatned. The first is this, *Iezabel* and her company might thinke that their practices were secret, not known to the world, and therefore they were not in danger of Gods judgements. This is a wicked imagination that comes into the minde of all sinners; but this Christ cuts off, saying, *And all the Churches shall know that I am hee which search the reines and the hearts:* As if he should say to *Iezabel* and her company: You may perswade your selves that because your sinnes are secret, therefore my judgements shall not befall you: But know, that I will discover your secret sinnes and practices in such sort, as all Churches shal know by experience in your persons, that I do see and discerne the most hidden thoughts of mans heart.

First, here observe to whom Christ will discover their sinnes; not to all the world, but to the Church of God; *All Churches shall know.* This Christ doth to terrifie *Iezabel* and her company: For as it is an excellent honour to be well esteemed of with the Churches of God, so it is a most shamefull dishonour to be in disgrace with the Churches of God: For *whatsoever is bound or loosed by the Churches on earth, the same is bound or loosed in heaven.* And therefore by true proportion it followeth, that they which are in disgrace with Gods Churches on earth, are also in disgrace with God himselfe in heaven. Matth. 18.

Hence wee are taught that howsoever wee must (so much as in us lieth) endevour to approve our selves to the whole world, yet especially wee must labour to be in good account with the Churches of God, and the members thereof: And on the contrary we must continually avoid the doing of all such things as may justly bring us into disgrace with the Church of God. Rom. 16. 16. *The Churches of Christ salute you.* And, 1 Cor. 16. 19. *All the Churches of Asia salute you.* Where the Apostle meaneth not, that they did by word of mouth send greetings unto them: But hereby he would signifie that all Churches did approve of them, which he saith for their great comfort. *Paul* received *Timothy* into the company, *because the Churches gave him a good report,* Act. 16. 2, 3. *Vse.*

But what is the thing that all Churches should know by experience in the persons of *Iezabel* and her company; namely, that Christ is hee which doth indeed search the reines and the hearts: where, by *Reines and hearts,* we must understand the same things, namely, the thoughts and affections of men; for in that sense those words are often used in the old Testament. *Qu.* How can reines signifie the thoughts and affections, seeing the thoughts are seated in the braine, and the affections in the heart? *Answ.* The reynes are put for the thoughts and affections, not because they are seated therein, but for that resemblance and analogie that is betweene them; for as the reynes are seated in the most secret part of the body, so the thoughts and affections are seated in the most secret place of the soule: and the heart is put for the thoughts and affections, first, because the affections are there seated; Secondly, because the thoughts, though they bee seated in the braine, yet they have their operation in the heart, for joyfull thoughts make a merry heart, and fearefull thoughts an heavy heart. Againe, the word (*Searcheth*) signifieth a most narrow search, and such an one as goeth with finding; thereby shewing, that nothing is so secret in man, but the Lord both can and doth see and discerne the same.

Vse. Hence we learne first, that Christ our Saviour is not onely man, but very God, one person standing of two natures. That Christ is man, heretickes deny not: but whether he be God or not, there is the question. Which yet is here evidently proved: for he that hath in him the particular properties of God, must needs be God: But Christ hath in him the true properties of God; he can search and discerne all the thoughts, and all the affections of the hearts of all men, which none can doe but God only: Jer. 17. 9, 10. *The heart is deceitfull and wicked above all things: who can know it? I the Lord search the hearts, and try the reynes.* And therefore Christ is true and very God.

Secondly, hereby we are taught to beware and take heed of hypocrisie in all things, but especially in the mattes of religion. Hypocrisie is, when a man seemes outwardly to be that which he is not inwardly. But wee must have care to bee truly in heart that which wee appeare to be in life and profession: we must come as neere Christ in thought and affection, as in our outward action: for Christ knowes as well the whole state of every mans reynes and heart, as he doth their speeches and their deeds.

Thirdly, hereby wee must learne to suspect our selves of our unknowne sins, as of our unbeleefe and presumption: not contenting our selves with an acknowledgement of our knowne sins, for we can never discerne the depth of our corrupt heart, and yet God knoweth them. This was *Davids* practice, after due examination of himselfe he yet crieth, *Lord cleanse me from my secret sinnes:* As if he should say, I have O Lord searched my heart, but I cannot sufficiently know my owne corruptions, therefore do thou O Lord help to cleanse me from them. If this were practised, true religion would flourish: for many justifie themselves, when as they know not what is in their hearts, little considering what Christ saith unto the Pharisies, *You are they* which justifie your selves before men, but Christ knoweth your hearts. Psal. 19. 12. Luke 16. 15.

And I will give to every one of you according to your workes. Here Christ proceedeth to remove a second wicked conceit, whereby he might seeme to illude God: judgement is determined. For they might say, Let the Lord send judgements and plagues upon us, yet we shall escape them; as *Esay* said of the wicked in his time, That *they made a league with death and hell, and said the judgements of God should passe over them,* Esay 28. 15. But to cut off this wicked conceit, Christ threatneth a just reward to every one according to his workes. As if hee should say: You may sooth up your selves, and falsly thinke, that you shall escape my judgements: but know ye, that I will reward every one of you partly in this life, and principally at the day of judgement, according to your workes, hee they good or bad. For these words must especially be understood of the day of judgement, as they are used, Rom. 2. 6. Rev. 20. 12.

Vse. Hence the Papists gather, that men are saved not onely by faith in Christ, but also by workes; for thus they reason: By that whereby we must be judged, thereby we be justified and saved; but by workes we must be judged, and therefore saved. *Ans.* The proposition is false: There is great difference betweene justifying and judging: for judging is only the declaration of a man to be just, but justification is the making of a man just. And because the declaration of a man to be just, is by workes, therefore is judgement by workes. Againe, it is not said, I will give to you for your workes, but *according to your workes.* If he had said, I will give to every one of you for your workes, then it might have seemed they had been justified by them: But here Christ doth only make workes an outward signe or rule, where to hee will conforme and square the last judgement.

Secondly, whereas every man shall be judged, that is, saved or condemned according to his workes; hence wee may gather, that good works are necessary to salvation, yet not as causes thereof, either efficient, or helping any way, but only as a way or meanes to come unto salvation: For faith is necessary, and good works are the colours and fruits of faith, and so are necessary.

Thirdly, here we must be admonished to be carefull to abound in good workes; not to win heaven by them, but to get assurance of salvation in our selves. And these good workes are the doing of the duties of piety unto God, and of charitie unto our brethren, even the duties of the Morall law; or more plainly, the doing of the generall duties of a Christian, and the particular duties of a mans calling. For if they be done in obedience to God and to his glory, proceeding from faith and love unto our brethren, though the calling bee never so base, they are good workes. And on the contrary, this must admonish us to make conscience of every evill way, for sinne bee the markes of

condemnation; and so many wicked workes A
as we commit, so many markes and brands
doe we set upon our selves of our just and deser-
ved condemnation, unlesse we repent.

Lastly, hence we may gather, that there be
degrees of joy in heaven, and of torments in
hell. For judgements and rewards goe accor-
ding to mens workes. And therefore they that
testifie their faith by grace and many good
works, shall have great reward: they that te-
stifie their faith by lesser and fewer works, shall
have lesser reward: and so for sinnes, the more
heinous they bee, the deeper condemnation
they doe procure.

V. 24. *And to you, I say, the rest of them of Thyatira, As many as have not this learning, neither have knowne the deepnesse of Satan (as they speake) I will put upon you none other burden.*

25. *But that which you have alreadie, hold fast till I come.*

Here Christ commeth to a second part of
his counsell, which concernes the Angell, and
the better part of this Church of Thyatira: and
first hee beginneth with the preface of this
counsell: wherein we may observe two points:
First, who speaketh: Secondly, to whom he
speaketh. For the first, hee that speaketh is
Christ. *I say*, I hereby Christ challengeth unto
himselfe the absolute and all-sufficient au-
thority of the supreme Doctor of his Church,
in that he speaketh in his owne name. Where-
by hee putteth a plaine difference betweene
himselfe and all other his Ministers, either
Prophets, Apostles, or ordinary Teachers; for
they must not propound any thing unto Gods
people in their owne names, but in the name of
Christ. But Christ teacheth in his owne name;
being the fountaine of all divine knowledge
and understanding that is revealed in the Word
of God. And thus Christ himselfe speaketh
in his owne name, to strike the heart of the
Angell of this Church, and the better part ther-
of, with reverence, and to move them to receive
and obey the counsell following, considering
it comes immediately from Christ, the Doctor
of the Church.

II. Point. The parties to whom he speaketh,
I say: that is, the Angell and the better part
of this Church: for so Christ expounds it in
these words following, though first hee say in
generall, *To you*: that is, *The rest of them of Thyatira.*

When as Christ will behave himselfe as the
Doctor and chiefe Angell of this Church, note
that hee maketh a distinction of the persons in
the Church, and also divideth his counsell, gi-
ving one doctrine and one judgement to one
part, and a divers doctrine and judgement to
another. *Vse.*

This giveth us good direction for sundry acti-
ons: for some may aske, how must doctrine be
delivered in a mixt congregation, where some
are Papists, some Protestants, some are hardned,
others despaire? *Ans.* The persons must bee di-
stinguished after the example of Christ, and su-
table doctrines divided for them, that every one
may have his due. Impenitent sinners must bee B
terrified, and threatnings delivered against them,
with exception of them that repent; Comforts
must bee propounded and applied to them that
despaire, with restaint from all impenitent per-
sons that goe on in sinne.

If any demand more particularly who
these be whom Christ calleth, *The rest of them of Thyatira*; Christ answers directly (as the
words import) *To as many as have not this learning, neither have knowne the deepnesse of Satan.* Where Christ giveth two notes whereby
to discerne who bee the rest of them of Thya-
tira: The first is, the not receiving or maintai-
ning of the false doctrine of *Iezabel*, whereof
entreaty hath beene formerly made: The se-
cond note is, ignorance in the deepnesse of Sa-
tan: *neither have knowne the deepnesse of Sa-* C
tan: that is, neither have acknowledged nor
approved the doctrine of *Iezabel*, which is the
deep and profound learning, as themselves doe
judge.

In this observe a most wicked practice of *Ie-*
zabel and her followers: they esteemed highly
of their owne opinions, calling them profound
and deepe learning: but for the doctrine of the
Prophets and Apostles in the old and new Te-
staments, in it there was no such matter. This
in all ages hath beene the practice of wicked
persons, highly to esteeme their owne conceits,
and basely to neglect the word of God. The
teachers of the Jewes doe hold to this day, that
the Lord gave to *Moses* a most plaine and easie
law which hee delivered to his people; but the
most secret and profound doctrine was unwri- D
ten, shewed to *Moses* by revelation, and by
him delivered to the Priests and Levits, which
they keepe still in their Cabbala. And of the
like judgement touching Scriptures are the Po-
pish Churches: The word written is but an in-
kie word, a dead letter, or a nose of wax; but
the most perfect Scripture is unwritten, which
is, the consent of faith and of doctrine in the
hearts of all Catholikes. And by such great
termes, the Anabaptists, Libertines, and Ari-
ans, maintaine their doctrine, and abuse Scrip-
ture; calling the written word milke for every
novice, but the consent of heart among them-
selves with Revelations, that is the strong
meats, Yea, this opinion hath crept in among

us in part: men thinke basely of Scripture, and
preferre other mens writings before it. For
let a man preach plainly the bare word of God,
and deliver doctrines and exhortations out of
the same, this is but plaine preaching: But let
another come and utter his minde partly in La-
tine, and partly in Greeke, and other languages,
alleaging withall the testimonies of Fathers,
Councels, and other writers: that is the learned
preaching. And thus doe most men abuse Scrip-
ture, and exalt the writings of men above it.
But seeing this is the practice of *Iezabel* and
wicked men, let us on the contray learne to re-
verence the written word, and give place there-
to above all the testimonies and sayings of men
whatsoever.

The deepnesse of Satan. As if he should say:
They count it deep learning; but it is the lear- B
ning of the Devill, wherein you may see his
profound craft and policie. Where note, that
when Christ will alleage the speech of *Iezabel*
and her followers, he doth it with disgrace un-
to them: for they counted their doctrine deepe
learning; but Christ repeating their opinion,
calleth it the *deepnesse of Satan.*

Vse. Hence I gather, that Christians cannot safe-
ly act and play the Comedies of heathen men:
for they are full of many blasphemous speeches
and oaths flat against the word of God: which
they ought not to repeat, but with disgrace un-
to them. For Christs practice must be a patterne
for our imitation: he would not repeat so much C
as one word of a wicked woman, without some
note of disgrace. If it be said: they repeat these
speeches with disgrace and dislike: I answer, it
is not so: for if they did, that would take away
the whole Comedie, being full of such bad
speeches. And this I take to be the equity of
Gods Word, thus to reason from Christs ex-
ample.

As they speake. These words Christ addeth:
First, to shew that the words going before
were not his owne, but the words of *Iesabels*
followers touching her doctrine. Secondly, to
shew the proud and presumptuous mindes of
heretickes, in maintaining their wicked opi-
nions. Thus have false teachers upheld their er-
rours, *by proud and swelling words*, as *Iude* the
16. and 2 Pet. 2. 18. The pure Word of God
is not so maintained; but in the humility and
lowlinesse of spirit, and in the practice of piety
from an humble heart: for God teacheth the
lowly his wayes, and giveth grace to the humb-
le, Psal. 25. 14. And therefore this is a note
of false doctrine, by swelling words to main-
taine the same.

Hitherto we have spoken of the Preface be-
fore Christs counsell: now followeth the coun-
sell it selfe in this sentence, *Though I lay no o-*
ther burden upon you, yet I would have you to
hold fast that which you have already, till I come.
This sentence is a distinction, containing two
parts: First, in these words, *I will lay no other bur-*
den upon you, than that which you have already:
that is, howsoever I threaten my jail, even to
unto *Iezabel* and her followers, yet I will lay
none other punishment upon you but my re-
proofe only, for suffering *Iezabel* among you
with her false doctrine and followers.

This branch of this distinction containeth
a most comfortable instruction namely, that all
those that give themselves to maintaine purity
of doctrine, and sincerity of life, shall be safely
preserved in the time of common judgements,
under the blessed protection of God, so farre
forth as it is for Gods glory and their good.
And considering this mercy is offered to the
godly, we must hereby learne to become fol-
lowers of this Church of Thyatira: that is,
wee must endevour to maintaine the pure
truth of Gods holy Word, and withall have
care to shew forth sincerity of manners: in
making conscience of every sinne, and endea-
vouring our selves to walke in all the wayes
of Gods commandements with cheereful-
nesse. Hereby wee shall get protection from
common judgements, when they are laid upon
the wicked: but if we partake with the wicked
in their sinnes, wee shall receive part in their
plagues.

The second part of this distinction is in these
words, *But that which you have alreadie, hold*
fast till I come: that is, mine Apostles have *Vers. 25.*
delivered unto you the pure and found doctrine
of salvation; now I charge you that you hold
that fast, and maintain it untill I come to judge-
ment. Here is a plaine and most excellent com-
mandement, containing speciall instructions
meet for this Church of Thyatira, and all
Churches. Before our Saviour Christ had com-
mended this Church for not approving the
doctrine of *Iezabel* and her company; but here
hee giveth them another commandement. To
hold fast the true doctrine of Christ, taught
them by his Apostles: Whereby he would teach
them, and in them all Churches to content
themselves with the pure doctrine of the Apo-
stles, and not to affect or approve any other
doctrine besides, whatsoever: Accordingly as
Paul bidderh the Galatians, *though wee, or an* *Gal. 1. 8.*
Angell from heaven, preach unto you any other
doctrine than that which wee have preached unto
you, let him be accursed.

Vse. By the light of this commandement we are
directed in sundry duties. First, not to regard
unwritten traditions, which the Church of
Rome doth so highly magnifie, for it cannot be
proved that the Apostles ever taught them.

Secondly, not to regard the doctrines of
men, which come hither unto us under colour
of Revelation from God since the Apostles
times.

Thirdly, hereby we learne what to thinke
and judge of the three great religions of the
Turkes, the Jewes, and Papists at this day. The
Turkish religion is not to be regarded: for it
had beginning six hundred yeares after the
Apostles time, with whose doctrine onely

wee muſt content our ſelves. Alſo the Jewiſh religion we muſt not regard, for they reject the doctrine of the Apoſtles. And the religion of the Papiſts we muſt renounce, becauſe it is not of the Apoſtles teaching, but had it beginning by little and little long after their times. If this commandement were ſafely kept, which is laid on this Church, men would not be of ſo many religions: but all would be of one religion, cleaving faſt to the doctrine of the Apoſtles, and contenting themſelves with it; which is the true rule for reformation of life, and the right way to attaine ſalvation.

Laſtly, here is a rule and direction for thoſe which will be of no religion, becauſe of the diverſitie of opinions touching the ſame. They muſt have recourſe to the doctrine of the Apoſtles, and content themſelves therewith, nothing regarding new doctrines, be they never ſo glorious.

Till I come. Here Chriſt ſheweth how long the doctrine of the Apoſtles muſt be held faſt: namely, not for a ſhort time, but till his ſecond comming to judgement: whereby we learne, that it is the duty of Gods Church to preſerve and maintaine the puritie of true religion unto the end of the world. This is no ſmall matter, but a moſt needfull duty enjoyned unto us by ſpeciall commandement, and withall a matter of great conſequence: for the puritie of religion is the foundation and marke of the Church, and the right way to direct mens ſoules to eternall life. For this cauſe *Paul* chargeth *Timothy, To keepe the true patterne of wholeſome words, and to continue in the things which hee had learned.* And in regard of this duty, the Church is called, *The pillar and ground of truth.* And Chriſt for this cauſe gave to his Church both Paſtors and Teachers; Paſtors to inſtruct in righteouſneſſe, for the maintenance of puritie in manners: and Teachers to maintaine the purity of doctrine, in ſoundneſſe of judgement. This therefore muſt admoniſh us, that we have care not onely to learne religion in our owne perſons, but alſo to convey the ſame to ages following, that the purity thereof may be preſerved to the comming of Chriſt. This duty eſpecially concernes the Preachers of the Goſpell, they ſhould teach the truth, and confute errour, and bear downe falſe doctrines, which poyſon the truth of God. If in the night ſeaſon a man ſet up a falſe light in the haven, all the ſhips that are comming to land are in danger of ſhipwracke: So in Gods Church, if the bright light of pure religion bee not ſet up and advanced, the ſoules of men are caſt into the gulfe of hell. The want of care in performing this duty, is the cauſe why God ſends hereſies and Apoſtaſies into his Church. Thus came in the Apoſtaſie of Antichriſt, 2 Theſſ. 2. 10, 11. *Becauſe men loved not the truth.* And ſo no doubt will the Lord deale with us if we have not care to maintaine the puritie of Apoſtolicall doctrine.

1 Tim. 1. 13. 2 Tim. 1. 14.

1 Tim. 3. 15.

Eph. 4. 11.

v. 26. *For he that overcommeth and keepeth my works unto the end, to him will I give power over nations.*

27. *And he ſhall rule them with a rod of iron, and as the veſſels of a potter ſhall they bee broken.*

28. *Even as I received of my Father, ſo will I give him the morning ſtarre.*

29. *Let him that hath an eare, heare what the ſpirit ſaith unto the Churches.*

Here is the concluſion of this Epiſtle, which containeth two parts: Firſt, a promiſe, verſ. 26, 27, 28. Secondly, a commandement, verſ. 29. In the promiſe, note two things: the parties to whom it is made; and the benefit promiſed. The parties to whom, *are every one that overcommeth*; whom Chriſt deſcribeth by a property of ſincere obedience, *To keepe his workes unto the end.*

Here then we have a deſcription of true obedience. Firſt, the forme thereof conſiſteth *in obſerving the workes of Chriſt*: which wee muſt not underſtand, of doing them according to the rigor of the law, but of a purpoſe and endevour to keepe them. For this is a privilege belonging to all that are in Chriſt, that God accepteth their wils and endevours of obedience, for perfect obedience it ſelfe. This wee muſt know and hold for truth: for many have but little knowledge, and thereupon are driven to deſpaire: yet they muſt know for their comfort, that if they have care to get more knowledge, and make conſcience to obey that which they know, then they are keepers of the workes of Chriſt, and ſhall have the reward promiſed.

Secondly, obedience is here deſcribed by the object or matter thereof; to wit, *the workes of Chriſt*: that is, all ſuch workes as Chriſt hath ordained in his word, and thoſe whereof he is the author by his ſpirit in his members.

Hereby we learne: firſt, that hee that will obey God in Chriſt Jeſus, muſt not thinke his owne thoughts, ſpeake his owne words, nor doe his owne deeds; but he muſt think, ſpeake, and doe that which Chriſt would have him. Secondly, that no worke is or can be acceptable to Chriſt, but that which is ordained by him. *Iſay* complaineth of them that *would teach the feare of God by mens commandements:* ſo that

Iſa. 29. 13.

that there is no true feare of God, but that which is taught by Gods commandements, and the like may be ſaid of all other our obedience. This rule overthroweth all other religions beſides the true religion, as of the Jewes, Turkes, and Papiſts: For almoſt all their works are of mens inventing, and were never ordained by Chriſt: ſuch are moſt points in Popery, as ſaying of Maſſe, going on pilgrimage, faſtings, vowing, and praying to Saints, &c.

Thirdly, whereas he ſaith, *my workes*, meaning not one or two, but all his workes; we learne that true obedience conſiſteth in doing all the works of Chriſt: For Chriſt and the devill will never part ſtakes: God muſt either have all our workes or none. And therefore *David* ſaith, *I ſhall not bee confounded, becauſe I have reſpect unto all thy commandements.* And good king *Joſiah* is commended, *For that hee turned to the Lord according to all the Law of Moſes.* This point muſt bee learned of all: For many thinke if they doe many good things with *Herod*, all is well; and for this cauſe many a man abhors covetouſneſſe, and pride, and yet is a contemner of the Goſpell: But true obedience muſt be in all things.

Pſal. 119. 6.

2 King. 23. 25.

Matth. 6. 20.

Unto the end. Here is the fourth branch of true obedience; it is conſtant. That obedience which Chriſt will reward muſt not be for a day or a yeare, but from time to time thorow the whole courſe of our life to the end of our daies. And thus we muſt judge of obedience, not by ſome particular actions, but by the whole tenour of a mans life. Put caſe a man hath made conſcience of all his wayes, thorow the whole courſe of his life, and yet in ſickneſſe by reaſon of the extremity thereof is diſtracted and raveth, blaſpheming God, and ſo dyeth; What muſt we judge of this man? Surely wee muſt not cenſure him by his behaviour in his ſickneſſe, but conſider what hath beene the tenour of his life: if that have been upright, then his obedience was good, and ſhall be rewarded.

Verſ. 27. II. Point. The benefits promiſed: and they are two. The firſt is, power to rule, verſ. 27. *And he ſhall rule them with a rod of iron: And as the veſſels of a potter ſhall they bee broken: even as I received of my Father.* The ſecond is the morning ſtarre, verſ. 28. where note by the way, that theſe words, *Even as I have received of my Father*, are referred amiſſe in our Engliſh tranſlation, to the giving of the morning ſtar, when as they properly belong to the former words in this ſenſe; As I have received power over nations of my Father, ſo will I give to him that overcommeth power to rule with the rod of Iron, &c. Now come to the benefits.

Firſt, here is promiſed by Chriſt, *A power to rule over nations*: Chriſts power as he is mediator is very great; and here is ſet forth by three arguments, borrowed from the ſecond Pſalme verſe 8, 9. Firſt, by the largeneſſe of it; it reacheth not to one countrie alone, but to all countries, and to all men, in all nations. Secondly, by the Soveraignty of it: Chriſts power is abſolute in ruling and overruling. And this his Soverainetie conſiſteth in two things: Firſt, in making lawes unto the conſciences of men; ſo as if they be not kept, hee may juſtly condemne them: and in overruling the wils of all men, conforming them to his will, will they nill they: which is ſignified by this, *Hee ſhall rule them with a rod of iron.* Secondly, in that he hath this abſolute power in himſelfe to ſave and to deſtroy, and therefore is ſaid to have *The keyes of Heaven and Hell.* Which is ſignified in the next words, *And as the veſſels of a potter ſhall they be broken.* Thirdly, by the fountaine of it; Chriſt receiveth this power from his Father. Indeed as Chriſt is God he is equall with his Father, and hath this power of himſelfe: But as he is Mediator, his power is given him of his Father, Matth. 28. 18.

Rev. 1. 18.

For the better underſtanding of this place, two queſtions muſt be handled: Firſt, how far forth doth Chriſt give this his power unto men? *Anſw.* Chriſts Soveraigne and generall power over the whole world is not indeed given to any creature, nay it is incommunicable, and cannot bee conveyed to the perſon of any creature man or Angell: This truth wee muſt hold of all Chriſts offices, they are only in the perſon of Chriſt, and cannot paſſe from him to any other. II. *Queſt.* How then doth Chriſt ſay truly, that he will give him that overcometh power over nations? *Anſw.* Not that his Soveraigne power is actually given to the creature; but becauſe the creature being in Chriſt, hath the fruit and benefit of this power in his ſalvation. And this power is in them two waies: Firſt, hereby Chriſt makes all his ſervants (being his members) partakers of his glorie in heaven, whereas the whole world beſides is condemned in hell; and therefore we are ſaid *to be raiſed up together, and made to ſit together in the heavenly places in Chriſt Jeſus.* And againe, he ſaith, *The Saints ſhall judge the world*, not in giving ſentence upon them; but as witneſſes and approvers of Chriſt his ſentence: For the elect ſhall firſt receive the ſentence of abſolution; and then being taken up into the clouds ſhall ſit with Chriſt, and there approve of the juſt condemnation of all the wicked. Secondly, by this power he enableth thoſe that be his, in their owne perſon to overcome all the enemies of their ſalvation. His meaning then is this, as if he had ſaid, Howſoever my Soveraigne power over all creatures in my ſelfe cannot be derived to any other, yet by vertue of this my power, I will exalt them that overcome, to partake of my glorie; and will give them power in themſelves over their ſinnes, over death, hell, the world, and all the enemies of their ſalvation.

Eph. 2. 6.

1 Cor. 6. 2.

Here then behold unto what exceeding dignity every true ſervant of God is advanced, not in himſelfe, but in Chriſt: He hath rule over nations,

nations, and victorie over all the enemies of his A
ſalvation, yea hee is made partaker of Chriſts
glory.

Hence we are taught to make conſcience of
every ſinne whatſoever; for the privilege of
every Chriſtian is to have power to judge the
wicked world: Now as it is a ſhame for a Judge
that ſitteth and condemneth a murtherer or a
theefe, to be a theefe or a murtherer himſelfe;
ſo it is for any Chriſtian to live in any one ſin,
ſeeing hee himſelfe muſt condemne the world
of thoſe ſinnes. Neither can wee thinke that
Chriſt will ever advance him that lives in ſinne,
to condemne the ſame in others, unleſſe he firſt
reforme it in himſelfe.

Secondly, the conſideration of this privilege
of a Chriſtian, muſt be hid in our minds againſt B
the time of adverſity and affliction, and of the
pangs of death. For he that hath kept faith and
a good conſcience all his life, is a Prince in Jeſus
Chriſt, and ſhall rule over all his enemies. And
therefore though now hee bee afflicted and
wronged by them, yet in Chriſt hee is their
Judge, and ſhall one day condemne them that
doe him wrong. And as for death it is ſubdued
in Chriſt, and ſhall bee no death unto him,
1 Cor. 15. 54.

Againe, the words in the originall are thus;
*Hee ſhall feed and rule the nations, as a ſhepherd
ruleth and feedeth his lambes with his hooke.* The
Papiſts upon the words of Chriſt to *Peter*, Joh.
21. 16. *Feed my ſheepe*, that is, feed and rule my
ſheepe, would gather *Peters* ſupremacie over C
the Church in all the world. But their groſſe
abuſe of that place will appeare, by comparing
it with this promiſe of Chriſt, to every one
that overcommeth: for if their collection be
good, then hence will follow, that every Chri-
ſtian man ſhould have the like ſupremacie, and
be a Pope: which how abſurd it is, every man
may judge. Therefore that place of *Iohn* muſt
not be underſtood of any ſupremacie: for there
Chriſt teacheth *Peter* the faithfull diſcharge of
his office and dutie. From this firſt gift of
Chriſt, the Papiſts gather two things. 1. That
the ſeverall Saints in heaven are patrons of
countries and kingdomes, as Saint *George*
for England, Saint *Denis* for France, Saint
Patricke for Ireland, &c. Secondly, that wee
may pray unto Saints, for the Saints rule the
Nations, and therefore know all Nations; and
if they know them, then they muſt be prayed
unto. But they ſwarve from the meaning of
this text: for firſt, it is not ſaid, that the Saints
ſhall have power, one over one countrie, and
another over another; but every Saint hath
power over all Nations: Secondly, they have
power over all nations, not becauſe they rule
them actually, but becauſe they have the fruit
and benefit of Chriſts power, whereby they
are ruled. And for their ſecond collection: we
muſt by nations underſtand not all Churches,
but unbeleevers: for the wicked are they that
muſt be broken like porters veſſels. Now the
faithfull have no power over the Churches, but
over infidels: and therefore both their collecti-
ons are abſurd.

I will give him the morning ſtarre. Here is the *Verſ. 28.*
ſecond benefit promiſed by Chriſt to him that
overcommeth. The morning ſtarre properly
ſignifieth, that bright ſtarre which riſeth a little
before the Sun, ſome time of the yeare, which
the Heathen call Venus. And hereby is meant
Chriſt himſelfe, as Rev. 22. 16. *I am the bright
morning ſtarre.* Chriſt is called a ſtarre: Firſt,
becauſe he illuminateth all men with the light
of underſtanding, and his Church with the
knowledge of the will of his Father, and that
ſufficiently in all matters that concerne ſalvati-
on. Secondly, to ſhew that the Prophecie by
Balaam touching Chriſt, whom he calleth the
ſtarre of Iacob, is now fulfilled, when as Chriſt Numb. 24. 17.
by his Apoſtles hath plentifully revealed him-
ſelfe to all nations.

Further, hee is called a *morning* ſtarre, for
that ſpeciall reſemblance which is betweene
him and it; for the morning ſtarre riſeth not in
the beginning or middle of the night, but in
the end of the night towards the beginning of
the day when the ſunne is about to riſe, and
then it ſhineth brighter than all other ſtarres.
Even ſo Chriſt, he came not in the beginning
or middle of the darke time under the law, but
in the laſt age of the world, wherein after his
incarnation he did ſhine moſt fully to all nati-
ons; ſo as there was no ſuch light or knowledge
before his comming as hath beene ſince. This
Peter verifieth when he ſaith, *We have a moſt* 2 Pet. 1. 19.
*ſure word of the Prophets, to which yee doe well
that ye take heed, as unto a light that ſhineth in a
darke place, untill the day dawne, and the day ſtar
ariſe in your hearts.* Where the time of the Law
and Prophets is called a time of darkneſſe: and
their preaching then, as a candle light: but the
preaching of Chriſt under the Goſpell, is as the
day ſtarre which ſhineth moſt brightly; he is
not called the morning ſtar, becauſe he ſhineth
to all the world in all times as the morning ſtar
doth, but becauſe he ſhineth unto men in the
laſt age of the world.

It is further ſaid, *I will give him it.* Where is
promiſed fellowſhip and participation with
Chriſt, as he is the day ſtarre. And herein are
two benefits compriſed: Firſt, perfect illumina-
tion, whereby ignorance ſhall be wholly taken
away after this life, when as men ſhall know
God fully, ſo farre forth as a creature can know
the Creator. Secondly, the light of perfect glo-
ry: for by fellowſhip with Chriſt we ſhall bee
made *to ſhine as the ſtarres*, as *Daniel* ſpeaketh: Dan. 12. 3.
yea, we ſhall become *Saints in light*, as the A- Col. 1. 12.
poſtle ſaith.

Whereas Chriſt compares himſelfe to the *Vſe.*
morning ſtar: Firſt, we ſee the groſſe errour of
many among us, who live in blindnes of minde
and ignorance; walking in their wicked luſts
and pleaſures, without care of keeping faith
or good conſcience, and yet perſwade them-
ſelves

ſelves that they have part in Chriſt, and ſhall A
be partakers of his light and glory. But they
are deceived: for all ſuch as live in blinde ig-
norance, and in ſinne, are meere darkneſſe, and
ſo can have no fellowſhip with Chriſt, who is
that bright morning ſtar: for what fellowſhip
can bee betweene light and darkneſſe? This
bright morning ſtarre ſerveth onely for them
that receive the light thereof, and walke by it:
but thoſe that walke in the darkneſſe of their
ſinnes have no benefit by it.

Secondly, ſeeing Chriſt is this morning
ſtar, we muſt have care to learne *Peters* inſtru-
ction: namely, *Labour that this bright ſtar may
riſe and ſhine in our hearts.* This we ſhall feele, B
when we uſe thoſe meanes whereby the beames
of this ſtarre may ſhine upon us, not onely for
the enlightning of our minds, but alſo for the
heating and reviving of our frozen and dead
hearts. For as the Sunne in the Spring time
quickneth by it warme beams ſome things that
lie dead all winter; ſo Chriſt Jeſus this morning
ſtarre by the beams of his grace doth enlighten
our minds, and warme our dead and frozen
hearts. And till ſuch time as wee feele theſe
things wrought in us, wee cannot ſay, that this
morning ſtarre is riſen unto us, or hath ſhone
into our hearts.

Thirdly, whereas Chriſt appeareth in the
morning, when darkneſſe is paſt, we are hereby
taught to lead our lives in godlineſſe, righteouſ-
neſſe, ſobrietie, and in all manner of upright
and godly converſation: *For the night is paſt, and
the day is come*, wherein wee may ſee to walke
uprightly; *And therefore we muſt caſt off the
unprofitable workes of darkeneſſe*, as the Apoſtle
exhorteth us, Rom. 13. 12. And know this, That
thoſe who in this light doe not walke accor-
dingly, but delight in ſins the works of dark-
neſſe, ſhall one day have their fill: He that lo-
veth the darke, *for the hiding of his talent*, muſt Mat. 25. 30.
be caſt for his reward into *vter darkneſſe*.

Let him that hath an eare to heare, heare what *Verſ. 29.*
the Spirit ſaith unto the Churches. Here is Chriſts
commandement, the ſecond part of this con-
cluſion: But hereof we have ſpoken before.

Chap. 3.

Verſ. 1. *And write unto the Angel of the Church that is at Sardis, Theſe things ſaith he that hath the ſeven Spirits of God, and the ſeven Starres; I know thy workes, for thou haſt a name that thou liveſt, but thou art dead.*

THeſe words containe the fifth particular commandement of our Saviour Chriſt unto *Iohn*, wherin he is injoyned to write and ſend a ſpeciall Epiſtle to the Church of God in Sardis: of this com- C
mandement we have ſpoken before. The Epi-
ſtle it ſelfe is contained in the ſix firſt verſes,
and hath three parts: A Preface, the matter of
the Epiſtle, and the Concluſion. The Preface
in theſe words, *Theſe things ſaith he which hath
the ſeven Spirits of God, and the ſeven ſtarres.* In
this Preface, firſt is ſet downe in whoſe name
this Epiſtle is written, to procure authoritie
unto it: it is in Chriſts name, whoſe ſoveraign-
tie is deſcribed by two royalties, that is, by two
prerogatives or privileges belonging unto him
as hee is a ſoveraigne king of his Church: the
firſt is, The *having of the ſeven Spirits of God.*
The ſecond, his *having of the ſeven ſtarres.* For
the firſt royaltie: In the firſt Chap. verſ. 4. I
ſhewed that by *ſeven ſpirits*, were meant the *ho-
ly Ghoſt*; from whom proceed all the gifts
and graces that any men enjoy: and therefore
whereas Chriſt is ſaid to have the *ſeven Spirits
of God*, the meaning is, that hee hath the holy
Ghoſt. And this is a royaltie of Chriſt, as he is
the King and head of his Church. If it be ſaid,
that other ſervants of God, as *David*, *Peter*,
and *Paul*, had the holy Ghoſt: *Anſ.* It is true,
but not in the ſame manner with Chriſt; for he
hath the holy Ghoſt two wayes: in regard of
his divine nature, and of his manhood as Chriſt
is God, he is the beginning of the holy Ghoſt:
for the holy Ghoſt is a perſon in the Trinitie,
proceeding from the Sonne as well as from the
Father; in regard of which proceeding, Chriſt
is ſaid to *ſend the holy Ghoſt*, and to doe what-
ſoever he doth by the holy Ghoſt; as to over-
come death by the eternall ſpirit, and to riſe
from death to life.

Secondly,

Psal 45. 7.

Secondly, as Christ is man, he hath the holy Ghost, because the holy Ghost powred into him the perfection of all graces and gifts whatsoever. And for this cause hee is said to bee *anointed with the oyle of gladnesse above his fellowes*, and to be inriched with the perfection of all graces, and that two waies: both for number and degrees. For number: with men, some have some graces, and some men others; but Christ, he hath the graces of all men, and all Angels: more graces in number, than all men and all Angels have. And as they are in number perfect, so they are perfect in degree: for in measure, they exceed the graces of all creatures, men or Angels: and therefore the Father is said to have *given the Spirit unto his Sonne without measure*: and thus much is meant by the first royalty of Christ. Now the end why Christ is said to have the holy Ghost, is to shew that he is a most lively head of his Church, who is filled with plentie of all store of graces, whereby he is able to enrich his Church, and to revive the members thereof, who are dead in their sinnes; and such indeed was the speciall estate of this Church.

Joh. 3. 34.

Use.

First, hence we learne, no man can have true fellowship with the holy Ghost but by Christ. It is manifest, that none can have fellowship with the Father, but by Christ: and here the same is yet verified touching fellowship with the holy Ghost, especially for the obtaining of those graces that concerne eternall life. This serveth for our speciall instruction: for among the Papists there are many that have worthy and excellent gifts of God, as knowledge, memorie, &c. and yet in them bee wanting the speciall gifts of the Spirit; as, faith which justifieth, and regeneration: for touching assurance of their in themselves, they professe themselves to be ignorant. And whence commeth this, but onely from their want of Christ: for the Christ of the Papists, as they teach him, is an Idol-Christ; and therefore wee are not to marvell though we see the most learned among them to scoffe and mocke at our doctrine of assurance of faith, and certainty of election. 1 I. We have many among us that will say, they looke to be saved by Christ, and to have their sinnes pardoned by him; and yet you shall perceive in them no grace of knowledge, or conscience of true obedience. But these things cannot stand together, to wit, loosenesse of life, and forgivenesse of sinnes: and therefore these men deceive themselves: for if they had Christ, they should have his Spirit, and the graces thereof purging their hearts: for Christ and his Spirit are never severed: he that hath the Spirit of Christ working in him faith and good conscience, hath an infallible token that Jesus Christ is his. This must admonish us to labour for true union with Christ Jesus our head, to become flesh of his flesh, and bone of his bone; that in him we may have fellowship with the Father, and with the holy Ghost: for till wee bee united unto Christ, we shall never have the graces of salvation wrought effectually in our hearts.

The second royaltie of Christ is, that he *hath the seven starres*: that is, the seven Pastors of the seven Churches of Asia: they are called *starres*, because in their ministery they inlighten men in the way that leadeth unto life. And Christ is said to have them because he is a soveraigne Lord over them, and they be his servants. For he appointeth that person that shall be his Minister among men; he giveth him gifts meet for his calling, he preferreth also unto him his office and duties. But the Pastors of Churches (will some say) are made by the Church. *Ans.* The right of ordaining Pastors belongeth to Christ, as his royaltie: the office of the Church is to testifie, ratifie, and according to the Word of God to approve of them, whom Christ maketh and endueth with gifts: and for that cause is the Church said to call and ordaine Ministers.

The end why Christ is said to have soveraignitie over the Ministers, is to strike the heart of the Minister of this Church of Sardis, with conscience of his former negligence; and to stirre him up to diligence and carefulnesse in his place. And indeed the consideration of Christs soveraignty over them, is an excellent motive to stirre up all Ministers to be diligent in their place, and so likewise all Christians. For considering that they are Christs, and the gifts they have come from him; this must move them to make conscience of all good duties; for being Christs, they must give themselves wholly to doe the will of Christ, whose they are. If hee would have us live, we must be thankfull, because he is the Lord of life: if our death will glorifie him, we must be content, because wee are his. Thus much of the Preface.

The matter of this Epistle containeth two parts: A reproofe of a vice, with the remedie thereof, vers. 1, 2, 3. And a praise or commendation, vers. 4. The reproofe in these words, *I know thy works*; that is, *I know all thy works, they are all manifest unto mee: and I mislike them.* So must these words bee understood in this place, as may appeare by the reason of this reproofe in the words following, *Thou hast a name that thou livest, but thou art dead.* Wherein is set downe the fault of this Church, namely, *Hypocrisie*; for that they pretended Christian religion in outward profession, but yet wanted the life of Christianitie, and the power of godlinesse: for the meaning of the reason is this; *Thou hast a name that thou livest*: that is, Churches round about thee judge and speake of thee, as of a Church that is borne anew in Christ, and is guided by his Spirit (for by life we must understand *spirituall life*, not corporall) but yet for all this thou art *dead*: that is, thou wantest true spirituall life by regeneration, and art indeed dead in thy sinnes: this is a great and a sharpe reproofe.

That which is here said of this Church of Sardis, may be truly verified of divers Churches

ches in this age. As first, of the great Church of Rome, who are guided by the Pope as by their head. That Church hath a name to be alive, and in their own pretence it is the only true Church of God in the world; but in truth and before God it is dead. Some say, it is as a body full of diseases, and whose throat is cut: but yet the heart panteth, and life remaineth therein. But we may say, it hath no manner of spirituall life, but lieth stark dead as a carkas in the grave. The reasons that some alleage for it are of small moment: first, say they, it hath the Sacrament of Baptisme, which is a note of a true Church: and therefore it hath some life. *Answ.* First, baptisme is not alwaies a note of a true Church: for circumcision in whose stead commeth baptisme, was a Sacrament used of the Samaritans when they were no people of God; and so no Church of God. Against, baptisme without the true preaching of the Gospell, is no infallible signe of a Church: it is but a seale pulled from the writing, or tee to a bare paper to no use: and further, outward baptisme, without inward baptisme, is no note of a Church: but such is baptisme in the Church of Rome, it hath not inward baptisme joined unto it, neither the true preaching of the word, for the doctrine which they teach is a quite overturning of Christ and his Gospell: and therefore outward baptisme may bee where there is no Church. Secondly, I answer, that baptisme in the Church of Rome, is a Sacrament not to their Synagogue, but to the hidden Church of God among them. For God had his Church among them even in the middest of Poperie. There were alwayes some among them that renounced their Religion, whom God called home unto himselfe by the means which were among them; as the use of this Sacrament, the Apostles Creed, and of other bookes of holy Scripture. For as God said to *Elias*, in *Ahabs* time, *I have reserved seven thousand that never bowed the knee to Baal*; so it may bee said of many among the Papists: God hath there his secret Church, who never yeelded to the Popes government and doctrine.

Hosea 5.

1 King. 19. 18.

Second reason. Antichrist (say they) *sitteth in the Temple of God.* Now the Temple of God, is Gods Church; and therefore the Church of Rome is Gods Church. *Answ.* He sitteth there, not as a member thereof, but as an usurper and deceiver. For in the Church of Poperie is the hidden Church of God: they are therein mingled, as a little wheat like much chaffe, and as little gold with much drosse. So that though the Church of God bee where Antichrist sitteth, yet the Church whereof hee is head is no Church of God; for whether wee regard their doctrine or worship of God, there is no meanes to beget or preserve spirituall life in their Church. Further, this which Christ saith of Sardis, may be said not only of the Papists, but of the Churches of the Protestants; as of this our Church of England, and of the most congregations in the great townes thereof, though not for doctrine, yet in regard of mens conversations: for the bodie of our people seeme to bee alive by their outward profession, but indeed they are dead in respect of the power of godlinesse: for by occasion of outward peace these sins abound; fulnesse of bread, pride, both inward in heart, and outward in attire; also cruelty, covetousnesse, and carnall securitie; like as it was in *Noahs* time. Now where these sinnes reigne, there the power of godlinesse is wanting: men content themselves with an outward profession, but the spirituall life of grace is not to bee seene. And yet this doth not prejudice the state of our Church to nullifie it from being the Church of God: for God hath his chosen among us in all places, who live indeed a spirituall life: though the body of our people be dead in sin, and so will continue while peace abideth: the threatnings of the Ministers will not awake men out of the sleepe of sinne; it must be the rod of correction that must put into them the power of Religion. Men are like to little Children, who besides admonition, must feele the smart of the rod to bring them to their dutie.

1 Thess. 2. 4.

Further, in this Church of Sardis, whom Christ calleth dead, though they had a name to live; note the state of the Church of God: for this was a true Church of God, who among the rest was washed in the bloud of Christ, c. 1. 5. and yet Christ saith, it *is dead in sinnes*: that is, in part, not wholly. And therefore a Church that is in a very corrupt state both in regard of outward conversation, and of sundry erroneous opinions, may yet remaine the true Church of Christ, if so be they erre not in the foundation. Which serveth for answer to them, that thinke our Church to be no Church; because it maintaineth not that outward order which they think should be in it. And therefore though we must preferre Church before Church, yet wee must not condemne a Church to be no Church for some corruptions that be therein: A true body may have some blemish; and a true Church some wants.

Against the Churches of God say, this is a Church; yet Christ saith, they are dead. How can these two stand? *Ans.* The Churches about Sardis judged this to be alive, according to the rule of charitie, because of their outward profession of true religion; for as infants are not indeed all holy, as experience theweth; yet till we see the same made manifest, we are in charitie to judge them to be holy, that are borne of faithfull parents: even so ought the Minister and every one in Gods Church, to thinke the best of every one in Gods Church, till God make manifest what hee is. *Paul* following this rule, calleth whole Churches elect.

But thou art dead. Here are two judgements: one of neighbour Churches, the other of Christ: and Christs judgement is preferred. We must therefore regard specially the judgement

of Chriſt, and labour to approve our ſelves and our converſations unto Chriſt, rather than to men: for let men ſay what they will of us, it is Chriſt that muſt ſave and condemne: this made *Paul* to ſay, *I paſſe little to be judged of you or of mans judgement: why ſo? for he that judgeth me is the Lord.*

1 Cor. 3. 3.

And indeed, without Chriſts commendation, the judgement of men is nothing: for Chriſt may condemne us, when men thinke well and ſpeake well of us: therefore he ſaith, *Woe bee to you when all men ſpeake well of you*, Luk. 6. 26.

v. 2. *Bee watchfull, and ſtrengthen the things that remaine, that are readie to die: for I have not found thy workes perfect before God.*

There bee two degrees of hypocriſie: First, when men profeſſe that which is not in their heart at all. The ſecond, when men make profeſſion of more than is in their heart. This ſecond kind of hypocriſie oft befalleth the children of God: and it is that which Chriſt reproveth in this Church of Sardis in the former verſe. After which reproofe, here hee propoundeth remedie to their vice, and a reaſon to move them to uſe the ſame. The remedie is in the beginning of the verſe, where are two duties preſcribed: *To be watchfull, and to ſtrengthen or confirme the decayed graces of God in them.* For the firſt, *Be watchfull*: To be *watchfull*, here is a moſt worthy and excellent dutie, it is not bodily but ſpirituall: and it is practiſed when any man hath a circumſpect care and diligent heed in reſpect of the ſalvation of his ſoule. This dutie of watchfulneſſe concerneth two things; ſinne, and death. Watchfulneſſe againſt ſinne, ſtands in two duties. First, a man muſt daily and continually bethinke himſelfe before-hand of all ſinnes and vices into which hee may haply fall: and for the doing of this, he muſt conſider in himſelfe two things: his Nature, and his Calling. Touching his Nature, he muſt conſider, that in him remaines the ſeed and roote of all ſinne, and therefore that he may fall into any ſinne whatſoever. Againe, a man conſidering his nature, ſhall find himſelfe more inclined to ſome ſinnes, than to others; and thoſe he muſt eſpecially marke and obſerve. Secondly, for his calling: a man muſt mark the ſins thereof; for ſince the fall of man, every calling hath his eſpeciall ſinnes, whereto men that walk therein are more incident. The Magiſtrate hath his ſinnes, the Miniſter his, the Lawyer his, the Phyſitian his, and the Trades-man his. And touching theſe, a man muſt conſider unto what vices and abuſes men are moſt ſubject, that walke in that calling wherein hee liveth, and ſo ſhall have a fore-ſight of the ſinnes that hee may fall into. Secondly, after this fore-ſight of ſin, hee muſt watch his heart with all diligence, that though it be tempted and aſſaulted, yet it be not tainted with any one ſinne; as the wiſeman counſelleth, *Keep thy heart with all diligence*, that is the fountaine of all thy actions may be kept holy and pure. The ſecond part of this watchfulneſſe reſpecteth death, or the ſecond comming of Chriſt. In this two things muſt bee practiſed: firſt, a man muſt every day bethinke himſelfe of his end, and of the coming of Chriſt, either in generall to all the world, or particularly unto him by death: and in this conſideration he muſt eſteeme and judge of every day as of the day of his death, or the day of judgement. Secondly, hee muſt prepare himſelfe againſt death, and againſt the day of judgement, every day, even this preſent day, as though hee ſhould now die, or meet Chriſt in judgement; and the next day doe the like, and ſo goe on continually to the day of his death. And for our furtherance in this Chriſtian watch we muſt be mindfull of temperance and ſobrietie, that wee keepe mediocritie in the uſe of the creatures of God, and of the things of this life. For when men plunge themſelves, either in the cares of this world, or in earthly delights, they quite forget both ſinne and death, and the day of judgement: and thus we ſee what Chriſt meaneth by watchfulneſſe.

Luke 12. 19, 20.

Matth. 24. 35.

Vſe.

As Chriſt preſcribeth this dutie unto this Church, ſo are wee in the name of Chriſt to bee enjoyned the ſame Chriſtian watchfulneſſe, both againſt ſinne and death, and the day of judgement. And to move us hereto, conſider theſe reaſons: First, wee are watchfull for the preſervation of the things of this life: as if a towne bee in danger of facking or burning, there is watch and ward kept continually: and if a mans houſe bee in danger of robbing, he will ſit up night and day to ſave his goods: yea every man is very painfull and watchfull to heape up to himſelfe the things of this world: Now, what a ſhame is it, that men ſhould bee watchfull in temporall things, and yet have no care of their ſoule that muſt live for ever? Againe, want of watchfulneſſe is the fore-runner of death, and eternall deſtruction. 1 Theſſ. 5. 3. *When men ſay peace and ſafety, then ſhall come upon them ſudden deſtruction.* When the rich man had enlarged his barnes upon the increaſe of his ſubſtance, he promiſed to himſelfe eaſe and ſecurity, ſaying, *Soule, ſoule, take thy reſt, &c.* but it was ſaid unto him, *O foole, this night ſhall thy ſoule be taken from thee.* And the *old world knew nothing, till the flood came and deſtroyed them all.* Now, if the want of watchfulneſſe be the fore-runner of deſtruction, how great a cauſe have we to watch?

The ſecond dutie injoyned, is to confirme the graces of God decayed in them: *Strengthen the things which remaine that are readie to die*: as if hee ſhould ſay, Sundrie bee the graces which I have beſtowed on you; but many are

are loſt and gone: and thoſe which remaine are about to periſh, unleſſe you confirme them; therefore ſee now you ſtrengthen and repaire the ſame.

In this dutie, Chriſt teacheth this Church and us an excellent leſſon, that whoſoever hath received any gift of God, muſt have care to preſerve it, and to make the ſame gift, ſtrong in him by continuall increaſe. If a man have received knowledge, faith, and repentance, or any other gift of grace, hee muſt not ſuffer the ſame to lye dead in him, but ſtir up, increaſe, and confirme it daily, that he may be a perfect man in Chriſt. For the gifts which men have are not their owne, but Gods alſo, who looketh to receive his owne with advantage. And therefore men like good Stewards muſt ſo uſe the gifts received, that they may returne them to God with increaſe. Thus *Paul* perſwadeth *Timothy*, *Stirre up the gift of God which is in thee*: for elſe the receiver is an unfaithfull ſervant, and ſo ſhall be rewarded. And for the better performance of this dutie, we muſt often read the word of God and meditate therein: wee muſt heare it often preached, and with due reverence and preparation receive the Sacrament, and pray continually, ſtriving earneſtly againſt the corruptions that be in us; and daily ſtir up our hearts to all good duties. Thus did *David* check the corruption and deadneſſe of his heart; *Why art thou ſo caſt downe O my ſoule?* and alſo ſtirre up the ſame unto all good duties, ſaying, *I have applyed my heart to fulfill thy ſtatutes alway even to the end*, Pſal. 119. 112.

2 Tim. 1. 6.

Pſal. 42. 11.

Vſe.

Hereby are reproved the common ſort of profeſſors and hearers of the word; who ſtand at a ſtay, and goe not forward in grace. This is a great fault: for as wee have received grace, ſo wee ought to ſtirre up the ſame, that wee may confirme and increaſe it daily.

Further, Chriſt addeth, *which are about to die*: where hee anſwereth to a queſtion that is moved by ſundry at this day, namely, whether graces that concern ſalvatio may be utterly loſt or no? Chriſt anſwereth by a diſtinction, that ſome graces that pertain to ſalvatio, may be loſt quite: and others may be decaied, ſo as they are about to die. For the graces of God that pertaine to ſalvation, be of two ſorts: ſome be abſolutely neceſſarie, ſo as without them a man of yeares cannot be ſaved; and ſuch are *faith* and *regeneration*. Others bee leſſe neceſſary, which ſometime goe with faith, but not always: ſuch are, *A plentifull feeling of the favours of God, joy in the holy Ghoſt, and boldneſſe in prayer*; theſe may be loſt wholly for a time in the ſervants of God. Yea, faith and regeneration themſelves, may decay grievouſly, and be ready to die, as this text ſaith. Secondly, conſider faith and regeneration in themſelves, and they may bee wholly loſt: for nothing in it ſelfe is unchangeable, but God. The ſtate of the Elect Angels by nature is changeable, for they ſtand by the power of God. Thirdly, theſe graces may periſh and decay finally, unleſſe they bee confirmed. *Queſt.* Why then doe not the Elect finally fall away after their callings? *Anſ.* Their ſtanding commeth not from the conſtancy of grace or faith, but from the promiſe of God made unto them, and to their faith: ſo Chriſt ſaith to *Peter*, *Thou art Peter, and upon this rocke*, that is, upon the faith which thou haſt profeſſed, *will I build my Church, and the gates of hell ſhall not prevaile againſt it*: that is, though they may aſſault it, and grievouſly weaken it, yet they ſhall never be able finally to overcome it.

Matth. 16. 18.

Vſe.

Seeing ſundry graces of God may bee loſt, & the moſt neceſſary graces greatly decay, yea, of themſelves quite die: we that have received from God any grace, either of faith or repentance, are hereby taught not to bee preſumptuous, or over-confident in our ſelves, but with feare and trembling worke out our ſalvation.

Phil. 2. 13.

The reaſon to enforce the former remedy, is this, *For I have not found thy workes perfect before God*: And therefore watch, and confirme the decaied graces of God that bee in thee. In this reaſon, Chriſt giveth them and us to underſtand, that he maketh a ſearch in his Church of all the workes that men doe in the ſame, that he may accordingly reward them: for not finding doth preſuppoſe a ſearch. And ſo the Scripture ſpeaketh of God uſually. Before the old world was deſtroyed, it is ſaid; *The Lord ſaw that the wickedneſſe of man was great upon the earth*; as if he had looked from heaven upon the earth, and beheld that it was corrupt; ſpeaking after the manner of men, to ſignifie that ſearch which hee maketh into mens actions. And ſo he is ſaid to come downe from heaven, at the building of Babel, Geneſ. 11. and before hee deſtroyed Sodome and Gomorrah, *hee came downe to ſee whether they had done according to their crie, which was come up to him.* And ſo before the Lord puniſhed the wickedneſſe of the Iſraelites, *Hee made a ſearch into their wayes*: And the ſecond Commandement is this, *God will viſit the ſinnes of the Fathers upon the children*: that is, hee will make a ſearch, whether the ſinnes of the Fathers bee among the children, and if they be, hee will puniſh them.

Gen. 6. 5.

Gen. 18. 21.

Exo. 8. 12.

Seeing Chriſt makes this ſearch into all mens actions, wee are taught in all things to have care to conforme our ſelves to the will of Chriſt; and ſo ſet our ſelves to the doing of all good duties, according to his Word: If wee knew a Magiſtrate would come to make ſearch in our houſe, we would be ſure to ſet all things in order againſt he came: Shall wee be thus circumſpect to prepare for the comming of an earthly man? and ſhall we not much more prepare our ſelves againſt the ſearch of our Saviour Chriſt the everliving God, from whom nothing can be hid?

I have not found thy workes perfect. Workes are perfect two waies: by the law, or by the Goſpell;

spell. By the Law, when in our works we doe all that the law requireth: and thus are no mans workes perfect in this life. By the Gospell, our workes are perfect, when they proceed from a beleeeving heart, that hath a care to please God in all things: and these workes are perfect not in themselves, but in the acceptation of Christ. Here by *perfect workes*, Christ meaneth not the perfection of the law, but of the Gospel: as if he had said, I have searched into your wayes: you doe many workes in shew, but they proceed not from sincere faith, nor from a heart that hath care to please God in all his Commandements, and a full purpose not to sinne against him: you have a shew of godlinesse, but you want the power thereof.

Here observe, that Christ condemneth this Church, not because their works were not outwardly conformable to the will of God, but because they proceeded not from a beleeving heart, that had a full purpose to forsake all sin, and to please God in all things.

Use. Wee therefore must take heed of all hypocrisie, by the example of this Church: and labour to bee of *Davids* minde; and pray with him, *that our harts may be upright in the statutes of the Lord*. That we may say with *Hezekias*, *Behold Lord how I have walked before thee with an upright minde*: for this is a notable token of grace, and an infallible badge of him that is the childe of God. Psal. 119. 80. Isa. 38. 3.

Before God. Some may say, Christ here distinguisheth himselfe from God, and therefore he is not God. *Ans.* By (*God*) in this place wee must understand, not God simply, but God the Father. For Christ here speaketh of himselfe, not as hee is God, but as hee is Mediator, God and man: in which respect, even as hee is now glorified, he is inferiour to his Father.

Where note, that Christ being now glorified in Heaven, carrieth himselfe as Mediator: whence wee gather, that wee may lawfully and without presumption pray unto Christ, without the meanes or intercession of Saints or Angels. The Church of Rome deny this; and say, because Christ is now in full glory in Heaven, therefore wee must use unto him the mediation of Saints: but Christ being now in heaven, marks our works in particular: and therefore we may without presumption come unto him by praier.

V. 3. *Remember therefore how thou hast received and heard: and hold fast, and repent: If therefore thou wilt not watch, I will come on thee as a theefe, and thou shalt not know what houre I will come upon thee.*

A When Christ hath reproved them for their sinne of hypocrisie, and prescribed them a remedy with a reason thereof; he doth as a good Physitian and Pastor, shew them the way how they may practise that remedie. For they might say; we are commanded to watch, and to renew our decaied graces; but how shall we doe this? Christ answereth, by doing three things: I. by remembring that which thou hast received by hearing: II. by holding fast: III. by repenting of thy sinnes.

For the first, *Remember therefore*: that is, call to minde the doctrine of salvation which thou hast beene taught by mine Apostles. This remembrance is a most excellent meanes to move a man to subjection to Gods will, to repent, and to practise all good graces. *When David saw the prosperitie of the wicked, his feet had almost slipt*: But his remedy against that temptation, was his going *to Gods Sanctuary, and there calling to minde the end of those men*. Again, *I have remembred thy name. O Lord, in the night, and have kept thy Law*. *Peter* denied his master, when he forgot his word: but when hee was put in minde thereof by the looke of Christ, and the crowning of a cocke, *he then repented, and wept bitterly*, Luk. 22. 61, 62. Sinnes committed by men of ignorance, are many and grievous: and therefore all sinnes are called *ignorances*, Heb. 9. 7. but if men would by faith keepe in minde the word of God, it would bee a notable meanes to keepe them from sinning. B Psal. 73. 17. Psal. 119. 55.

C Here then wee have a soveraigne remedie against sinne: namely, whersoever we are, or whatsoever we doe, wee must call to minde the Word of God, and the promises of God: and those will be a lanthorne unto our steps, and a light unto our pathes. The Devill laboureth above all things, to bring us to forget the word: for then hee knowes he can easily draw us into any sinne. *Quest.* How shall we keepe in minde the word and promises of God? *Answ.* That is a grace of God; and for the attaining unto it, wee must first labour to have our hearts affected with the love of Gods word and promises: for a man can never keepe in minde that, whereof he hath no liking. Secondly, we must labour to beleeve the word of God: for faith gives it rooting in our hearts, Colos. 2. 7. The cause why there is so little remembring of that which is taught, is, for that it is not mixed with faith in those that heare it.

D Againe, the thing to be remembred is, *How thou hast received and heard*: that is, looke what doctrine thou hast received by hearing, and that remember: where wee see Christ joyneth receiving and hearing together. Whence wee may gather, that teaching and receiving of the word of God by hearing, is the prescribed general meanes, whereby God revealeth his will, counsell, and purpose touching the salvation of mankind: neither is there any other meanes appointed hereunto in the word of God.

This sheweth, that their opinion is false, who teach

Use.

teach that God calleth all the world effectually unto salvation: for how can they be called, that never heard of the word of God? but all in all ages never heard of the word of God; albeit since the comming of Christ, their sound hath gone forth into all nations. Secondly, this sheweth the fondnesse of their opinion, who defend the doctrine of universall grace: that God should give grace pertaining to salvation, to every man in the world, so as hee may be saved if hee will: for the meanes to receive grace is the hearing of the word: which all men in all ages never had vouchsafed unto them.

The second dutie prescribed, is the *holding fast of this doctrine*. To hold fast, here signifieth two things; first, to maintaine the doctrine of the gospel received and taught by the Apostles. Secondly, to put the same in practice in a godly life; of these wee have spoken before, Cap. 2. 25. A B

The third dutie is to *repent*: where by repentance is not meant the beginning of repentance, but the renewing and *restoring of the same*, for their hardnesse and deadnesse of heart, whereby they did slackly and coldly practise the good duties which they did professe.

Use. Hereby wee are taught, not to content our selves with the beginning of repentance, but wee must renew the same continually, and that not for grosse sinnes onely, but even for the wants that bee in us; as for our dulnesse and deadnesse of heart, and for our hypocrisie, and decay in Gods graces.

C And because this Church was very dead and dull of heart; therefore Christ addeth a reason to move them to the practice of this dutie: which is a most terrible threatning, in these words, *If thou wilt not watch, I will come on thee as a theefe, and thou shalt not know what houre I will come upon thee*.

Here marke Christs order and dealing: having prescribed a remedy for the fault, he giveth them a direction to practise the same; and after addeth a most terrible threatning to drive them thereunto: as if hee should say, If thou wilt not watch against sinne, and against death, and for that end remember my Word, hold fast the same, and repent: then looke as a theefe comes upon a man on a sudden, and spoiles his goods, and cuts the throats of his children; so will I come on thee on a sudden, and powre upon thee my wrath, whereby I will even cut the throat of thy soule, and thou shalt have no meanes to escape my punishment.

D Here Christ threatneth suddaine and speedy destruction: but yet with condition and limitation of repentance. Now because wee be like this Church (as hath beene shewed) by reason of the long peace which we enjoy; wee may also use the same reason and threatning at this day, to stir up our dead hearts. We must watch against all sinne, and against death: and for this end must have in memory the word of God, and hold fast the faith unto the end, and repent continually of all wants: but if we doe not this, then are the vengeances, and eternall punishments of God, to be powred upon us without measure, and that suddenly, when wee cannot prevent them. If a man have but a sparke of grace, the consideration hereof will move him to repentance, and to watchfulnesse: but if this will not awake a man out of his sinnes, then nothing remaineth but a fearefull expectation of the wrath of God, which shall be unavoidable, and endure for ever. Indeed if a man had some thousand yeares allotted for the punishment of his sinnes, there were some cause why hee might continue in them: but seeing this punishment is eternall, and when many thousand yeares are expired, they are as far from the end of their woe as ever they were: therefore it must stir up all dead and drowzy hearts unto repentance, and cause them to shake off security, ignorance, and coldnesse in religion; and to break off the course of every sinne.

V. 4. *Notwithstanding thou hast a few names yet in Sardie, which have not defiled their garments, and they shall walke with mee in white: for they are worthy.*

Here beginneth the second part of the matter of this Epistle, namely, *the praise and commendation* of some part of this Church. The words doe thus depend upon those which went before, whereas Christ had said, that this Church was dead in sinne, and had only a name to live; some man might aske, how it could bee a true Church. To this Christ answereth in the beginning of this verse; That though the greatest part in this Church were dead in their sins, yet some few there were among them that were alive in Christ, and did testifie the same by true and sincere obedience.

In this coherence wee may observe two instructions. I. that a particular congregation on earth is made a Church of God, and so called in regard of Gods Elect therein, who doe truly beleeve. For the privileges of a Church belong unto particular congregations, onely by reason of the faith of the Elect among them. The Catholike Church is the whole company of the Elect truly beleeving in Christ, and particular congregations are members of it, so far forth as they doe truly beleeve: the rest that doe not truly beleeve, are not members of the Church before God, but onely in the judgement of men: like unto superfluous humours which are in the body, but no parts thereof. This confuteth the doctrine of the Church of Rome, who teach that wicked men that are rejected in Gods decree, may yet bee true members of the Church of God.

Secondly, in this coherence Chriſt intimateth unto us a diſtinction betweene man and man in this Church: For all that were in this Church, were men called, profeſſing Chriſt and his Goſpell: and yet of them, ſome were dead in their ſinnes, and others were alive in Chriſt. Touching this diſtinction of men, wee muſt ſearch the cauſe thereof. It muſt not bee aſcribed to any power or will in man, but to the good pleaſure of God, as the Scripture teacheth; for when the body of the Iſraelites had given themſelves to Idolatry, there were yet *ſeven thouſand that never bowed the knee to Baal.* What was the cauſe why they did not live like to the other Iſraelites? Surely nothing in the will of man (though the Idolatry of the other was to be aſcribed to themſelves) but the text is cleare it was the good pleaſure of God, who had preſerved and kept them.

Rom 11.4

Vſe.

By this wee ſee how erroneous and falſe the Divinitie of ſome Proteſtants is, which aſcribe the cauſe of this diſtinction betweene man and man, to the libertie of mens will being renewed by grace, ſaying, That God gives to everie man ſaving grace, by vertue whereof, hee may repent and beleeve if he will: but yet becauſe the will of man doth ſtill remaine ſinfull, hence it commeth, that hee hath liberty to obey, or not to obey. And therefore the cauſe why ſome men lie dead in ſinne is, becauſe they ſet their will to refuſe the grace of God; and the cauſe why ſome men live in Chriſt is, becauſe they incline their will to embrace the grace of God. But this doctrine doth greatly diminiſh the grace of God, in that it maketh the acceptance thereof to lie and depend on the pleaſure and will of man: when as the power of almighty God joyned with his will, is the true cauſe thereof, leaving ſome to themſelves, who doe fall, and enabling others to ſtand by his grace.

Now follow the words of this commendation: *Notwithſtanding thou haſt a few names yet in Sardis:* that is, There be yet in this Church a few perſons knowne to me by their names: (for by *names*, we muſt underſtand perſons named) *which have not defiled their garments.* Here (to omit many expoſitions) is an alluſion to the Ceremoniall Law, wherein God ſet downe a diſtinction betweene things cleane and uncleane, not in themſelves, but by his appointment: and among the Jewes, if any man had but touched an uncleane thing with his hand, or with his garment, therby he was defiled and his garment defiled legally; and ſo hee or his garment were reputed uncleane: whereupon they had a ſpeciall care not to touch the things that were defiled, no not with their garments. Now this ſignified another thing unto them, namely, That they ought to abſtaine, not onely from the outward ſinnes of the morall Law, but even from all occaſions, intentions, ſhews, and appearances of evill. And in this place, this is meant hereby; that ſome in this Church of Sardis, had ſo farre made conſcience of ſin, that they would not meddle with very occaſions and appearances of evill.

A

Hereby wee ſee, that the ſervants of God are but few in number: for the bodie of this people were dead in ſinne, and a few onely in this great place lived in Chriſt: ſo Chriſt ſaith to his Diſciples, *The flocke to whom the Father will give the kingdome of Heaven, is but a little flocke.* The Prophet *Iſaiah* is ſent, *To harden the hearts of the bodie of the people for their iniquities:* and, *the tenth part only muſt bee ſaved:* and in the Goſpell it is ſaid, *The way to hell is broad, and many there be that walke therein: but the way to heaven is ſtrait, and few there bee that enter into it.*

Luke 12.32.

Iſa. 6.9. verſe 13.

Matt. 7.13, 14.

B

Vſe.

Hereby then wee are taught not to follow the example of the multitude, but of the fewer and better ſort. It is a foule ſinne that keepes many from religion, and brings them to deſtruction, when they will live after the manner of the world, and as their fore-fathers have done. This is a falſe rule, and a dangerous courſe.

Thou haſt a few names: That is, perſons whoſe names I know, and have recorded. They are called names, becauſe Chriſt obſerves and knowes them by their names. Where note, that thoſe that are the true ſervants of God, are particularly knowne unto Chriſt: *The haires of your head are numbred* (ſaith Chriſt to his Diſciples) much more were their names knowne. Againe, hee biddeth them *rejoyce that their names were written in heaven.* And Chriſt the good *Shepherd knowes his ſheepe, and calls them by their names,* John 10. verſe 3.

Luke 21.7.

Luke 10.2.

C

This is a matter of endleſſe comfort unto the people of God: for what can cauſe a man more to rejoyce, than to know that his name particularly is knowne to the King of Kings, and that accordingly hee hath ſpeciall regard unto him? When the Lord would comfort *Moſes*, and put courage into him in doing the duties of his calling, hee telleth him, *That hee was knowne unto him by name.* Yea, this is the foundation of mans ſalvation, *The Lord knoweth who are his.*

Exod. 33.17. 12, 14. and 17. 2 Tim. 2.19.

D

Which have not defiled their garments: Here they are commended for uprightneſſe and ſincerity of life and converſation, in that they kept themſelves from the very ſhewes and appearance of evil; when as the reſt of this Church was dead in ſinne.

In their example Chriſt preſcribeth unto us a patterne of true pietie, how we ought to carry our ſelves in the Church of God on earth: wee muſt not content our ſelves with a bare profeſſion of Religion, and keepe our ſelves from groſſe ſinnes onely, but abſtaine from the very ſhewes of evill. Yea, more particularly, here are three things taught us, touching ſin: Firſt, that wee ought to make conſcience of every ſinne in

in our owne perſon. Secondly, that we ought to keepe our ſelves from the contagion of ſinne in others, either by giving conſent unto them, or furthering and allowing them any way therein. Thirdly, that wee ought to abſtaine from the very occaſions, and ſhewes, and appearances of ſinnes: So *Paul* teacheth us *to abſtaine from all appearances of evill,* Eph. 5.3. hee will not have ſundry ſinnes, as fornication, uncleanneſſe, &c. ſo much as once named, thereby to give the leaſt approbation unto them. We muſt therefore looke on this example, lay it to our hearts, and conforme our lives unto it: ſo ſhall we be good ſervants of God, and have the ſame commendation with theſe few: for true religion ſtands not in knowledge, but in obedience; and this is true obedience, to make conſcience of every ſinne in our owne perſons; to take heed of the infection of ſinne in others, and to abſtaine from the appearance of evill. A happy Church ſhould wee have, if theſe things were practiſed: but this is the ſhame and reproach of our profeſſion, that wee have no care of true obedience in our ſelves and others, wherby we ſhould glorifie God, and grace our holy religion.

1 Theſſ. 5.22.

The Church of Rome hence gather, that a man after baptiſme may live without mortall ſinne. For theſe few perſons in this Church in their baptiſme put on Chriſt, and after kept themſelves from all occaſions of ſinnes, ſo as they had not committed any mortall ſinne. But their collection is unſound: For firſt, though they had to this time abſtained from all mortall ſinne, yet how can they prove that they ſinned not afterward? Secondly, they are ſaid not to *have defiled their garments*, not for that they had not committed any ſinne, but becauſe they endevoured to keepe themſelves from the appearance of all ſinne; and ſo muſt the obedience which is aſcribed to Gods children in Scripture bee underſtood, namely, of their ſincere purpoſe and endevour to obey: and ſo among us, thoſe that have a ſetled purpoſe and reſolution to make conſcience of every ſinne, and in all things to doe the will of God, they are reputed for the keepers of the law. For God in his children accepts the will for the deed. *And they ſhall walke with me in white*] After the commendation of theſe few, Chriſt addeth a promiſe of living with him in glory. For ſo white garments have alwayes beene uſed to ſignifie *joy, happineſſe, life, and glory:* Eccl. 9.8. *At all times let thy garments be white,* that is, take thy delight and pleaſure in uſing the creatures of God. So that here theſe few have a promiſe to bee freed from all want, and to live with Chriſt in all glory, joy, and pleaſure.

A

B

C

D

This benefit hath beene in effect further urged in the former Chapter: here onely I will note one doctrine: namely, That they which live in the world among the wicked, and do not communicate with their ſinnes, ſhall not partake with them in their puniſhments; for the body of this Church muſt have Chriſt to come amongſt them as a Theefe; but the godlie muſt walke with Chriſt in white, in glory. *Lot* was freed from the deſtruction of the Sodomites, becauſe hee partaked not with them in their ſinnes: and among the Iſraelites, *Thoſe that mourned for the ſinnes of the people, are marked in the fore-head, that when judgements come upon the wicked, they might be ſpared.*

Gen. 19.

Ezek. 9.6.

This point muſt be remembred ſpecially by reaſon of long peace and proſperity among us, many ſinnes abound, as ignorance, Atheiſme, contempt of Religion, and prophaning of the Lords Sabbath, with innumerable ſinnes of the ſecond Table. All which call for judgements from Heaven, and no doubt they will be puniſhed, partly in this life, and partly in the life to come, unleſſe our people doe repent. Thoſe therefore that would not partake of the common judgements that are to come, muſt now beware that they communicate not with the common ſinnes that doe abound, and ſee that they keepe faith and a good conſcience, having their righteous and zealous hearts grieved, for the abhominations among which they live.

Two kindes of worthineſſe.

After the promiſe is adjoined the reaſon thereof, *For they are worthy.* Hence the Church of Rome doth conclude, that a man by his works may merit Heaven, becauſe they bee worthy of reward. A moſt blaſphemous concluſion, and a manifeſt abuſe of the word of GOD. Gods children indeed *are worthy of life everlaſting*; but not by the merit of their workes, for then they ſhould be done according to the rigour of the Law; but for the worthineſſe of their perſon, when as they ſtand righteous before God in Chriſt: for when God will ſave any man, he gives Chriſt unto that man truly and really; ſo as he may ſay, Chriſt is mine. And with Chriſt God gives his ſpirit which worketh in his heart true faving faith, whereby hee doth receive Chriſt: and ſo Chriſt and his righteouſneſſe belongs unto that man really; and by vertue thereof hee is worthy of life everlaſting: and this is the worthineſſe which Chriſt meaneth in this place, and not any worthineſſe of their workes; ſo that this doth helpe them nothing at all, and yet it is the moſt probable place of Scripture, to prove and juſtifie the Doctrine of mans merits.

V. 5. *He that overcommeth ſhall bee cloathed in white aray, and I will not put out his name out of the Booke of life: but I will confeſſe his name before my Father, and before his Angels.*

v. 6.

v. 6. *Let him that hath an eare, heare what the ſpirit ſaith unto the Churches.*

Here is the concluſion of this Epiſtle: and it containeth two parts: a promiſe, and a commandement. The promiſe in the fifth verſe, and the commandement in the ſixth. In the promiſe note two things: firſt, the parties to whom it is made, *To him that overcommeth*; whereof wee have ſpoken before. Secondly, the thing promiſed, to wit, glory and eternall happineſſe; which is expreſſed three wayes: Firſt thus, *Hee ſhall be cloathed in white aray*: that is, he ſhall have everlaſting life and happineſs: ſo much is ſignified by white rayment, as we have already ſhewed.

Reu 19.13.

Vſe. Hence the Church of Rome concludes, that a man may doe good workes reſpecting a reward. *Anſw.* In ſome ſort it is true; for ſo it is recorded of *Moſes*, Hebr. 11. 26. *Hee had reſpect to the recompence of reward.* But yet the recompence of reward muſt not be the principall end of our good workes: for chiefly wee muſt thereby intend to teſtifie our faith, and our obedience unto God; and with that wee may have reſpect to everlaſting life.

The ſecond thing promiſed; *And I will not put out his name out of the booke of life.* For the underſtanding of this, two queſtions muſt bee ſcanned: Firſt, what this booke of life is: Secondly, whether a man may bee blotted out of this Booke. For the firſt; this booke of life is nothing elſe, but Gods predeſtination or eternall decree of Election, whereby hee hath choſen ſome men unto ſalvation upon his good pleaſure. And this is called a *Booke*, becauſe it is like unto a booke. For as the Generall in a Campe, hath the name of all his ſouldiers that fight under him, in a Booke; and as the Magiſtrate of a towne hath the name of every free man and denizon inrolled; ſo God in the booke of his Election, hath the names of all that ſhall be ſaved.

For the ſecond Queſtion. A man may bee written in the booke of life two wayes: either truly before God, or in the judgement of men onely. Thoſe whoſe names are truly before God written in this booke, cannot bee blotted out: For Gods counſell touching the eternall ſtate of every man, is unchangeable. This the golden Chaine of Gods decree, doth plainely ſhew: *For whom hee hath predeſtinated, them hee hath called; and whom he called, them alſo he juſtified; and whom he juſtified, them he alſo glorified.* Others there bee that have their names written in this Booke, onely in the judgement of men: and thus are all men written in the Booke of life, that profeſſe the Goſpel of Chriſt in his Church: for ſo charitie binds us to judge of them: And theſe may have their names blotted out. In this ſenſe doth the Scripture often ſpeake; as when the Prophet wiſheth, *That*

Rom 2.30.

A *God would blot his enemies out of the Booke of life* (meaning *Iudas* principally) his meaning is, that it might bee made manifeſt, his name was never written therein. This then is the meaning of this promiſe; that they who doe avoid the occaſions of ſinne, and have care to keepe faith and good conſcience unto the end, have their names written in the booke of life, and they ſhall never be blotted out.

Pſal. 69. 28.

Hence I gather two things: Firſt, that the number of the Elect, in reſpect of God, is certaine: for the names of thoſe which are to bee ſaved, be as it were written in a booke; and being once written in, they remaine there for ever. Some doe teach, that all may be ſaved, if they will: but this is a meere fancy of man: for what ſhould there need any booke of life, if that were ſo? Secondly, hence I gather, that this number can neither increaſe, nor be diminiſhed, let men doe what they can: *If they had beene of us, they would have continued with us*, 1 John 2. 19. *All that thou haſt given me have I kept, and none of them is loſt.* Joh. 17. 12.

B

Vſe.

Whereas a man may be written in the booke of life, to wit, in the judgement of men, and yet be blotted out: hereby we are to be admoniſhed, to looke unto our ſelves, and to make conſcience of every ſinne, and to avoid and ſhun the very occaſions thereof. For ſo long as we profeſſe the Goſpel and obey the ſame, our names be in the book of life: but when we commit any ſin, we doe as much as in us lieth, make a pen, and reach it up to heaven to blot our names out of that booke: and they that keepe a courſe in ſinning, doe plainly ſhew that they were never truly written therein.

C

Secondly, conſidering that the number of the Elect is certaine, it muſt bee a motive to cauſe us to labour for ſome aſſurance of Election, that wee may truly ſay, we have our names written in Gods booke. But here ſome bad perſon will ſay, ſeeing the number of the Elect is unchangeable; I will live as I liſt: for if my name be in the booke of God, it ſhall never bee blotted out; and if it be not in, it can never bee added. *Anſw.* Theſe men deceive their owne ſoules: for they that have their names written in the booke of life, ſhall live as theſe few did in this Church of Sardis, in true faith and holy obedience. For he that is ordained for glorification, is ordained to juſtification and ſanctification: and it is impoſſible for him that ſhall bee ſaved, to live alway in ſinne: and therefore theſe men muſt rather labour to repent and beleeve, and to get ſome ſignes of their election, that they may know that their names are written in the booke of life.

D

The third benefit is this: *I will confeſſe his name before my Father, and before his Angels.* That is, in the day of judgement I will acknowledge and profeſſe him to be mine; one of my elect, that keepeth faith and good conſcience unto the end. I will take him from the company of the wicked world, and ſet him on my righ

right hand, and advance him to glory, pronouncing upon him the bleſſed voyce of abſolution, *Come, thou bleſſed of my Father*, Matth. 25. 34. The end why this benefit is thus propounded, is to draw this Church to profeſſe the name of Chriſt in this world: for if they would profeſſe Chriſt before men, hee will acknowlege them for his owne at the laſt day.

A

Verſ.

This ſame reaſon here propounded, muſt induce us to make a true confeſſion of Chriſt, againſt the world and all Chriſts enemies: which to doe is a very hard matter. A man of himſelfe cannot ſtand out; but yet the conſideration of this, that Chriſt will confeſſe him at the laſt day, will bee a notable motive and meanes to inable him thereto. If any earthly Prince ſhould come to a man among a great companie, and call him by his name ſpeaking kindly unto him, hee would eſteeme it a great honour unto him: and for that hee would not ſticke to die in the Princes cauſe. O then, what honour is this, that Chriſt Jeſus will in the laſt day vouchſafe to all thoſe that in this life doe ſincerely confeſſe him, and overcome. He will confeſſe them to bee his, and receive them to his owne glory. **But on the contrary, thoſe that** will not confeſſe him **here, but diſgrace him**, either by falſe doctrine, **or prophaneneſſe** of life, will Chriſt at the day of judgement utterly diſgrace, by denying them to bee his, and there pronounce upon them the fearefull ſentence of condemnation, *Goe ye curſed, &c.* Which if we would then eſcape, and alſo procure unto us the joyfull voice of abſolution, wee muſt here labour to hold the truth of Chriſts doctrine, and alſo keep a good conſcience unto the end. But if we onely profeſſe him in judgment, and not in the practice of an holy life, ſurely Chriſt will profeſſe that he knows us not, and then give us our portion with the devill and his Angels.

B

The Commandement followeth: verſe 6. *Let him that hath an eare, heare, &c.* Of which we have ſpoken.

v. 7. *And unto the Angell of the Church which is of Philadelphia, write: Theſe things ſaith hee, which is holy and true: which hath the key of David, which openeth and no man ſhutteth, and ſhutteth and no man openeth.*

C

Here begin**neth the ſixth** particular Epiſtle of our Saviour Chriſt, from this verſ. to the 14. And before (as to the reſt) is prefixed a ſpeciall Commandement unto *Iohn*, whereby hee is injoined to write this Epiſtle unto the Church of Philadelphia; the end of which Commandement, is to warrant the calling of *Iohn* to write this Epiſtle: but of this wee have ſpoken before.

D

The Epiſtle it ſelfe containeth three parts: a Preface, the matter of the Epiſtle, and the Concluſion. The Preface in this verſe, *Theſe things ſaith hee, &c.* Wherein is ſet downe, in whoſe **name this Epiſtle is ſent**; namely, *in Chriſts*: **where** (**as in the former Epiſtles**) hee is excellently deſcribed, for the winning of more credit unto this Epiſtle; and that, firſt by his properties, *Holineſſe and truth*; ſecondly, by his Kingly office, in the words following.

For his properties. Firſt, Chriſt is ſaid *to bee holy. Queſt.* How can Chriſt be ſaid to be holy as hee is man, conſidering hee deſcended from *Adam*, who conveyed his ſinne and the guilt thereof, to all his poſteritie? The common anſwer is this: That indeed Chriſt deſcended from *Adam*, as he is man; but his ſubſtance was ſanctified by the holy Ghoſt in the wombe of the Virgin, and thereby hee was freed from *Adams* ſinne. This anſwer is true, but not ſufficient: for men, beſides the corruption originall, take from *Adam* the guiltineſſe of that ſinne which *Adam* committed. Now ſanctification taketh away the corruption of ſinne, but not the guilt thereof. Therefore a more full anſwer is this; that all which come of *Adam* by naturall generation, doe receive by that order which God ſet in nature at the creation, ſaying *increaſe and multiply*, both the nature of *Adam*, and the ſinne and guilt thereof. But God for the preventing of this in the Incarnation of Chriſt, ordained that Chriſt ſhould not come of *Adam* by naturall generation, but by a miraculous conception of the holy Ghoſt: whereby hee tooke the nature of man, with the infirmities thereof, without the ſinne of mans nature, or the guiltineſſe thereof. And thus is Chriſt free from ſinne as he is man.

Further, Chriſt is holy two wayes. In himſelfe; and in regard of his Church. In himſelfe, he is holy ſundry wayes: Firſt, in regard of his God-head, for his divine nature is holineſſe it ſelfe. Secondly, as he is man; for his manhood was not onely free from all manner of ſinne, by reaſon of his miraculous conception, but it was alſo inriched and filled with holineſſe, and that in greater meaſure than all men and Angels: for hee received the gifts of the holy Ghoſt without meaſure. And againe, as hee is man, Chriſt **is holy** in regard of his obedience and actions; for living on earth hee did actually as our ſuretie fulfill the law for us. Secondly, Chriſt is holy in regard of his Church. Firſt, becauſe hee is the Author of that holineſſe, which is in every member of his Church. Yea, hee is holy in regard of men in a further reſpect; namely, as the root of all mens holineſſe, as hee is Mediator. For looke as from *Adam* is actually conveyed originall ſinne, to every one of his poſteritie that commeth by naturall generation; ſo from Chriſt is righteouſ-

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neſſe and holineſſe conveyed to all that beleeve in him: and for this cauſe hee is called our righteouſneſſe and ſanctification: and in this ſenſe eſpecially is Chriſt ſaid to bee holy in this place.

Verſ. Whereas Chriſt is ſaid to be holy not only in himſelfe, but for us: here we muſt marke what is the principall thing in Chriſtian Religion: namely, to have care to bee ingraffed into Chriſt, that from him we may receive grace to become new creatures, and feele in us his power to kill our corruptions, and daily to renew his owne image in us, in righteouſneſſe and true holineſſe; and that as truly, as wee feele in us *Adams* corruption. It is not ſufficient for us to plead, that Chriſt will be our Saviour, and will free us from all ſinnes; but wee muſt labour to have Chriſt convey holineſſe into us, and that as ſenſibly as we ſee the root convey ſappe into the branches: and this holineſſe we muſt make to appeare in our lives, as the branches by their fruit and leaves, do ſhew they receive ſap from the root.

Secondly, here note, Chriſt propounds himſelfe unto us and to all Churches, as a notable patterne to bee followed; giving us to underſtand, that all that beleeve in him, and looke to bee ſaved by him, muſt bee holy as he is holy, making conſcience of every evill way; for Chriſt is holy to make us holy. Let us therefore behold Chriſt, and ſee wherein hee expreſſeth himſelfe to bee holy; and therein let us follow him. So *John* ſaith: *He that hath this hope, purifieth himſelfe as he is holy*: that is, uſeth all good meanes to conforme himſelfe to Chriſts holineſſe.

Thirdly, hereby wee learne, that the common title given to the Pope, whereby he is called (Holineſſe) is a blaſphemous title: for to be holy, is here made a propertie of Chriſt. And yet more is given to the Pope, than to Chriſt in this place: for hee is called holineſſe, which is a title of God alone.

The ſecond propertie, whereby Chriſt is deſcribed, is *Truth*: Chriſt is ſaid to be *true*, in three regards: Firſt, becauſe hee is without all errour or ignorance, knowing every thing as it is. Truth is in Chriſt properly, and in the creatures onely by meanes of him. Secondly, becauſe whatſoever he willeth and decreeth, he doth it ſeriouſly, without fraud, deceit, change, or contradiction, as the whole tenure of Scriptures doe ſhew, wherein every part is ſutable and agreeable to another. Thirdly, becauſe hee maketh good every promiſe made in the word: for in him all the promiſes of God are *yea, and Amen*, 2 Cor. 1.20.

Verſe. Whereas Chriſt is ſaid to be *true*, yea, *truth it ſelfe*: Firſt, we learne a full difference between him, and all falſe wicked ſpirits; for they are ſpirits of errour and falſhood, for the devill is the father of lies, and the author thereof.

Againe, whereas Chriſt is *true in all his words*: wee ought without all doubting to beleeve his word, and all promiſes made therein, that concerne our ſalvation. If Chriſt could erre or lye, and men bee deceived by him, then they might juſtly doubt of the truth of his Word: but ſeeing he is true in all his promiſes, we muſt beleeve in him: and in all our diſtreſſes either of bodie or minde, depend upon him: for hee hath made a promiſe to helpe, and he will never faile them that reſt on him.

Thirdly, in this propertie, hee propounds himſelfe an example, to bee followed of his Church and of us; that as Chriſt is ſerious in his decrees, and conſtant in his promiſes; ſo muſt wee purpoſe every good thing ſeriouſly, and alſo make good whatſoever good thing we promiſe. For, *Lyars muſt bee deſtroyed*, Pſal. 5.6. *They that love, or make lyes, muſt never come into heaven, but bee ſent out thence, and caſt into the burning lake of fire and brimſtone*, Rev. 22.15. But it is a note of a man, that is a good member of Gods Church in this world, and that ſhall be inheritor of Chriſts kingdome in heaven, to *ſpeake the truth from his heart*, Pſal. 15.2. And lying is a note of the childe of the devill, Joh. 8.44.

Secondly, Chriſt is deſcribed by his Kingly office, *which hath the keys of David, which openeth and no man ſhutteth, and ſhutteth and no man openeth*. Where firſt, let us ſee the meaning of the words: for which purpoſe we muſt have recourſe to Iſay 22.22. whence theſe words are borrowed, being there ſaid of *Eliachim*. The circumſtances of the text will eaſily ſhew the meaning of the words in this place: *Shebna*, who had beene an ancient Steward to many of the Kings of Iſrael, was Treaſurer alſo unto King *Hezekias*. And becauſe hee was an hinderer of reformation intended by *Hezekias*, the Lord threatned to caſt him out of his office: and further, the Lord ſignifieth that *Eliachim* ſhall come in his roome and have the ſame office: now to expreſſe this thing, the Lord ſaith, *The keyes of the houſe of David ſhall bee laid upon his ſhoulders*: That is, *Eliachim* ſhall be made a Steward of the houſe of *David*, even of the Kingdome of *David*, whereof *Hezekias* was Governour: (for ſo the houſe of Juda, and the houſe of Iſrael, are often put for the whole kingdome of Juda and Iſrael.) And the giving of a key was an ancient token of placing and inveſting men in chiefe rule and authoritie; ſo that the meaning of this place, is this; that God hath given unto Chriſt ſoveraigne power and authoritie of governing his Church. *Queſt.* But why is Chriſt ſaid to have the key of *David*? for *Davids* kingdom was a temporal kingdome, but Chriſts kingdome is not of this world, John 18.36. And yet it is ſaid, *The Lord God ſhall give unto him the throne of his Father David: and he ſhall reigne over the houſe of Iacob*: Luke 1.32,33. *Anſw.* Chriſt may be ſaid to have the keyes of *David* two wayes: Firſt, properly; for when hee was borne of the bleſſed virgin *Mary*, he was borne King of the Jewes,

Jewes, by right diſcent from his father *David*, as his Genealogie plainely ſheweth, Luke 3. And alſo the queſtion of the wiſe-men at Jeruſalem, ſaying, *Where is the King of the Jewes, that is borne?* Matth. 2.2. And therefore when the Publicans asked tribute of him, he pleaded the privilege of a Kings ſonne; albeit, to avoid offence, hee was content to yeeld of his right, and to pay tribute; Thereby ſhewing, that hee had right to the kingdome of Iſrael, though he would not take it upon him; and therefore came in ſuch a time when the Kingdome was taken of the Romane Emperour. Secondly, hee may bee ſaid to have the key of *Davids* kingdome typically: for *Davids* kingdome was a figure of Chriſts kingdome, and *David* himſelfe a type of Chriſt: as it is moſt excellently deciphered in the Prophets, Jeremie 23.5,6. Hoſea 3.5. where Chriſt is plainely called *David*, by the name of him that was his type, figure, and figure. *Queſt.* Why were not as well the kingdomes of *Nebuchadnezzar*, and *Pharaoh*, types of Chriſts kingdome, as *Davids*? *Anſw.* Becauſe *Davids* kingdome was a kingdome of light and pietie; but theirs were kingdomes of ſinne and iniquitie. And hee is ſaid to have the key of *Davids* kingdome, becauſe his kingdome and the righteouſneſſe thereof was figured by the piety in *Davids* Kingdome. And this kinde of ſpeaking is juſtifiable by Gods word. So Mat. 2.23. Chriſt is called a Nazarite: which place hath relation to that which is ſaid properly of *Sampſon*, who was a moſt excellent figure of Chriſt, and did moſt notably repreſent him in his death, wherein hee killed more than in his life. Now Chriſt is called a Nazarite, not becauſe he obſerved their rites and orders, for that he did not: he dranke wine, ſo did not the Nazarites: but becauſe hee was the truth and ſubſtance of that order; for in him was fully accompliſhed that holineſſe, which was figured by that order; for he was perfectly ſevered from all ſinne and pollution. And ſo here hee is ſaid to have the key of *David*, becauſe hee had the ſoveraigntie which was figured by *Davids* Kingdome.

Which ſhutteth and no man openeth, and openeth and no man ſhutteth: Here Chriſts kingdome is compared to a houſe, which can bee opened and ſhut by none but Chriſt; whereby is ſignified, that none hath power above Chriſt in his kingdome; and that his power therein is ſoveraigne and abſolute. So that hereby is meant, that Chriſt Jeſus ſitting in heaven, hath ſoveraigne power & authority over the whole Church of God, to governe the ſame. That wee may the better underſtand this ſoveraigne power of Chriſt, wee muſt know, it hath three parts. I. To preſcribe. II. To judge. III. To ſave, or deſtroy. In preſcribing, Chriſt hath abſolute power, and that in ſundry things: as firſt, in preſcribing doctrines of faith, and religion unto his Church, to bee beleeved and obeyed, and that on paine of damnation. This power he puts in execution, when in bookes of the Old and New Teſtament, hee preſcribeth the doctrine of the Law and the Goſpel, to bee obeyed and beleeved. And none but hee can make an Article of faith, or a law to binde the conſcience: and therefore *Paul* ſaith, *Whoſoever ſhall teach any other doctrine, then that which wee have received of us, let him bee accurſed*, Gal. 1.8. Secondly, for regiment: hee hath abſolute power to preſcribe how hee will have his Church governed, and by whom: and therefore *Moſes* when hee was to make the Tabernacle, *did all things according to the patterne that the Lord gave unto him*. So *David gave to Salomon patternes of all things that were in him by the ſpirit, touching the building of the houſe of God*, 1 Chron. 28.12. Thirdly, hee hath abſolute power to appoint the time of keeping his Sabbath: for as the ordaining of a Sabbath belongs to Chriſt, ſo doth the changing thereof; hee that preſcribeth worſhip, muſt preſcribe the ordinary ſet time thereunto, which is to continue to the end. And therefore it is but an opinion of men, to hold that the Church may make two or moe Sabbath dayes in a weeke, if they will. Fourthly, In *preſcribing the Sacraments*: and therefore *Paul* ſaith, *What I have received of the Lord, that deliver I unto you*: ſpeaking of the Lords Supper. For hee that gives grace, muſt alſo appoint the ſignes and ſeales of grace.

The ſecond part of Chriſts ſoveraigne power, is *power of judgement*. Which is a ſoveraigne power to determine of his owne will, without the conſent of others, or ſubmiſſion to men or Angels. And in determining, Chriſt hath two privileges. Firſt, to expound Scripture: the abſolute power of expounding the law, belongeth to the Law-giver; and his expoſition is authenticall. Secondly, to determine of all queſtions, and controverſies in Scripture. And therefore it is a wicked opinion of the Church of Rome, which hold, that the principall Judge of interpreting Scripture, and deciding controverſies, is the Church.

The third part of Chriſts ſoveraigne power, is to *ſave, and deſtroy*. This is expreſſed in theſe words, *Hee openeth and no man ſhutteth, and ſhutteth and no man openeth*: and for this cauſe hee is ſaid *to have the keyes of hell and of death*. Whereby is ſignified; firſt, that he hath power to forgive ſinnes; for that hee procureth at his Fathers hands. Secondly, that hee hath power to condemne: for when men beleeve not his word, he hath power to hold them in their ſins, for which he can caſt them into hell. The ground of this threefold power of Chriſt is this, becauſe he is ſoveraign Lord over his Church, and the members thereof.

The Church of Rome ſay, that this key of *David* hath more in it than ſoveraigntie over his Church: to wit, a power to make and depoſe Kings that bee in his Church. This they teach, that they might prove the Pope to have title

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in ordaining and depoſing of Kings by vertue of the keyes. But they erre groſſely: for though Chriſt as hee is Mediator, bee above all Kings, yet in that regard he neither maketh nor depoſeth any Kings: and therefore hee ſaith plainly, *My kingdome is not of this world.* This cauſed him to refuſe to take upon him the office of an earthly Judge or Prince, *To deuide an inheritance betweene two brethren.* Hence it was, *that hee refuſed to giue ſentence of the adulterous woman.* And yet as Chriſt is God, hee maketh or depoſeth earthly Kings: ſo the wiſeman ſpeaketh of him in the perſon of wiſdome, *By mee Kings raigne.*

For the further clearing of this, wee muſt handle another point, which is delivered hence concerning the power of *the keyes*: which is a power whereby the power of the keyes of *Dauid* is put in execution. This *power of the keyes* is mentioned, Matth. 16. 19. when Chriſt ſaith unto *Peter, I will give unto thee the keyes of the kingdome of heauen, and whatſoever thou ſhalt binde upon earth, ſhall be bound in heaven: and whatſoever thou ſhalt looſe on earth, ſhall be looſed in heaven.* This *power of the keyes is a Miniſtery granted to Gods Church, to open and ſhut the kingdome of heauen.* Firſt, I call it a *miniſterie*: that is, a ſervice, becauſe whatſoever the Church doth in Chriſts name, is nothing but the dutie of ſervants unto their Lord: from whence it is, that the moſt worthy members and officers that ever were in the Church, as the Prophets and Apoſtles, were but the Miniſters of Chriſt. That this is a ſervice, I ſhew more plainely thus: When *Adam* fell, in his ſinne all mankinde fell with him, and thereby were all barred from the kingdome of heaven. Now ſince that fall, Chriſt became man, and in his man-hood ſatisfied the juſtice of God for mans ſinnes. And this ſatisfaction of Chriſt, is properly that key whereby heaven is opened, being oppoſite to mans ſinne whereby it was ſhut. And Gods Church and Miniſters cannot properly open heaven by any power they have, but onely reveale unto men what Chriſt hath done for them; and withall apply unto them, the doctrine of Chriſts ſatisfaction which is revealed. And in this regard they are ſaid to open and ſhut the kingdome of heaven; not as Lords but as Miniſters and ſervants.

Next I adde, that this power *is given to the Church*: that is, to the company of true beleevers called to ſalvation by Chriſt, and to none other: and therefore it is ſaid of them, *Whatſoever ye binde on earth ſhall be bound in heaven, &c.*

Thirdly, I adde the end of this power of the keyes, *To open and to ſhut heaven.* How the Church doth this, Chriſt that gave this power knoweth beſt, and hee hath ſet it downe, John 20.23. *Whoſoeuers ſinnes ye remit, they are remitted: and whoſoeuers ſinnes ye retaine, they are retained.* The Church therefore opens heaven, when it pardons mens ſinnes: and it ſhuts the ſame, when it lawfully retaines their ſinnes and holdeth them unpardoned: beſides this, there is no opening and ſhutting of heaven, committed to the Church. *Queſt.* Can the church pardon ſinne or retaine the ſame? *Anſw.* Yes: for theſe are the words of Chriſt: but let us ſee how. It is one thing to give ſentence of the pardon of ſin, and another to pronounce the ſame ſentence given. To give the ſentence of the pardon of ſinne, is onely proper to Chriſt the head of the Church; no Saint, nor Angell, hath that privilege: but yet the Church pronounceth the ſentence of pardon given by Chriſt. If wee ſhould ſay, the Church ſhould pardon ſin, we ſhould rob Chriſt of his honour: for that is a privilege of his God-head. Thus we ſee what the power of the keyes is.

The right uſe of this power, is when the Church doth uſe the ſame for the opening and ſhutting of heaven: Firſt, in the name of Chriſt alone, as a ſervant: Secondly, according to the rule of Gods Word, not after mens affections or inventions: Thirdly, for this end, to bring ſinners to repentance, and to continue them therein that they may bee ſaved: and to the Church thus uſing this power, Chriſt hath promiſed, that *Whatſoever they bind in earth ſhall be bound in heaven, and whatſoever they looſe in earth ſhall be looſed in heaven,* Matth. 18.18.

Further, this power of the keyes, hath two parts: the miniſtery of the word, and ſpirituall juriſdiction. The key of the miniſtery of the word, is ſet downe and eſtabliſhed by Chriſt, Mat. 16. 19. *I will give unto thee the keyes of the kingdome of heaven, &c.* This miniſtery of the word is a key, becauſe it opens and ſhuts heaven: this it doth two wayes. Firſt, by teaching and explaining the ſubſtance of religion, the doctrine of ſalvation, whereby men muſt come to heaven; and in that regard, is called *the key of knowledge,* Luke 11. 52. Secondly by applying the promiſes of the Goſpell, and the threatning of the Law: For when in the miniſtery of the Word, the promiſes of remiſſion of ſins and life euerlaſting, are applyed to beleevers that repent, then the kingdome of heaven is opened: and when as in the ſame miniſterie of the Word, the curſes of the Law are denounced againſt impenitent ſinners, then is the kingdome of heaven ſhut. Yet touching the miniſterie of the Word, this diſtinction muſt be remembred that otherwhiles the Church is certaine of the faith and repentance of ſome men, or ſome congregation; and then they may pronounce remiſſion of ſins abſolutely: but otherwhiles they are uncertaine of their faith and repentance, or of their impenitency: and then they muſt accordingly remit or retaine mens ſinnes, that is, conditionally; pronouncing the remiſſion of ſinnes to all that repent, and denouncing damnation to all that repent not. And thus is the Word to bee publikely handled in GODS Church at this day, becauſe our congregations are mixt companies, conſiſting of ſome that repent and beleeve

beleeve, and of others that doe not truly repent nor beleeve.

The ſecond part of this power of the keyes, is *ſpirituall juriſdiction*: I call it *ſpirituall*, to diſtinguiſh it from that outward juriſdiction whereby the commonwealth is governed. That this ſpirituall juriſdiction is a *key*, may appeare, Matth. 18. 16, 17. 18. *If thy brother offend thee* (ſaith Chriſt) *admoniſh him priuately: if he heare thee not, yet take with thee two or three: and if he heare not them, tell it to the Church; and if he refuſe to heare the Church, let him be unto thee as an heathen man, and as a Publican.* Then followeth the promiſe, *Verily, I ſay unto you, Whatſoever you bind on earth, ſhall be bound in heaven, & whatſoever ye looſe, ſhall be looſed in heaven.*

This ſpirituall juriſdiction, is a power whereby the Church pronounceth ſentence upon the obſtinate offenders in the Church, and puts the ſame in execution. And it hath two parts: Excommunication, and Abſolution. Excommunication, is an action of the *Church in Chriſts name, excluding an obſtinate offender that is a profeſſor of the Goſpell, from all the priuileges of the Church, and from the kingdome of heaven.* So *Paul* commandeth the inceſtuous man to *be committed to Satan*: that is, not onely put out of the Kingdome of Chriſt, but alſo after a ſort made ſubject unto Satan, to be outwardly afflicted by him. And therefore Chriſt ſaith, *If he heare not the Church, let him be unto thee as an heathen man*: that is, as one that hath no title to the kingdome of heaven. Here may ſome ſay, Can the Church thruſt any man out of the kingdome of heaven? *Anſw.* It is Chriſt onely that receiveth men thither, and it is he alone that muſt thruſt them out: the Church doth not properly either receive men in, or put them out; but onely pronounce and declare what Chriſt doth in this behalfe. As if a man that lives in the Church, be a common drunkard; the Church finding in Gods word, that *no drunkard can inherit the kingdome of heaven*, which is the ſentence of Chriſt, may pronounce the ſame againſt him, and ſo exclude him from the kingdome of heaven. *Obiect.* The true childe of God may be excommunicated, but he can never be excluded from the kingdome of heaven. *Anſ.* The true childe of God may for a time, and in part be excluded the kingdome of heaven. In part, as a man that hath freedome in any incorporation, may lie in priſon for ſome treſpaſſes, and ſo want the uſe of his freedome, though he be a freeman: ſo the childe of God for committing ſinne, may want the uſe of this liberty and freedome which he hath in Gods kingdome; and for a time, while he liveth in ſinne without repentance; yet wholly and for ever he cannot: but ſo ſoone as he repents, hee ſhall be received certainly againe: for no man is to be barred either from heaven or the Church, any longer than he remaineth impenitent.

Vſe. Whereas this cenſure is ſuch, as doth exclude a man both from the kingdome of heaven, and the liberties of the Church till he repent: wee may here ſee, that this cenſure ought to be uſed with great reverence, feare, and conſideration: even ſuch or greater, as we would uſe in cutting off a member from the body. The abuſing therefore of this ſentence in ſmall matters, cannot but be a grievous ſinne, and a breach of the third commandement, wherein one of Gods moſt weighty ordinances is taken in vaine.

Further, one ſpeciall degree of Excommunication, is a *Anathema*: which is, when one is pronounced to be condemned, whereof *Paul* ſpeaketh, 1 Cor. 16. 22. But this is not pronounced upon any, but on thoſe that ſin againſt the holy Ghoſt: and therefore it is ſeldome uſed, becauſe that ſin is hardly diſcerned: conſiſting not ſo much in the ſpeech, as in the malice of the heart againſt Chriſt.

The ſecond part of this ſpirituall juriſdiction, is Abſolution: which is, when a malefactor upon his ſufficient repentance, is approved to be a member of the Church; and is admitted to the kingdome of heaven. And yet here the Church receives him not into the kingdome of Chriſt, but only declareth upon his repentance what Chriſt doth. And thus we ſee wherein Eccleſiaſticall juriſdiction conſiſteth: and what be the parts of the power of the keyes.

For the better diſcerning of this power of the keyes, wee muſt remember foure ſpeciall abuſes hereof that have taken place in Gods Church for many hundred yeares. The firſt is this: that in former ages the Church hath given this power of the keyes to *Peter* alone, debarring the ſame from all other, even from the reſt of the Apoſtles; as though they had onely the uſe, not the right of this power. But the caſe is plaine, this power belongs to every Miniſter of the Goſpell, though they be not Apoſtles, as well as it did to *Peter*; for in the promulgation of this power, Matth. 16. 19. though Chriſt direct his ſpeech to *Peter*, yet he ſpeaketh unto all, as the circumſtances of the place doe plainly ſhew: for Chriſts queſtion (*Whom ſay ye that I am,*) was made to all: now becauſe it would have beene great diſorder in this holy company, for all of them to have ſpoken; therefore *Peter* being both more ancient and bold of ſpeech, ſpeaketh for all, and the reſt anſwered in his perſon: and ſo accordingly, Chriſt ſpeaking to *Peter*, doth make a grant of this power unto all his diſciples in his perſon. And therefore, Ioh. 20. 22. hee gives this power to all, ſaying plainly, *Whoſoeuers ſinnes ye retaine, they are retained, &c.* So that the word of God is plaine in this point, to ſatisfie the conſcience of any that is not wilfully addicted to the Popiſh religion. *Queſt.* Whence have the Miniſters of the Goſpell this power? *Anſ.* By ſucceſſion from the Apoſtles for Chriſt ſaith, Matth. 28. 19, 20. *Goe and preach, I will be with you to the end of the world.* Where he cannot meane the Apoſtles onely; but with them all Miniſters that did preach and baptize,

tize, after them, making this promiſe to the Apoſtles, not as they were Apoſtles, but as they were Miniſters and Preachers of his Goſpell.

The ſecond abuſe is, that the Church of Rome hath turned the power of the keyes into a ſupremacie over the Church, making it to bee a ſoveraigne authority, whereby *Peter*, and his ſucceſſors the Popes, have liberty to make lawes, canons, and conſtitutions, which binde the conſcience: as alſo to make kings, and to depoſe the ſame. A moſt notorious abuſe of this power, which is no ſuperiority, but a miniſtery: the chiefe power whereof conſiſteth in the diſpenſation of the word and will of Chriſt: For Chriſt ſaid not to *Peter*, I will give thee the keyes of the kingdomes of men, but *of the kingdome of heaven*. The third abuſe hereof is, B that the Church of Rome hath thereby for a 1000. yeares almoſt, barred Kings, Queenes, and Emperours from being Governours over the Churches of God; an errour flat againſt Scripture: for when as good King *Joſias* intended the reformation of religion, and the abandoning of Idolatry, hee made a covenant with the Lord for the accompliſhment of the ſame: and is ſaid to *have cauſed all that were in Ieruſalem, and Benjamin to ſtand to the covenant which he made*. Now ſhall we ſay, *Joſiah* did evill in cauſing them to do ſo? God forbid: It is recorded of him by the holy Ghoſt for his commendation. *Obiect.* But Gods Paſtors and Teachers have the power of the keyes, and Princes have not? *Anſ.* True, but yet they have C a civill power, whereby they rule over Gods Church: for there is a civill power, and a ſpirituall power. Princes rule not by any ſpirituall power, but civilly: and thereby they have power to compell all their ſubjects to the outward meanes of Gods worſhip, and to forſake Idolatry, and may alſo puniſh them that obey them not. *Obiect.* By this power of the keyes, Kings and Queenes are brought under Paſtors. *Anſ.* In Paſtors and Miniſters we muſt conſider their perſons and goods, and their office and word which they bring: Princes are over their perſons and goods, and yet may be under their word and miniſtery; becauſe therein they ſtand in Chriſts ſtead. Yet all this ſheweth nothing why Princes in Gods church ſhould be ſo robbed of their right, as the church of Rome doth. D

The fourth abuſe is, that the Church of Rome for ſome 800. yeares, hath turned the power of the keyes unto the Prieſts in their Sacrament of Penance: for whereas by Gods word, the Miniſters power is onely to pronounce the abſolution of Chriſt: with them every Prieſt ſits as a Judge, and the people come unto him as to a Judge, making knowne unto him all their thoughts, words, and deeds, (as neare as they can) wherin they have broken any commandement: which done, the Prieſt injoyns him to bewaile his ſins; and after contrition, doth properly give ſentence of pardon, even as Chriſt himſelfe doth: and then after appoints

2 Chron. 34.32.

A him works of ſatisfaction, to be done for the temporall puniſhment of his ſins: which doth his ſinnes are pardoned in heaven. Where behold a moſt deviliſh practice, as may appeare by the manifold errours contained therein. As firſt, the conſtition of all a mans ſinnes; which hath no warrant in Gods word. Secondly, that the Prieſt ſhould give ſentence of pardon is a moſt notorious practice, whereby Chriſt is robbed of his honour: for the Phariſees could ſay, *None can forgive ſinnes but God*, that is, properly, Mark. 2.7. Which Chriſt approveth, and it is moſt true; for he that can forgive ſinnes properly, muſt make ſatisfaction for ſinnes. Thirdly, they abſolve from the fault, but they will not forgive the puniſhment: and thereby they rob others, to enrich themſelves. Fourthly, they enjoyne ſatisfaction to God by men for their ſinnes: whereby they doe nothing elſe but overturne the all-ſufficient ſatisfaction of Chriſt, and enjoyne that to man which is impoſſible. All theſe are moſt horrible abuſes of this power, which ought to bee knowne and conſidered, being a ſufficient warrant unto us, that the Church of Rome is no true Church of God: for though the Pope carry in his armes the *keyes*, yet they are not *the keyes of heaven, but of hell*. For he hath made moe places of reſt and woe, than ever God did: as *Limbus Patrum*, and *Purgatory*; and therefore muſt needs make moe doores thicker, and ſo moe locks and keyes.

Vſe.

By this doctrine, touching the *keyes of David* given to Chriſt, and the power of the keyes in the Church derived thence, we may learne ſundry things. Firſt, that Chriſt, who hath the keyes of *David* to open and ſhut, doth not open to all, but to ſome onely. The reaſon hereof is this: *Adam* being created in integrity, was in the favour of God: but by his ſinne he loſt the favour of God, and ſo barred himſelfe both out of the earthly & heavenly paradiſe: and all his poſteritie by the ſame ſinne, and by their owne actuall ſinnes are likewiſe debarred: *For ſin is a partition wall betweene us and God: and a cloud betweene our perſons and God himſelfe*, as *Ieremie* ſpeaketh; ſo that ſinne is the cauſe of this excluſion: and ſo many ſinnes as a man committeth, ſo many bolts and barres he maketh to exclude himſelfe from the kingdome of heaven. The conſideration whereof ſhould move every one to take a narrow view of his miſerable eſtate in himſelfe, through *Adam*: for by originall ſinne wherein we were borne, and by our actuall tranſgreſſions wherein we live, we barre our ſelves from the kingdome of heaven. It is lamentable to ſee how the whole world lieth in ſinne, and how the devill bewitcheth men to conceale or diminiſh their ſins, making great ſins ſmall, and little ſins none at all; when as the leaſt ſinne which they commit (without repentance) is ſufficient to barre them for ever out of the kingdome of heaven. Againe, ſeeing every ſin doth barre us out

Iſa. 59.2.

our of heaven, this muſt be a motive to induce every one of us, to repent of all our ſinnes, to bewaile the ſame, and to pray earneſtly for the pardon of them in the death of Chriſt; and continually to labour to turne unto God from all ſinne, becauſe, if wee live but in one ſinne, it will be a mighty barre, ſufficient to exclude us the kingdome of heaven eternally. Thirdly, ſeeing Chriſt keepes the keyes of heaven; hereby we are taught to come unto Chriſt, and to ſeeke by him to enter into the kingdome of heaven. For Chriſt by his death hath opened heaven: as he ſaid unto *Nathaniel* and *Philip*, *Verily, verily, I ſay unto you, hereafter ſhall yee ſee heaven open*: meaning, by the miniſtery of the Goſpell: and ſeeing it is open, wee muſt ſtrive to enter into it, as the B men in *Iohn Baptiſts* time did, Matth. 11.12. This wee doe by endevouring to become good members of Gods Church on earth: for that is the doore and ſuburbs of the kingdome of heaven, which every one muſt enter into that would come to heaven it ſelfe; even as a man that would come into an houſe muſt needs come to the doore. Now, in the Church there is the true doore which is Chriſt himſelfe, and the key thereof which is his word, and the miniſtery of the word, which doth locke and unlocke the ſame. *Queſt.* What ſhall wee doe to become true members of the Church? *Anſ.* We muſt doe two things; Firſt, humble our ſelves for all our ſinnes, praying unto God for the pardon of them, and believing the ſame C through Chriſt. Secondly, endevour and purpoſe by Gods grace every day to leave the ſame ſinnes. This doing, we are at the doore of heaven; and if wee would have our ſoules enter into heaven when wee die, this wee muſt doe while we live. But if wee enter not into the doore of grace, by the key of knowledge, in the miniſtery of the word while wee live, we ſhall never come to the gate of glory after death.

Iohn 1.51.

v. 8. *I know thy workes: behold, I have ſet before thee an open doore, and no man can ſhut it, for thou haſt a little ſtrength, and haſt kept my word, and haſt not denied my name.*

In this verſe, and ſo forward to the twelfth, is contained the matter of this Epiſtle, which may be reduced to three heads; a Praiſe, a Promiſe, and a Commandement. The Praiſe in this eighth verſe. The Promiſe in the ninth and tenth. The Commandement in the eleventh. For the firſt, the praiſe of this Church is firſt

A ſummarily propounded; *I know thy workes*; which hath beene expounded, and the end thereof, with the uſes in the former Epiſtles. Then he addeth the reaſon of his commendation, wherein are two things to be obſerved. I. The ſigne of Chriſts approbation, in theſe words, *I have ſet before thee an open doore*. II. Their converſation, or the workes which Chriſt approved in the words following, *Thou haſt a little ſtrength, and haſt kept my word, and haſt not denied my name*. Both theſe may be underſtood, either of the Angell or Miniſter of this Church, or of the whole Church alſo. I take it to be meant of both. Being ſpoken of the Miniſter of this Church, the words beare this ſenſe; *Behold I have ſet before thee an open doore, &c.* that is, behold and conſider, I have vouchſafed unto thee opportunity and liberty to preach the Goſpell, and thereby to convert men unto me. So much S. *Paul* meaneth by the *doore of utterance*, 1 Cor. 16.9. *For thou haſt a little ſtrength, and haſt kept my word, and haſt not denied my name*: That is, though thou be indued but with ſmall meaſure of gifts, pertaining to thy calling, yet thou haſt maintained my Goſpell, and haſt not denied my name.

These words being thus expounded, doe afford us theſe inſtructions. Firſt, from the ſigne of his approbation, we learne, that it is a great privilege for a Miniſter to have liberty to preach the Goſpell, and thereby to convert men unto Chriſt: ſo much the word of attention *behold*, importeth: which may alſo further appeare by this, that the moſt famous and worthy Prophets of God, were not always vouchſafed this favour, as *Iſay* and *Ezekiel*, who were ſent ſometime to harden *the people*. And Iſa. 6.6. Chriſt himſelfe complaineth of the want of this privilege, ſaying, *I have ſpent my ſtrength in vaine*: and in regard of this privilege, the Miniſters of the Goſpell are called *Saviours*. And Iſa. 49.4. by reaſon of this liberty they have title to the promiſe *of ſhining as ſtarres in glory*, Dan. 12.3. Obad. 21. 1 Tim. 4 16. This therefore is an unſpeakable mercy, and ſo ought to be eſteemed of all Miniſters which have the ſame vouchſafed unto them; they ought highly to magnifie the name of God for D it, and to value it more worth than all earthly bleſſings whatſoever.

Secondly, from the works which Chriſt approveth in the Angell of this Church, we may obſerve, that Miniſters endued with ſmall meaſure of gifts, may bee able to doe great ſervice unto God in his Church: this thing is plaine in the Miniſter of this Church; and might alſo bee ſhewed by manifold examples of ſuch men in all ages: but to come to our times. In the dayes of Queene *Mary*, when Religion was in baniſhing, this our famous Schoole of Cambridge. the Prophets, had many learned men in it; yet not one of them ſtood out for the defence of the Goſpell: when as a poore ſecular Prieſt not three miles off, who was farre behind them

in gifts of learning and knowledge, yet having the truth revealed unto him, did stand out for the maintenance of the same, even to the sealing of it with his bloud. And at this day many men of smaller gifts in the ministerie, doe more further the Gospell, by the increase of the knowledge of Christ crucified and true obedience, than those that are inriched with farre greater gifts of knowledge both in tongues and Arts: so as though they be many hundred degrees short in regard of Schoole-learning, yet they goe as farre before them in benefiting Gods Church.

If this be so (will some say) then it is needlesse for men to be brought up so much in the Schooles of learning. *Ans.* Not so, for as much as may be, Gods Ministers ought to have knowledge of Schoole-learning, both in Arts & tongues. And yet for all this, it oft commeth to passe by Gods providence, that the greatest Clerks for learning, are lesse profitable to the Church than men of smaller gifts. This God doth to humble the learned, that they be not proud in themselves; and to magnifie the work of his Spirit in the weaker instruments.

Further, these words must also be understood of the whole Church: and then they beare this sense; *I have set before thee an open doore*: that is, I have vouchsafed unto thee a speciall privilege, even libertie to enter into the kingdome of heaven. From whence wee observe, *That libertie to life everlasting, is a speciall privilege belonging not to all men, but only to the Church of God, & the true members of Christ.*

This point hath sundry uses.

I. To confute this erroneous opinion; That Christ did effectually redeeme all and every man. Which is flat against Gods word, and this text: for those that are effectually redeemed, have libertie to enter into the kingdome of heaven: but all men have not that libertie, for then it were no privilege of Gods Church alone to have heaven opened unto them.

II. Seeing this is a privilege which God vouchsafeth unto his Church, to have heaven gate opened unto them; hereby wee are taught to take the benefit of this libertie while the doore is open; and in time to strive to enter therein. For as Christ telleth *Nathaniel*, the Church of the new Testament *shall by faith see heaven open.* Wee must not therefore neglect this opportunitie. But it is our common shame, that wee be slacke in seeking the kingdome of God, and the righteousnesse thereof, suffering our selves to be clogged with heapes of sinne, and worldly lusts, that we can neither walke in the strait way, nor enter into that doore that leadeth unto life; for sinne is an heavie burden, like a great packe that will not suffer a man to enter into so strait a doore. We must therefore cast off all sinne, that we may so enter in, and walke in the way of life.

And no man can shut it. Here is the continuance of the former benefit, against all adversarie power whatsoever. And this againe confuteth another opinion of the same kinde with the former; to wit, That Christ died for every man, but yet some are not saved because they will not; they shut heaven doore against themselves. But this opinion cannot stand: *for none can shut heaven doore against them*, to whom Christ hath set it open effectually, neither sin, Satan, nor the world, no not man himselfe, nor all their power together. For herein is the will of man ruled by the will of God: and looke whom God will have to enter into heaven, them doth he incline to will their owne salvation: and also make unwilling ever to shut this doore against themselves. *For thou hast a little strength, and hast kept my word, &c.* that is, thou art endued with some measure of grace, as of faith, hope, and righteousnesse: and according to that measure thou hast maintained my word, and not denied my name.

Hence we learne, that a man endued with a small measure of Gods grace, may doe works pleasing unto God, and by the same grace come to life everlasting. Christ saith to his Disciples, *If your faith were as much as a graine of mustard seed, by it should you be able to remove mountaines.* Now, that which is here said of the faith of miracles, may in like sort be said of all faith, and so of justifying faith; if a man have never so small a measure thereof, yet thereby he shal doe works acceptable to God: for as *Paul* teacheth, *Gods children* receive not the tenth, but *the first fruits of the Spirit*; that is, a small measure of grace in this life, which is only a pledge of that which they shall fully receive in the world to come: for this cause is *Rahab* commended for her faith, although it were but small and weake, as we shall see if we reade the whole historie, *Iosh.* 2. For God accepteth of man, according to that he hath received. It is not so much the measure of grace that saveth a man, as the truth of grace before God.

Use. This serveth notably for the comfort of those that have care to keepe faith and good conscience. Such are most dismayed by reason of their wants and corruptions: but they must know that God approveth of their grace, though it be but small, if so be they have care to increase in grace, and desire to please God in all things, according to the measure of grace received. II. Hereby every one must be encouraged to embrace and obey true Religion. Many be dismayed herein, by reason of the great measure of obedience which they thinke God requireth; and therefore they leave off all obedience. But this ought not to be so: for God approveth of a man in Christ, according to that grace which he hath, be it more or lesse; and not according to that which by the law he ought to have. And yet none of all this must make us slacke and negligent in using those meanes which God hath vouchsafed unto us for the increase of grace, that so wee may also increase in true obedience.

And

Matth. 17. 20.

Rom. 8. 23.

Heb. 11. 31.

John 1. 51.

And hast kept my word, and hast not denied my name. Here he setteth downe two works for the which he commendeth this Church. First, their faithfull keeping of the Word of Christ. Secondly, the profession of his name in the time of persecution. This behaviour of this Church must be a patterne and a looking glasse for us to square our conversation by. For these words, *Thou hast kept my word, and hast not denied my name*, though the words be few, they containe much in them; signifying, that this Church hath speciall care of keeping Gods word in every Commandement; both legall and evangelicall. Happy were our Church if the same might truly be said of us, that we had care of obedience unto God, and of the true profession of his name. But generally wee faile in practice, though in outward profession wee make some shew thereof. Thus much of the praise of this Church.

v. 9. *Behold, I will make them of the Synagogue of Satan, which call themselves Jews, and are not, but doe lie: behold, I will make them that they shall come and worship before thy feet, and shall know that I have loved thee.*

Here followes the second part of this Epistle; namely, the promises of Christ, which are two: First, concerning the conversion of certaine Jewes, verse 6. Secondly, concerning the deliverance of these *Philadelphians* in the time of temptation, verse 10. For the first of these promises: In all likelihood, there was in this Citie of *Philadelphia*, a Synagogue of the Jewes, which bare an outward shew, that they were the true worshippers of God: albeit they denied the name of Christ, and persecuted his Church. Yet Christ here promiseth, that hee will convert them, and make them members of his Church, and cause them to worship him in the congregation before this Church of *Philadelphia*.

In this promise, note three points touching the conversion of these Jewes. The Author thereof; The partie converted; And the fruit of their conversion. For the first, (saith Christ) *Behold, I will make them.* The words are very significant, being doubled; and they make Christ the whole and sole Author of their conversion.

Hence we learne, that in the conversion of a sinner, God hath the whole and sole worke: true it is, that a man willeth his conversion in the act thereof, but yet it is God that worketh that will in him; it is not of himself. This confuteth the erroneous Doctrine of free will in the Church of Rome, whereby they teach, that a man can dispose himselfe towards his salvation, being only helped by Gods grace. Like unto a sick man, who thought to be weak, yet being holden up by another, can goe of himselfe. *Ans.* But Saint *Paul* teacheth us, That a man by nature is not sicke, or weak with sinne, but starke *dead in sinne*: and can no more move himselfe in the worke of his conversion, than a dead man in the grave, in the worke of his resurrection. But they say, by this we make a man like unto a block. *Ans.* Not so: for though he cannot turne himselfe unto God, yet he hath his will and understanding free to use in civill and outward actions: and besides, there is a possibilitie in his nature to bee converted by grace, which is not in a blocke.

Ephes. 2.

Againe, whereas Christ saith, *I will make them come, and they shall come*; Here is plainly confuted the Doctrine and opinion of some, which hold, That a man being effectually called, may come unto Christ or not come at his pleasure; when God hath given grace, man may receive it, or refuse it, if hee will. This is flat against this text: for *God will make them come*, and mans will must bee pliable to Gods will in this matter.

But they alleage, Matthew 23. 37. *O Jerusalem, Jerusalem, how oft would I have gathered thee, as an hen, &c. but thou wouldest not. Ans.* Christ there speaketh not of the will of his good pleasure, for that cannot bee resisted, but of his signified will in the ministery of his Prophets, and himselfe as hee was a Prophet, and the Minister of circumcision unto the Jewes; for so he might will their conversion, and yet they will it not. *Object.* 2. Act. 7. 51. *Ye stiffe-necked Jewes, ye have always resisted the holy Ghost. Ans.* That must be understood of the Ministery of the Prophets and Apostles, who spake by the Spirit of God, and not of the Spirit himselfe.

II. Point. The parties converted, namely, *Them of the Synagogue of Satan: Such as called themselves the only true worshippers of God, and yet indeed and in truth, were no better than the slaves of Satan.*

This is to be observed: for hereby wee may see, that not onely sinners which commit small sinnes, are converted unto God, but even grievous and ancient sinners; such as have long continued the slaves of Satan. Christ died not for painted sinners, but for grievous sinners: and therefore *Paul* chargeth *Timothy* and the Ministers with them, *to wait for the conversion and repentance of them that were taken in the snare of the Devill, and that according to the Devils owne will.* Roman. 1. 28. *Paul* speaketh of some Gentiles that *were given up to a reprobate sense*; which was a fearefull case: and yet no doubt, many of them were after turned to beleeve the Gospel: for such are they that are

2 Tim. 2. 26.

taken

taken in the snare of the Devill, and yet there is repentance to be waited for of them.

Use. This doctrine must not be abused to liberty in sinning: for that is the right way to cast our soules into the pit of destruction. But yet seeing Christ will bring home into his kingdome most grievous sinners, we must hereby take occasion not to bee discouraged, either by the greatnesse or multitude of our sins, from comming unto Christ. For marke, Christ onely raised three that were dead to life: *Iairus* daughter that was new dead, the widdowes sonne that lay on the hearse, and *Lazarus* that lay stinking in the grave. This is a notable figure of conversion of sinners: he will not only call to repentance small and young sinners, but even great and old sinners that lie rotting and stinking in the grave of sinne, as *Lazarus* did in the grave of death. He came to call sinners to repentance, and to save the lost sheepe, which are ready to be devoured by Wolves and wild beasts. We must all blesse the name of Christ for his large mercy, and in time lay hold upon it, and repent.

III. Point. The fruit of their conversion in these words, *They shall come and worship before thy feet, and shall know that I have loved thee.* These words may be fitly expounded by another place of Scripture, 1 Corinth. 14. 24, 25. *If all prophesie, and there come in one that beleeveth not, or one unlearned, hee is rebuked of all men, and judged of all, so as the secrets of his heart are disclosed, and hee will fall downe on his face, and worship God, and say plainely, God is in you indeed.* So that the meaning of these words is this; I will cause them to come to the congregation of Gods people, and at their feet to fall downe and worship the true God.

Here are set downe two notable fruits of the conversion of a sinner. First, concerning God: The second, concerning the Church. The fruit of conversion that respecteth God is, *The true worship of God*, noted in these words; *I will make them come and worship*; that is, *In spirit and truth, with body and soule, to adore the true God.* This truth no man can bring forth til he be converted: *For the wicked and naturall man calls not upon God.* True it is, they will acknowledge there is a God, and that the same God is to be worshipped, and therefore they will come outwardly, and heare the word, and receive the elements of the Sacraments: but the true worship of God, is in spirit and truth from the heart, which a naturall man cannot performe unto God. This is the fruit of true conversion, which when a man receiveth, he doth heare the word of God with reverence, tremble at Gods judgements, and mingle the Doctrine of the Gospell with faith in his heart: and in calling upon God he feeles his sinnes, and therefore by prairer doth earnestly desire the supply of grace and the remission of his sinnes; having his heart also beleeving that hee shall receive mercy: And in thanksgiving his heart is filled with joy, and the grace of thankfulnesse; so as being converted, all his worship unto God is in spirit and truth.

In the worship of these Jewes, are noted three properties required in Gods service. First, it must bee willing and cheerefull; so did these Jewes worship God: For they are said, not only to worship *God*, but *to come and worship God*: thus doe all Gods children worship him. Isay 56. 7. Those whom God bringeth to his mountaine, hee maketh *joyfull* in his house of prayer: Psalm. 110. 3. *They shall come willingly in the day of assemblies.* By this propertie, wee may see a great number at this day every where come farre short in the true worship of God: for most men never regard the preaching of the Word, but content themselves with morning and evening prayer; which they frequent to avoid the penalty of the laws of the Magistrate, and the shame of the world. But these are miserable worshippers of God: his worship ought to be free and willing.

The second property: the worship of God must be expressed with seemely, meet, and convenient gesture. The word translated *Worship*, signifieth *doing of reverence, with bowing of the body and knees*: And therefore it is not an indifferent thing, but necessary, to use convenient gesture in Gods worship, that thereby the grace and humilitie of the heart may bee expressed. The *Angels that stand before the throne of God, have two wings to cover their feet, and two to cover their face*: thereby testifying their reverence to Gods Majestie. In this point also many come short; for as the common complaint is, the manner is to lie snorting and sleeping upon mens elbowes at sermons, and in the time of prayer to sit unreverently with their heads covered. These things ought not to bee: for God is Lord of body and soule, and ought to be worshipped with both.

The third property: All that will truly worship God, must first be humbled for their sins, and have the pride of their hearts brought downe, and bee stricken with a feare of Gods glorious Majestie: So these Jewes *did prostrate their bodies at the feet of the congregation, when they came to worship God.* The Jaylor that imprisoned *Saul* and *Silas* over-night, and put their feet in the stockes, would then have very little regarded *Pauls* doctrine, being so cruell and rigorous to their persons: Yet when hee was about to have killed himselfe with his sword, (supposing the prisoners had beene gone because he saw the doors open) he was glad and joyfull to heare the voyce of *Paul*, who called unto him, that he should do himselfe no harme, for they were all there: then being humbled by that strange and wonderfull worke of God, hee comes in unto them, humbles himselfe, and falls downe before them, craving them to tell him what he must doe to be saved. In like manner, so long as men have not their proud hearts beaten

beaten downe, they will never worship God in spirit and truth. Would wee therefore know why the most part worship God formally? surely it is because they have not beene humbled with a feare of Gods Majestie, and a terrour of hell: Neither can it be hoped, that we shal ever worship God sincerely, till our hearts bee thus broken within us, and we touched with a feare of Gods judgements. The want hereof is the cause why men and women content themselves with a bare mumbling over of the words of the *Lords prayer*, the *Creed*, and *ten Commandements*, never seeking in the sincerity of their hearts chearefully, and willingly, both with soule and bodie to doe worship unto God.

The second fruit of true conversion concerneth man, and that is, *A reverence of the true worshippers of God*, noted in these words, *Before thy feet.* These Jewes when they were converted, did not thinke themselves worthy to bee members of this congregation, but submitted themselves to bee foot-stooles unto them. This reverence shewes it selfe in this one thing which is the ground thereof; namely, a base opinion which every true converted person hath of himselfe, by reason of his owne unworthinesse: This was in *Paul*, causing him to call himselfe *the chiefe of all sinners.* And the same ought to bee in every one of us; for this is true grace, and a note of true repentance, when a man or woman can truly abase themselves beneath all Gods people; so as if the question were, who is the vilest person in the Church? the conscience of every man should answer, *I my selfe.* The proud and Pharisaicall heart is far from true conversion; but the humble heart is pleasing to God.

And shall know that I have loved thee: These words containe a reason of the former submisse behaviour of the Jewes: for it might be asked, why shall these Jewes come to joyne themselves with Gods people, and bee content to make themselves foot-stooles unto them? The answer is, because *Christ will make them know, that he hath loved his Church.*

Here marke and see the ground of all true reverence, *Gods love and favour.* Sundry persons both in Church and Common-wealth have reverence due unto them, as Masters from their servants; Parents from their children; and all superiours from their inferiours. Now if these men would attaine to true reverence indeed, first, they must seeke to bee in the love and favour of God, and of his children, and so they shall procure unto themselves true reverence; for when men set their hearts to feare God, then will God turne the hearts of men to reverence them. This ought to bee thought upon of those that bee great in birth and wealth; They must not stand on these things, but looke to the foundation of true reverence; namely, the favour of God, which they must seeke for: and getting that, God will get them reverence, even of wicked men. The cause why many in high place, as Magistrates, Masters, &c. want due reverence is for that they care not for the favour of God, the ground thereof.

V. 10. *Because thou hast kept the word of my patience, therefore will I deliver thee from the houre of temptation, which will come upon all the world, to trie them that dwell upon the earth.*

These words containe the second promise of Christ unto this Church, concerning their preservation in time of most bloody persecution: for this Epistle unto this Church, as also this booke, was written by *Iohn*, after the ascension of Christ in the dayes of *Domitian* the Emperour of Rome; after whom succeeded *Trajanus*, who when hee was setted in his Empire, raised up grievous persecution against Gods Church, in all places of his Dominion, wherein he put to death innumerable thousands of Christians for the space of fourteene yeares. Of this persecution our Saviour Christ foretels this Church, calling it, *The houre of temptation*, and withall he promiseth to preserve this Church in the time of this bloody persecution: adding a reason thereof, *Because they had constantly and sincerely professed his Gospel.*

In this promise of preservation, note sundry points. I. The occasion thereof, *The keeping of the word of his patience.* II. The thing promised, *deliverance under Tentation.* III. A prediction of this persecution, *That it shall come unto the world for this end*, to try them.

I. Point. *The word of Christs patience* some expound to be Christs Commandement of patience; but that exposition is too strait; here it signifieth the whole Doctrine of Salvation by Christ; which is called the word of patience, first, because it teacheth patience: Secondly, because it is the instrument of patience; for when a man knowes salvation by Christ, and alsb beleeves the same to belong to him, that will make him patient in all the miseries of this life; thirdly, because it cannot be professed and holden unto death without patience; but as it is said of the good ground, *it bringeth forth fruit with patience*; so must every one doe that professeth this Gospel.

In this occasion of Gods promise observe, that Gods grace well used, is rewarded with increase. Those which have received but small measure of grace at the first, by becomming faithfull therein, have received increase: which serves to move us to be faithfull in the use of those talents which wee have received: For hereby we shall receive increase, when as those which

which having received good gifts from God, as knowledge, and such like, because they have not been faithfull in the use thereof, have beene deprived of the same. Wherefore whosoever hath begun to know the will of God, to beleeve, and to repent; let the same parties proceed to use those gifts still to Gods glory, and the good of his Church and people, among whom they live: and they shal see the Lord will double and treble, and greatly increase the same unto them.

A

Againe, note the doctrine of the Gospell is a *Doctrine of Patience.* This sheweth how good and meet it is for every one to learne the Gospell in the dayes of peace: for every one in times of triall, would wish for strength and patience: and we know not how long these daies of peace will last. Againe, each man in his calling is subject to many crosses and miseries; for *in the sweat of our face must wee eat our bread.* And who is free from paines and diseases, yea, who can scape death it selfe? Now in all these and in all other troubles, we have need of patience. And therefore in the time of health and ease, let us hide in our hearts the seedes of this grace, to wit, the Doctrine of the Gospell, and then in due time wee shall reape the fruit of patience, which will make us contented in all distresses both of life and death. And if we would know why most men are so impatient in afflictions: it is because they have so little knowledge and faith in the Gospell of his grace.

B

Secondly, seeing the Gospell is the word of patience; hereby all persons that looke to bee saved by the Gospell, must learne to put on patience, keeping a moderation in all their thoughts, wils, and affections: for when wee be impatient any way, wee are not sutable to the Doctrine of our salvation.

C

Thirdly, this word of patience is called Christs (*The word of my patience*) because Christ is the author of it. This is added to beat downe the pride of this Church; for when God doth praise them for their obedience, their hearts might have beene puffed up with pride. But to prevent this evil in this Church, whom he now praised, he calleth it *his patience*, that they might not thinke this good thing was of themselves. And the same consideration must checke the proud thoughts that rise in our harts: namely, to remember that no good thing we have is our owne, but Christs. What hast thou which thou hast not received? why then shouldest thou boast? 1 Cor. 4. 7.

D

II. Point. The thing promised, is *preservation and deliverance in the bloodie persecution under Traianus:* In which for the space of foureteene yeares innumerable Christians were put to death; *I will deliver thee from the houre of temptation.*

Here first observe, that God hath appointed certaine set houres and times for the triall of his Church, as well for the gifts of his grace, as of their wickednesse and hypocrisie. Thus hee led the Israelites *forty yeares in the wilderness to try them whether they would obey him: and he sent false Prophets among them, to trie whether they would turne from the true God or no.* And as God thus dealeth with his Church, so he hath appointed particular times and houres wherein he will trie particular persons: *God bid Abraham kill his son, and that was his triall.* And *Hezekiah* was left unto himselfe, *That the Lord might see all that was in his heart.* And so for every Christian. God hath a set time of triall, wherein hee will either make manifest his grace, or disclose their hypocrisie.

This point ought to bee well weighed, for herein the Lord dealeth like the worthy founders of great schooles, who have appointed certaine set times of posing, for the triall of their Schollers, to see what every ones proceeding is, that they may be accordingly rewarded. And as it is a shame for one to have beene long in a good Schoole, and to have made no proceedings in learning: so it is for any one, that hath lived long in the Schoole of Christ, and hath not profited in grace. This therefore must teach us these duties: First, to trie our selves, and that straitly concerning our progresse in knowledge, faith, repentance and obedience: for God himselfe will try us, whose eyes we can never blind, though we may deceive men: He will lay open our hearts, and make known what is in us, whether it be true grace, or false hypocrisie. Let us not cover our selves with figge leaves, for God will strip us naked; but rather let us search our selves, touching our sins and Gods graces: and never rest concerned, till we have found in our soules the good gifts of grace, which will abide his triall.

Secondly, hereby wee are admonished, as neere as we can to conform our hearts and lives unto the word and will of God; for he will try us. Wonderfull it is to see how common the reproach of precisenesse is, and if it were not well knowne that the world is full of Atheists, that might discourage many a Christian. But the remembrance of this triall, wherein hypocrisie will vanish as the stubble before the fire, must move us to labour for sincerities. When we have done our best, we shall be farre short of that we ought to bee. And therefore through the reproach of the world, let us hold on our good endevour, and labour to have the maine graces of true faith, and a good conscience, with a resolute purpose not to sinne: that so we may stand in the day of triall. But if wee want these and live loosely, wee shall be found like the foolish Virgins, that have onely the blasing lamps of an outward profession, and want the saving oyle of grace, which may make us acceptable unto God at his appearing. We have beene trained up in the schoole of Christ; what a shame will it bee, if when Christ comes to prove us, we be then found barren and void of found grace? *David* bethinking himselfe of this triall of the Lord, doth conforme himselfe unto

unto the will of God: and therefore offereth himselfe unto this triall, saying, *Lord prove me:* meaning in regard of the truth and sincerity of a good conscience, not of the perfectnesse of his owne wayes. And hereunto must we endevour, not suffering any sinne to reigne in us.

Psal. 5. 12.

A

Quest. But how was this promise verified touching their deliverance from persecution, seeing to Church was free from it? For even the Churches of Asia, whereof this in Philadelphia was a principall one, were persecuted by *Trajanus. Ans.* This and such like promises of deliverance to Gods children from trials and afflictions, must be understood not simply, but with condition: to wit, so farre forth as they may be hurtfull unto them, and in the least measure hinder their salvation: and indeed they are promises of deliverance from the evill of temptation and perfection; not from perfection and temptation it selfe. Psal. 91. 10. The Lord promiseth to him that trusteth in God, *The plague shal not come neere his dwelling:* and yet by experience we know that Gods children in generall plagues are taken away as well as others; and therefore that promise must be understood of deliverance, not from the plague it selfe, but from the hurt thereof; so as it shall not hinder the good or salvation of any in the godly mans house. Wee pray, *Lead us not into temptation;* which we must not understand of freedome from all temptation; for it is the will of God we should be tried: but therein we are taught to pray, that God would not forsake us in our temptations, or give us up wholly to the power of the deuill; but that it may tend to our profit and not to our hurt, as well in respect of grace, as of salvation. And so farre forth was this promise accomplished to this Church.

B

C

Vse. The due consideration whereof, is most comfortable to Gods Church and people; teaching them not to feare the crosse in any temptation. God will have his Church tried, but the faithfull therein need not to bee dismaied; for God by his promise hath taken away the evill and poyson of all triall and temptations, to them that have care to keepe faith and a good conscience, though they suffer a thousand crosses in this world never so long; yea though they die under the crosse: which may put comfort into the heart of any distressed soule whatsoever, and revive those that are oppressed with temptations.

D

Againe, in that this promise is not made simply and absolutely, but with restraint: hereby we are taught, that the petitions of those persons which pray simply and absolutely to be freed from all temptation and adversities, are not according to Gods will and word: For every petition must depend upon some promise of God: but we have no absolute promise of free-dome from all trials and temptations, but only so far forth as they be evill. And therefore in praying against temptation, wee must qualifie our petitions for temporall deliverance, according to the tenor of the promises of Christ: that is, so far forth as may most advance Gods glory, and best further our salvation.

Quest. How can this great perfecution be called but *an houre of temptation*, seeing it lasted fourteene yeares? *Ans.* In divers respects it may be so called: First, in regard of God, *with whom a thousand yeares are but as one day*: and therefore fourteene yeares with God are but as one houre. Secondly, in regard of that punishment which every man by his sinnes deserveth in hell eternally. Thirdly, in the affection of Gods people which were tried. When *Jacob* served *Laban* seven yeares for *Rachel*, his affection made him thinke *it was but a short time*, *Gen.* 29. 20. So when Gods children suffer for the name and Gospell of Christ; the consideration thereof will make them thinke long afflictions to be but short. This affection caused *Paul* to wish to himselfe eternall perdition for the glory of God, in the salvation of the Jewes, Rom. 9. 3.

2 Pet. 3. 8.

The end of this phrase touching the shortnesse of time, was to comfort this and all other Churches in the time of this grievous persecution: for the consideration of the shortnesse of the time, is a meanes to ease any affliction; and to arme an impatient man with some measure of contentation.

III. Point. The prophecie or prediction of this affliction, is in these words: *Which will come on all the world, to try them that dwell upon the earth.* Here Christ foretelleth a thing which was to come, simply by himselfe; and from himselfe: not by the helpe of any cause, or any man or Angell. And hereby he proves himselfe to be true God: for it is a property and privilege of the true God, of himselfe, and by himselfe, to foretell a thing to come, before it can be seene, either in it selfe, or in the causes thereof: no man nor Angell can so absolutely foretell that which is to come; but in their predictions they first see the things present in their causes, unlesse they be revealed unto them from God. But some may here demand, whether Christs foreknowledge and prediction were the cause of this grievous persecution. *Ans.* Not so: for things come not to passe because of Gods foreknowledge thereof: but because they would come to passe, therefore God foresaw and foretelleth them: there is a higher cause of all things than prescience and prediction, to wit, the good will and pleasure, and decree of God. So Christ is said *to be delivered to be crucified, by the determinate will and counsell of God*: and from the same eternall counsell did this persecution under *Trajan* originally proceed: for the first cause of the event of every thing is Gods decree, either ordaining or disposing the same. It will bee said, if this bee so, then is God the author of sinne. *Answ.* God forbid: For the manner of Gods will and decree is divers: some things hee decreeth to cause

Act. 2. 23.

and

and effect of himselfe, and by himselfe, as all good things: some other things God decreeeth to be effected by others, as sin. And so evill things, though they be not according to his revealed will, yet they come in some sort from his will and decree: for if he simply willed them, they could never be. Beside, in Gods decree are set downe, not onely the things to be done, but also the meanes and circumstances thereof; as wee may see in the persecution, the place and end are plainly noted. This we must remember, and on the contrary, take heed of the opinion of some Protestants, which hold and teach, that sundry things come to passe, God onely foreseeing them, and no way decreeing or willing them: as namely, sinne. But to give unto God a bare foreknowledge, without a decree, is to put upon him an idle providence, which the nature of God will not admit.

The end why Christ alleageth this prophecie, is to expound his former saying: For it might be asked, why doth Christ call this persecution, *the houre of temptation?* Christ answereth, because it will certainly come to try them that dwell on earth. Where we may note what is the propertie of afflictions and persecutions, be they publike or private; namely, they serve to discover the state of mens hearts: either by making manifest their faith, repentance, and feare of God, or by detecting their impatience and hypocrisie.

v. 11. *Behold, I come shortly: hold that which thou hast, that no man take thy crowne.*

Here is Christs commandement to this Church; wherein consider, first, what he enjoyneth them: the the reason thereof. The thing he enjoyneth is this, *hold fast that which thou hast*; that is, hold as it were with both hands that little measure of faith and grace which thou hast received from me, and in no wise part with the same. This commandement hath been before expounded, Chap. 2. vers. 25.

The reasons to enforce this commandement are two: One going before it in these words; *I come shortly*: that is, either in the generall judgement, or by death unto thee particularly. Before this reason is put a note of attention, *Behold*; to give us to understand, that the speedy comming of Christ unto us, either by death in particular, or in judgement generall, is a matter of great moment, never to be forgotten, but laid up and treasured even in the bottome of our hearts. Herein we must not flatter our selves, and say with the bad servant, Matth. 24. 48. *My master doth foreslow his comming*: for that is the cause of so much wickednesse and impenitencie as is in the world: but rather with an ancient Father, thinke we ever heare the sound of his trumpet.

This daily perswasion of the speedy comming of Christ, is of notable use. For first, it will daunt the most desperate wretch that is, and make him to tremble in himselfe, & restrain him from many sinnes. And if a man belong to God, and be yet a loose liver; this perswasion will rowze him out of his sins, and make him turne unto God, by using the meanes of repentance: for who would not seeke to save his soule, if he were perswaded that Christ were now comming to give him his finall reward? Secondly, if a man have grace and have repented, and doe beleeve, this perswasion is a notable meanes to make him constant in every good duty, both of piety to God, and of charity towards his brethren. Thirdly, this serveth to comfort any person that is in affliction; for when he shall beleeve this which Christ hath said, *I come shortly*: he cannot but thinke but his deliverance is at hand: for at his comming hee bringeth perfect redemption to all his Elect.

The second reason is set after the commandement; *that no man may take thy crowne*: that is, *the crowne of thy glory, even everlasting life*. This must not be restrained to the ministery of this Church, taking it onely for the crowne of his ministery, though it be also understood of him; but the same must be referred to the whole Church: as if our Saviour Christ should say, If thou hold not fast thy faith and other graces, thou wilt lose the crowne of glory that is ordained for thee.

Hence some gather, that a man ordained to life may finally perish, because another may have that crowne which was ordained for him. But this is a flat abuse of this and such like texts of Scripture: for the words are not absolute, that a man may lose his crowne, but *conditionall: Hold fast, or else thou shalt perish and lose eternall life, though it be ordained for thee*. Now the use of such speeches, is not to signifie falling from grace, but to shew unto us our owne weaknesse in our selves; that we might acknowledge, that if we were left of God wholly to our selves, we could not, but perish. Therefore they serve to stir up the childe of God to humble himselfe in the acknowledgement of his owne weaknesse, unto a carefull using of the meanes to come to salvation. Like as a father that takes his child and sets him on a horse, guiding the horse with one hand, and holding him with the other; and then saith to the childe, *take heed lest thou fall*: Not meaning thereby that the childe shall fall, but intending to make him sit faster; and let him know, that if he should leave him he would fall.

Secondly, Christ useth such speeches, that thereby he may make his Church persevere in grace unto the end; for all exhortations and threatnings in Gods word, are instruments of perseverance in grace unto Gods children: because as God hath appointed who shall be saved certainly, so hee hath ordained certaine meanes to bring the same to passe: part whereof are

are exhortations and threatnings, which doe not import any finall relapse, but serve as means and causes of perseverance: and for this end doth Christ here bid this Church *hold fast, lest another take her crowne*.

In this threatning we may note, that when God withdrawes his grace from one man, or his blessing from any one people, for the abuse thereof, hee hath others ready to bestow the same upon, who will use the same well: when *Iudas* was cut off from the Apostleship, *Matthias* was chosen in his roome: and when the Jewes by infidelity fell away from God, he had the Gentiles in store to ingraffe in their stead: for the arme of God is not shortned. When any one people shall abuse his Gospell, he can give it to other that will bring forth the fruit therof, Matth. 21. 43.

Use. This must be thought upon, for by Gods mercy, we are now Gods people, and doe enjoy his Gospell; but we must not flatter our selves herewith, for if we abuse the same, wee must know, that he hath another Nation in store, whom we now contemne, whither he can send his Gospell, and cause them to bring forth the plentifull fruits thereof. We therefore must embrace and hold fast this blessing of God which now we enjoy, and shew forth the power of obedience, or else God will take it from us. And wee know not how neare this judgement is, seeing other particular judgements have not brought us to repent. And what else meane the rumours of warres? are they not Gods warnings, bidding us hold fast his Gospell, or else it will be taken from us? Although therefore we lose all other things, as honours, riches, lands, or life it selfe; yet let us hold fast our crowne: When the Arke of God is gone, no glory is left, 1 Sam. 4. 21.

v. 12. *Him that overcommeth, will I make a pillar in the Temple of my God, and he shall goe no more out: and I will write upon him the name of my God, and the name of the Citie of my God, which is the new Jerusalem, which commeth downe out of heaven from my God, and I will write upon him my new name.*

v. 13. *Let him that hath an eare, heare what the spirit saith unto the Churches.*

These words are the conclusion of this Epistle, which containeth two parts. First, a promise in the 12. verse. Secondly, a commandement in the 13. For the promise: In it we are to observe two points: The party to whom it is made; and the thing promised. The party is, *he that overcommeth*, of whom wee have spoken before: for this promise hath beene propounded six times, for substance the same, though in other termes. Yet here the very word *Overcommeth*, doth give us to understand, that he that would have his service pleasing, must dispose himselfe to a battell or combate, (for overcomming presupposeth a fight.) The enemies which he is to fight against, are spirituall, to wit, his owne corrupt nature, the wicked world, and the devill: and in this spirituall combate a man must be a good souldier, before he can be a good Christian: for all these enemies will seeke to draw him backe and hinder him, so soone as he shall any way endevour to please God. Indeed God could have freed his servants from all temptations, but he will not; it is Gods pleasure by temptations to have his servants tryed. Wherein it is manifest, that they are deceived, that imagine the state of a Christian to bee a freedome from all miseries and temptations, or a state of ease, wherein is no strife or trouble to disquiet the minde: nay, it is a souldiers condition, in which hee that would overcome, must wage a perpetuall battell against all his enemies, both within him, and without him, and that unto death.

The thing promised; *Will I make a pillar in the house of my God, and he shall go no more out*. Here Christ doth most notably expresse the state and condition of eternall life. In the description wherof he doth allude to the custome and practice of men, who minding to preserve the memory of their names after their death, used to erect durable pillars of wood or stone, in some towne, valley, or mountaine, with their names engraven or written thereon. This practice is common in humane histories: and *Absolom* wanting issue, *set up a pillar with his owne name upon it, in the Kings dale, thereby to continue his remembrance with posterity*. The meaning then is, as if Christ had said, others for the continuing of their memory after their death, doe in some speciall place erect some durable pillar of wood or stone, with their owne names written or engraven thereon: But to him that *overcommeth*, I will not set up such a pillar, but even make him a pillar durable and everlasting, whose memory shall alwayes continue. = 2 Sam. 18. 18.

He addeth further, he shall be a pillar *in the Temple of my God*: as if he should say, Others set up their pillars in valleyes and mountains, or such places where some notable exploit hath been wrought; but the place which I will chuse (saith

(saith Christ) is the Temple of my God; that is, the Church triumphant, which was figured by the Temple in Jerusalem, and by the Tabernacle, as we may see, Hebrewes 9.9. and Revel. 21. 3. for those were two places where Gods people worshipped him; and where God testified his presence in a speciall manner unto his people. And so in the true Temple, the Kingdome of Heaven, Gods Saints and Angels doe worship him immediately: where God is present with them in most glorious and comfortable manner. This then is Christs meaning: he shall not onely be a part of that Temple, but an excellent part, even a pillar in the triumphant Church in heaven. And to shew what is meant by this Temple, Christ calleth it *the Temple of his God*: thereby noting the highest Heaven. Where observe, that God is called Christs God: which argueth inferioritie, and therefore it must be understood of Christ, as he is man, and as he is Mediator: in which respect he receiveth from his Father all his Offices, and power to execute the same. But as Christ is God, he is equall with his Father, and receiveth nothing from him.

And to instruct us yet further herein, (Christ saith) *Hee shall goe no more out.* When men erected pillars for their memoriall, in processe of time they would weare away: and therefore they caused them to be renewed, or else their remembrance thereby would not continue; but he that is once made a member of the triumphant Church, shall there remaine for ever and ever: and no time shall ever come, wherein he shall cease to be a pillar in the same.

Further, in the pillars erected by men, their names were written or engraven: And to this practice Christ alludeth, saying, That he that is made a pillar in the triumphant Church, shall have names written on him: these names are three: 1. *The name of my God*; that is, I will make it manifest, that this man is indeed the Sonne of God, and that God is all in all unto him. The second name is, *The name of the Citie of my God*: By Citie, he meaneth not the triumphant Church, but the place where the triumphant Church shall be; to wit, the highest Heaven: as it is taken, Revel. 21. 10. So that hereby Christ would teach us thus much, that he which overcommeth, shall be knowne to be a Citizen of Heaven, and that the privileges of that kingdome belong unto him.

And lest any should doubt, what is meant by the Citie of God, Christ here describeth it: first, by the resemblance thereof, calling it *Jerusalem*: because that Citie, in regard of the Temple especially, was a figure of the Kingdome of Heaven. Secondly, he calleth it *the new Jerusalem*; that is, the place of the triumphant Church, even the highest Heaven: which is not called new in respect of being, for it was from the beginning; but in respect of the manner of revealing and manifesting it: for in the old Testament the new Jerusalem was revealed to the Jewes onely, and that obscurely: but under the kingdome of Christ, it is more fully revealed not onely to the Jewes, but to all the world. Thirdly, he addeth that it doth now descend out of Heaven from his God. Therein answering to an objection; for it might be said, this Temple of God in Heaven is so farre off, that we cannot ascend or attaine unto it, how then shall wee come thither? Christ answereth, that this new Jerusalem commeth downe from God out of Heaven. *Quest.* How (will some say) can Heaven come out of Heaven? *Ans.* As *Paul* saith of Christ, that he was crucified among the Galatians before their eyes, because his crucifying was so lively represented unto them in the ministerie of the Gospel: So here Heaven may be said to come downe from God out of Heaven, in regard of the preaching of the Gospel, which doth most visibly represent and set open Heaven unto us, that Gods people may enter therein: by the faithfull embracing whereof, we become Citizens with the Saints, and of the houshold of God, Ephes. 2. 19.

The third name which shall be written on him, is *Christs new name*: whereby is not meant any title of Christ, as *Iesus, Mediator, &c.* but the dignitie, power, and glory of Christ. *Quest.* How can that be called new, seeing hee had power and glorie from all eternitie? *Ans.* It is called new, because it is received of Christ, as hee is Mediator, God incarnate; being that which was given to him after his death and passion; standing in his *rising againe, in his ascension, and sitting at the right hand of his Father.* Hereof *Paul* saith, Philip. 2. 9. *God gave him a name above every name*: that is, dignitie, power, and glory: as it is expounded, Hebr. 2. 7. And this glory, power, and dignitie, with Christ give to them that overcome. And thus wee have eternall life set out unto us by the Author of life himselfe. The summe whereof is this; That he which overcommeth shall be made a true member of the triumphant Church, and there continue for ever: and shall have three names written on him; *The name of God*, having this made evident, that he is the childe of God: *The name of Gods Citie*, being made partaker of the privileges of Gods Kingdome of Heaven: *The new name of Christ*, communicating with Christ in his glory and Majestie.

And Christ doth thus describe life eternall unto us for speciall causes; which may be these. 1. To comfort them which have care to keepe faith and a good conscience; and to encourage them against all hinderances and miseries of this life: for what can more hearten a man in good duties, than to set before him his recompence and reward? whereby we learne, that in all miseries and troubles that may befall us for the maintenance of true Religion and good conscience, we must comfort our selves and not faint. And to encourage us herein, we are carefully to propound and set before us the due consideration of life eternall: for this it was that caused *Moses*

Heb. 11. 24, 25, 26. Heb. 12. 2.

Moses to despise worldly honour, and to choose affliction with the people of God: We must also looke unto Christ, *Who for the joy that was set before him, endured the crosse, and despised shame.* Souldiers that are uncertaine of any reward are yet content under their Generall to adventure their lives at his command; how much more then ought Christian Souldiers to fight manfully, and stand fast in all troubles for Christs sake, who hath set before them such a great reward?

Secondly, it is thus described, to bring Gods people to a view and taste of life eternall, that thereby they may the more affect it. Many cast off all care of religion and good conscience, for the present delights of earthly things; they can see no goodnes nor pleasure in spirituall things. The sweetnesse of earthly pleasures putsmens mouthes out of taste, in regard of any relish of life eternall; but this must not be so with us, we must be of *Moses* minde, who desired to see the land of Canaan when he was not permitted to enter into it; and thereupon God tooke him up into Mount Nebo, and shewed it unto him: So considering Christ hath thus largely described this kingdome unto us, we must labour to comprehend in our understandings, and in our hearts to possesse by faith, something of life eternall, though we cannot as yet fully inherit the joyes and pleasures thereof.

Thirdly, it is thus described, to teach us to practise *Pauls* rule, 1 Tim. 6. 12. namely, *to passe through all the miseries and troubles of this world, and to take hold of eternall life.* This is a most necessary duty, but yet little practised: men with both hands lay hold upon the things of this world, upon riches and pleasures; but who considereth that is prepared by Christ in heaven for them that overcome? and who laboureth to hold thereon, and to keep that sure, though he lose all things else?

Lastly, this description of eternall life, here serveth to make the people of God to feare no death, though it were most cruell and terrible; for death is but a strait doore, whereby the child of God must passe to all glory and happinesse, when he shall be made a pillar in Gods temple. Thus much generally of the thing promised: Now follow in particular the pares thereof.

First, whereas Christ promiseth to make them that overcome, pillars and chiefe members in the church triumphant: Hereby we are taught to labour to become true members of Gods Church in this life. For life eternall must begin here, and they that would bee pillars in his church triumphant, must now become members of his Church militant: for not onely Ministers and teachers are pillars in Gods Church; though they be chiefe pillars therein; but every one young and old, man and woman, that is a true beleever. And thus shalt thou become a pillar in Gods Church on earth, by maintaining and upholding the Gospell of Christ: which thou must doe, partly by teaching those, whom thou art bound to teach within the compasse of thy calling; and partly by good example of life and conversation; and chiefly by a true and bold profession thereof, not onely in time of peace, but even in the greatest trials and afflictions.

Secondly, he addeth; He will make him a pillar *in the Temple of God:* that is, in the Church triumphant: for in the new Testament we have no other temples, but Gods Church triumphant and militant. Hereby then we must learne to renounce that ignorant opinion of the world, who judge every materiall Church to be the Temple of God, and as holy as the Church in Jerusalem was. But the distinction of place, and place in regard of holinesse, which was under the Law, is taken away by Christ. The house is now as holy as the Church; churches indeed must bee regarded and maintained, not for holinesse, but for order sake: now men may every where offer the calves of their lips, and lift up pure hands from a pure heart unto God.

Thirdly, *I will write upon him the name of my God*; that is, whereas God the Father is my God first, I will also communicate unto him the same name of God; and he shall have God even my God, to be his God also. By this it is plaine that no man can have fellowship with God but by Christ: we must not looke to have immediate fellowship with God of our selves, or by any other, but by Christ: God heares not, God helpes not, God saves not, but by Christ; nay, God is no God unto us out of Christ. For first, he is a God unto Christ, and then in him and by him unto us. Therefore if we would call upon God, we must call on him through Christ; if we would give him thanks, it must be in and by Christ: for in him onely are we heard. If we would know God, it must be by Christ, for hee is the very engraven Image of his Father, in whom is manifested the wisdome, justice, and mercie of God, in him dwelleth the fulnesse of the Godhead: and to conceive of God out of Christ, is to make God an Idoll in the braine. Lastly, if wee would receive any temporall blessing from God, it must bee in and by Christ; as meat, drinke, and cloathing. For if we receive them from God out of Christ, we are but usurpers of them, and the use thereof shall turne to our further condemnation.

Fourthly, hee saith, *I will write on him the name of the city of my God:* that is, he shall have the privileges of the kingdome of heaven. We doe all desire and looke for the inheritance of Gods kingdome after this life; therefore here wee must live as citizens of Gods kingdome; conforming our selves to Gods Commandement, abandoning all sinne, and so living in faith and a good conscience unto the end, that after this life we may assuredly persuade our selves, we shall be made partakers of the privileges of this kingdome.

Fifthly it is said, this Citie of God is the *new Jerusalem, which commeth downe out of heaven from God:* that is, by the preaching of the Gospell. Hereby we are taught more carefully to seeke to attaine to the kingdome of God; for behold Gods endlesse mercy herein: our sinnes shut heaven gates against us, but by the blood of Christ he hath opened them; and by the Ministery of the Gospell he makes heaven come downe unto men: God therefore would not see us damned; he hath made open a new, even a new and living way, whereby we may come to heaven and escape hell. God hath brought downe heaven among men, we must therefore with the people in *Iohn Baptists* time, *violently enter into this kingdome, and strive to take it by force*, Matth. 11. 12.

Lastly, he saith; *I will write my new name on him*: that is, I will make him partaker of that glory and dignity wherewith I my selfe am glorified since my death and resurrection. Marke this: All that after this life must have Christs new name, must in this life become new creatures: So *Paul* saith, *If any man bee in Christ, he is a new creature.* And againe, *Neither circumcision nor uncircumcision availeth any thing, but a new creation.* Would wee then partake with Christ in his glory? we must here be partakers of his grace: herein standeth true religion, to become new creatures, and not in bare knowledge and profession. *We must therefore put off the old man which is corrupt with sin, and be renewed in the spirit of our minds, putting on the new man, which after God is created in righteousnesse and true holinesse.* But if we content our selves with the image of the old man wherein we were borne, we shall never partake of Christs glory: for this new name must be given to the new creature, old man and it cannot agree together.

2 Cor. 5. 17. Gal. 6. 15. Eph. 4. 23, 24.

V. 13. *Let him that hath an eare, heare what the Spirit saith unto the Churches.*

This conclusion hath beene handled in the former Epistles.

V. 14. *And unto the Angell of the Church of the Laodiceans write: These things saith Amen, the faithfull and true witnesse, that beginning of the creatures of God.*

Here followeth the seventh and last Epistle to the Church of the Laodiceans; whereto is prefixed a commandement unto *Iohn*, whereby hee is authorized to pen the same, in these words, *And unto the Angell of the Church of the Laodiceans write*, which hath beene handled before.

The Epistle it selfe hath three parts, a Preface, the substance or matter of the Epistle, and the conclusion. The Preface, in this 14. vers. wherein is set downe, in whose name this Epistle is written; to wit, Christs: who is here described by two arguments: I. Hee is called, *Amen, which is that faithfull and true witnesse*: II. *He is the beginning of the creatures of God.*

For the first; *Amen*, is an Hebrew Adverb of asseveration, signifying as much as *verily, truly*, or *certainely*. This title is given to Christ, and the reason therof is expressed in the words following, which are a full exposition of the same. *Amen: is that faithfull and true witnesse:* So that Christ is called *Amen*, to testifie that he is a *witnesse, a faithfull witnesse, and a true witnesse*: which title was given to Christ in the fifth verse of the first chapter; where it was expounded, and reasons rendred why he is so called. Unto which title is here added, that he is *a true witnesse*; because he speakes the truth, according as every thing is in it selfe, without errour, deceit, or falshood: for that which he receiveth from his Father, is the will of his Father, which is the rule of all truth.

That wee may come to the right use of this Argument; we must first search out the ends, for which Christ is here called *Amen*: that is, a faithfull and true witnesse, which by the contents of the Epistle, we may easily gheste to be these. First, to set forth himselfe unto the Angell of this Church, an example and patterne of fidelity to his Ministery: in the duties whereof he had beene slacke and negligent: Christ therefore by his owne example, would teach him without respect of persons, to instruct the Church of God truly and faithfully. How this duty is to bee performed, hath beene shewed before, Chap. 1. 5. And not onely to the Angell of this Church of Laodicea, but also to all the Church, and to all them that professe themselves to be his members, doth Christ propound himselfe an example of two most worthy vertues: Faith, and Truth. For the first: *Faith* is a vertue, whereby a man makes good all his lawfull words, promises, oathes, leagues, compacts, and bargaines whatsoever, so as his word is as sure as an obligation, as we use to speake. *Truth* is another vertue, whereby a man without fraud, lie, or deceit, speaketh the truth from his heart, that is necessary to be knowne for his owne good, the glory of God, and the good of others.

We must therefore set before our eyes this president of our Saviour Christ: As he is a *witnesse*, yea a *faithfull and true witnesse*, without any faining or falshood, so let us labour to shew our selves faithfull in all lawfull promises, and true in all our speeches; that so by these vertues wee may bee knowne to be like unto Christ, through our whole lives and conversations.

Secondly,

Secondly, Christ is here called *Amen*, to induce this Church of Laodicea, to apply unto her selfe effectually the Word of God, whether threatnings or promises. This Church had beene negligent in the duties of Religion, which came for want of applying Gods Word unto themselves. The right manner of applying Gods word is this: In Gods word we are to consider the Law, and the Gospell. In the Law, there are Commandements and threatnings: now a man must apply to his owne person and life Gods commandements particularly, that thereby he may come to know his particular sinnes: then hee must also apply the threatnings of God unto himselfe, that thereby hee may bee humbled through the sight of his misery, and so made fit and capable of Gods grace. Thus the prodigall sonne applyed the law unto himselfe, when he said, *I have sinned against heaven, and against thee, and am no more worthie to be called thy sonne.* So did *Daniel*, and *Ezrah*, by applying the law unto themselves, humble themselves and their people: for this is the way to humble any man, and to make him fit to receive grace: *for the Law is our schoolemaster to bring us to Christ*, Gal. 3. 24. and the want of this speciall application of the Law, was a cause of the dulnesse of the Laodiceans, and is also of our slacknesse in Religion at this day.

Luk. 15. 21. Dan. 9. Ezr. 9.

Secondly, the Gospell also must be applied: not onely by beleeving it to bee true, as the Papists teach; but also by applying unto our selves particularly the promises of righteousnesse and life everlasting by Christ. According as *Paul* saith, *I desire to win Christ, and to bee found in him, not having my owne righteousnesse which is of the Law, but that which is through the faith of Christ. Let us* (saith he) *as many as be perfect, be thus minded*; teaching everie one this speciall duty of particular application. For as Saint *Iohn* saith, *hee that by faith* doth not apply the promises of the Gospel particularly to himselfe, *makes God a liar.* And the want of this application is the cause of negligence in Religion, and of so many lukewarme Gospellers as be at this day. For it is not sufficient to know the Gospell to be true, or to be able to teach it unto others, unlesse we can thus apply it to our selves. This then serves to prove that justifying faith must not onely bee a bare assent to the truth of the Gospell, but a speciall faith which doth apply unto a man those promises which are propounded concerning righteousnes, & life everlasting by Christ.

Phil. 3. 8, 9, 10. 1 Ioh. 5. 10.

The second argument and title whereby Christ is described, is this; *That hee is the beginning of the creatures of God.* The meaning whereof is, that Christ is he that is the Creator of all Gods creatures that were created: so it is said, *By him all things were created in heaven and in earth*: and though this be true, yet I doubt not but that Christ is here called *the beginning of the creatures of God*, for a further respect; namely, because he is the beginning of the new creature in regeneration: for this said, *wee are the workmanship of God created in Christ unto good workes.* So that every regenerate person is a new creature; to which purpose it is said of Christ, *When our soule shall bee made an offering for sinne, hee shall see his seed, &c.* Because Christ is the root and head of all that are borne againe. How is Christ (will some say) the beginning of a new creature? *Ans.* Two wayes. I. As hee is the author of regeneration; for he is the cause whereby a man is regenerate, in which respect hee is called *the Father of eternitie*, Isay. 9. 6. And againe hee saith; *Behold I and the children whom thou hast given mee.* Secondly, because hee is the matter and root, out of which a new creature doth spring; and so the Church is called *bone of his bone, and flesh of his flesh*: alluding unto *Adam* and *Eve*, who were a type of Christ and his Church. For as *Eve* was taken out of *Adams* side, so the Church and every member thereof sprang of the blound that issued out of Christs side, which was of infinite merit, being the blood of him that was God.

1 Cor. 5. 17. Gal. 6. 15. Eph. 4. 23, 24. Col. 2. 16. Isa. 53. 10. Isa. 8. 18. Eph. 5. 30.

The end why Christ in this Epistle is called the beginning of Gods creatures (as wee see by the contents thereof) is, to meet with this common vice of this Church; that they had more care to seeme to bee religious, than to bee religious indeed: Now Christ would by this his title give them to understand, that their chiefest care must bee, to become new creatures indeed. And no doubt this is the fault of our dayes; our care is lesse for the power of godlinesse, than for the name thereof; wee more respect shew, than substance, and shadow, than truth it selfe. Which ought not to be, for if wee would be in Christ, we must become new creatures. To exercise our selves in the Word, and Sacraments, and Praiers, are good in their kind; but without this new creation, they are not sufficient to salvation.

Secondly, hereby hee would meet with this speciall pride of theirs, whereby they did boast themselves *to bee rich and to want nothing.* But Christ tels them, that there was no dignity in any thing out of this, whereby in Christ they are made new creatures. Wherefore wee must learne by them, not to bee puffed up with outward privileges of nobilitie, wealth, strength, or such like, as many doe: but he that would rejoice, must rejoice in this, that he is a new creature in Christ Jesus.

Further, by calling himselfe *the beginning of the creatures of God*, Christ would teach them and us, that hee doth love his Church, and preserve the same. *Eve* was created by the hand of God, not apart from *Adam*, but of his ribbe, for this end, that he might love and protect her, and that shee might reverence and serve him: Even so every new creature springeth out of Christs hart bloud, which God hath to wrought that wee might know how Christ hath loved

us, and that wee ought to magnifie and honour him: *Adam* was not the author, but the matter onely, whereof *Eve* was made: but Chriſt is both the author, and the matter of our regeneration; wherein appeareth his exceeding love unto us. And looke as the root ſpends it ſelfe for the preſervation of the branches, ſo did Chriſt ſpend his owne bloud for the ſalvation of his Church.

Fourthly, whereas he is called, *The beginning of his generation*; hence we may gather, that the doctrine of the Church of Rome is erroneous, which teach, that a man in his firſt converſion, hath uſe of his naturall free wil, and can diſpoſe himſelfe in the act of his regeneration. But the creature of God cannot diſpoſe himſelfe in his creation; now every man that is regenerate is the *new creature of God*, and therefore hath no power to diſpoſe himſelfe in his new creation.

v. 15. *I know thy workes: thou art neither cold nor hot, I would thou wereſt cold or hot.*

v. 16. *Therefore becauſe thou art luke-warme, and neither cold nor hot: it will come to paſſe, that I ſhall ſpew thee out of my mouth.*

In theſe words, and ſo forward to the 21. verſe, is contained the ſubſtance or matter of this Epiſtle: and it hath two parts: A diſpraiſe, v. 15, 16, 17. And Counſell, verſ. 18, 19, 20. They are diſpraiſed for two vices: firſt, for luke-warmeneſſe, v. 15, 16. ſecondly, for their pride, verſ. 17.

I know thy workes. This is a generall reproofe, ſignifying thus much: *All thy workes are hyeuous unto mee, and I utterly diſlike them.* Then followeth the reaſon of this diſlike, *Thou art neither cold nor hot:* which is a compariſon borrowed from waters, whereof there be three ſorts: hot, cold, and luke-warme. Now hot and cold waters doe not ſo much annoy the ſtomacke, as luke-warme water doth: they are ſometime comfortable to the ſtomacke, but luke-warme water doth diſquiet it, till it be caſt up: and to thoſe three kinds of waters, he compareth three ſorts of men. By *cold water*, he underſtandeth ſuch as are enemies to religion: as at this day are the Jewes and Turkes, and other barbarous people. By *hot water*, he underſtandeth men that are earneſt and zealous of the truth. So that when he ſaith of this Church, *Thou art neither cold nor hot*, his meaning is; thou art neither an open enemy, nor truly zealous of my Goſpell.

A

I would thou wereſt cold or hot: Chriſt wiſheth not ſimply, that they were enemies unto him; but only in reſpect of that eſtate of *luke-warmneſſe*, in which they were: as if he ſhould ſay, I had rather thou wereſt either cold or hot, than thus luke-warme as thou art. For if wee would underſtand it ſimply, we ſhould make Chriſt to deſire that men ſhould bee his enemies. By *luke-warme men*, he underſtandeth a people, who are in ſhew Gods Church, but in truth want the power of godlineſſe, and the zeale of the ſpirit. *Becauſe thou art ſuch* (ſaith Chriſt to this Church) *therefore I will ſpew thee out of my mouth*: that is, looke as he that hath drunke luke-warme water, cannot abide it on his ſtomacke, but muſt needs ſpew it up againe;

B

ſo am I weary of this thy ſecurity, I cannot abide it, and therefore will I caſt thee off from all fellowſhip with me, and make thee which art a Church in ſhew, to be no Church.

Thus we ſee their fault, namely, luke-warmneſſe; the greatneſſe whereof, he aggravats, firſt by comparing it with the extremes, cold & hot, both which he preferreth before it, as may appeare by his wiſh and deſire: And ſecondly, by the puniſhment therof, namely, utter rejection.

Hereby wee muſt examine our ſelves, whether this fault may not juſtly be charged upon us: after due triall, it will appeare, that we are guilty of this ſinne. The which that it may the better appeare, I will note the ſeverall kinds of luke-warme Chriſtians.

C

The firſt luke-warme profeſſor, is the Prieſt; as the tenor of his religion, and the manner of his worſhip of God, doth plainly ſhew: for he doth partſtakes with Chriſt in the matter of ſalvation, affirming that hee receiveth from Chriſt to worke out his owne ſalvation, and ſo aſſumeth part of Chriſts glory to himſelfe.

Secondly, all *time ſervers* are luke-warme Goſpellers; that is, all ſuch as alter their religion with time and ſtate: and of this ſort are the body of our people, who profeſſe themſelves to bee of the ſame religion the Prince is of: which ſheweth evidently what they will doe in time to come, namely, turne with the time as their forefathers have done.

D

The third ſort, are the followers of *Nicodemus*, who came to Chriſt by night only: that is, ſuch as lay and think that they may go to maſſe with their bodies, if they keep their hearts unto God: theſe halt betweene two opinions, and neither ſerve God nor *Baal*.

Fourthly, all *Mediators*: ſuch as will make pacification betweene the religion of the Proteſtant and the Papiſt; ſo holding our religion, as not caring to embrace theirs alſo, becauſe they thinke they differ not in ſubſtance, but in circumſtances onely. Let theſe pretend what they will, they are in heart Laodiceans.

Fifthly, all *Worldlings*, which as God ſaith, Luk. 16. 13. *Serve God & Mammon*. God & the world, by ſetting their heart upon riches. Theſe men abound every where, for though they heare

Vſe.

heare God in the miniſtery of his word, and as it were touch him in the Sacrament, yet their hearts are farre from him, running after their coveteouſneſſe, Ezech. 33. 31. and who are ſuch their conſciences will witneſſe: yea, their behaviour proclaims it to the world: for though they will heare the Word, yet their wit and ſtrength is ſpent upon the world, and the things thereof.

Sixthly, theſe that profeſſe Chriſts religion in outward actions of his worſhip, but yet in their lives give themſelves to the common ſins of the time, ſome to drunkenneſſe, to fornication, to covetouſneſſe, or cruelty: ſome to this ſin, and ſome to that. To this ſort wee muſt referre thoſe, that in the word approve religion, and yet their hearts delight is in garniſhing themſelves with the monſtrous, brutiſh, and irreligious formes of ſtrange and forren attire: Theſe ſpend their time and their wit in decking of their bodies, and ſo ſuffer their ſoules to goe to wracke: when as apparell ſhould be an occaſion to put us in minde of a ſhame through ſin: and by modeſt attire, we ſhould expreſſe the vertues of the heart, but theſe hereby profeſſe the vanity of their minde.

A

Now though we be not intangled with theſe groſſe ſinnes, yet wee cannot excuſe our ſelves from this ſinne of luke-warmeneſſe. For the want of zeale of Gods glory, of love to his truth, of care to obey his commandements, and to keepe good conſcience, the want of hatred of ſinne, what argue all theſe but luke-warmeneſſe? Herein we muſt lay our hand upon our mouth with *Iob*, for we cannot plead with God no nor for this common ſinne. But that we may be out of all doubt, that this ſin of luke-warmneſſe hath infected our congregations as it did the Church of Laodicea, I will make it plaine by the ſignes thereof, which are common among us, that ſo we may the better know our fearefull eſtate.

B

C

The firſt ſigne is, *Negligence in the duties of that true religion which we profeſſe*. This appeareth ſundry waies: for firſt, howſoever we come to the aſſemblies where the Word is preached, yet few doe profit there, by increaſe in the knowledge of that religion which is taught, and in the amendment of life. This may any man ſee to bee true, that hath halfe an eye to looke into the ſtate of our aſſemblies, and mens owne conſciences will herein witneſſe againſt them. Againe, where Gods Word is ordinarily heard, there are very few that ſpend any time in ſearching out, and trying whether the things be ſo or not which are taught them. Nay men will not be at coſt to buy a Bible: and if they have one, yet they will not take paines to read the ſame, at leaſt in ſuch a conſtant courſe as they ought to doe. Thirdly, the Lords Sabbath is broken, for though moſt men at ſet times will come into the congregation; yet there is not that private ſanctifying of the Sabbath after the congregations are diſſolved, which Gods word

D

reporteth, but men bethe themſelves to their owne affaires, and to their owne delights; to ſhunne thoſe exerciſes as care at all of ſanctifying the Sabbath in any ſort. Now theſe perſons muſt needs want both knowledge, obedience, and all ſound grace, that will not ſet apart one time, wherein they ſhould imploy themſelves in Gods Word: And by theſe ſignes it is evident, that there is a grievous diſeaſe of negligence in the duties of Religion, that infects our congregations. Now where this negligence is, though coldneſſe be not, there cannot be zeale, and ſo luke-warmeneſſe muſt needs abound.

II. *Signe of luke-warmneſſe.* The Religion of moſt men is this; in the generall calling of a Chriſtian they ſhew religion, but in the affaires of their particular callings where is religion? In the Church they are good Chriſtians, but in practice of the duties of their particular callings who ſheweth his religion? For when as men ſhould practiſe their callings, according to Gods Word and true godlineſſe, they follow the deſires of their owne hearts. Hence conſcience is made of lying and oppreſſion: that love and plaine dealing which ought to be betweene man and man, is wanting: which proveth them plainly to be luke-warme Goſpellers.

III. *Signe.* There bee many that profeſſe themſelves to be luke-warme, neither hot nor cold. For though all generally come to the hearing of the Word, and the receiving of the Sacraments, yet many when they ſee ſome make conſcience to become anſwerable in ſome meaſure to the word which they heare, and the Sacraments which they receive, doe take up in their mouthes this ſlander of preciſeneſſe againſt them; mocking them for doing that which in the Word and Sacraments themſelves profeſſe ſhould be done. Theſe men will not be enemies to the Religion of Chriſt; and they profeſſe themſelves not to be zealous, by reproching zeale in others: Therefore they doe more than theſe Laodiceans did, even profeſſe themſelves to be luke-warme. For he that reprocheth another for zeale in religion, brandeth him elſe with this ſinne of luke-warmneſſe. And who knowes not how many of this ſort are every where? I dare ſay with good conſcience, our congregations generally conſiſt of ſuch. Now marke what followeth hereupon.

Firſt, that our common profeſſors of religion are in worſer caſe than heathen men, Jewes and Turkes, that know not Chriſt. This Chriſt teacheth in preferring cold perſons before luke-warme: as if he ſhould ſay; I had rather thou wereſt a Pagan, than a profeſſor without zeale. And S. *Peter* to this purpoſe ſpeaking of ſuch, ſaith; *It had beene better they had never knowne the way of truth, than after they have knowne it, not to obey the Commandments of God.* So that unleſſe there be further matter in us than knowledge and bare profeſſion, our caſe is worſe than the caſe of Jewes and Turkes. Religion knowne will not make thee better than thou

2 Pet. 2. 21.

but it is zeale and obedience that must preferre thee before them.

Secondly, from the consideration of our estate, I gather that we are in danger to be spued out of the mouth of Christ, as luke-warme water out of the stomacke. This is the punishment here threatned, which was written for our instruction, that wee might know where luke-warmenesse takes place, there this punishment will follow. We may flatter our selves as the men in the old world did, and thinke all is well, never regarding till the judgement come: but the truth is, that in regard of this sinne, we are in danger to be cut off from the Church, and from true societie with Christ: God can doe this sundry waies, either by bereaving us of his Gospell, and making us as the heathen: or by sending the enemy among us, to destroy and root us out of this land: and even in our neighbour countries and townes, he sets spectacles before us, that by them we may see how hee can spew us out, and cut us off from being a people. And thus much of the first fault, namely luke-warmenesse.

v. 17. *For thou sayest, I am rich, and made rich, and have need of nothing: and knowest not how thou art wretched, and miserable, and poore, and blind, and naked.*

Here is the second sinne of this Church, namely, spirituall pride. The words depend upon the former, as a reason thereof: before hee charged them with deadnesse in religion, and here he painteth out the cause thereof: namely, spirituall pride of heart. As if he should say, Thou thinkest thus within thy selfe, *I am rich*, for it is the manner of the Scripture to expresse the thoughts of men by their speeches; because the thoughts of men are as evident to Christ, as any mans speeches can be to another.

Vse. In that Christ doth expresse mens secret thoughts, and propound the same in this book; we may hence gather, that it is a part of Canonicall Scripture: for it is a privilege of the Scriptures to set downe the thoughts of Churches, and of particular men, even as they conceive them. This can no man doe in any booke of his owne devising. And hence we may gather an argument against Atheists, That Scriptures are the Word of God, because they reveale mens secret thoughts.

Now followeth the thought it selfe of the Angell and people of this Church, *I am rich*, that is, I have many excellent gifts and graces of Gods spirit: by this effect he expresseth their spirituall pride in overweening their estate before God. This is a common sinne in the world, and ever hath beene. Christ said, *Hee came not to call the righteous, but sinners to repentance*; By righteous, meaning such as thinke themselves righteous. And the proud Pharisie in his praier, which he conceived in his heart, thought himselfe *farre better than the poore Publican, or other men.* And *Paul* bringeth in the Corinthians thinking proudly of themselves, saying, *We are full, and made rich, &c.* This sinne takes place in the Papists at this day; who perswade themselves, that they can satisfie Gods justice by temporall works, and fulfill the law of God, and merit for themselves, and for others.

Luke 5. 32.

Luke 18. 9, 11.

1 Cor. 4. 8.

To come to our selves: this same proud thought hath place among us. First, we thinke we are rich, in regard of knowledge: both yong and old scorne to be catechized, because they would not seeme to be ignorant; some sticke not to professe this pride by bragging thus, that they know as much for substance as any man can teach them, when as indeed they know nothing, but that wich nature will teach a man. I lamen plead that they have a most firme faith, so as they never doubted of Gods mercy: which is nothing but the presumption of a proud heart; for true faith is troubled with doubting. Thirdly, men will professe, that they are rich in love, both towards God and their neighbours; when as they love the world and the pleasures thereof, more than Christ; and so have no true love of God in their hearts. IIII. (to make more plaine, that this spirituall pride reigns in mens hearts) marke this, let any bodily calamity be made knowne to a man, that is newly befallen him, oh how is he presently perplexed! but let Gods Ministers out of his word make knowne unto him his inward fearefull estate, that by reason of sinne, he is in danger of Gods judgements, and a firebrand of hell, he is not afraid. Worldly newes doth affright men much, when as the threatnings of the word move them nothing. What argueth this, but that their hearts are forestalled with this false conceit, *I am rich*. The drunkard in his drunkennesse, the filthie person in his uncleannesse, and every man in his sin sootheth himselfe with this, *God is mercifull, I am rich, and in his favour he will not condemne mee.* Well, it being thus manifest that spirituall pride is our common sinne; wee must labour to see it in our selves, and use all good meanes that it may be removed. The meanes follow afterwards.

And increased with goods: or, am made rich, so the words are: these words are added onely for amplification, to shew that this Church had not any finall portion, but an exceeding measure of spirituall pride: The doubling of the words, sheweth the strength of this conceit. Whats the cause, that this Church was growne to such an height of pride? *Ans.* It may be it was knowledge, wherewith no doubt the Angell of this Church, and many therein did abound:

1 Cor. 8. 2. bound: now the holy Ghost saith, *That knowledge puffeth up.* This is true in all places: great knowledge, (without special grace) great pride. This is the sinne of the Schooles of learning. Where knowledge abounds, there pride of heart abounds, and men are puffed up according to the measure of their gifts, unlesse by his grace, and the sight of their sinnes, God doe humble them.

And have need of nothing. This is a further sign of their great pride, that they thought they needed not the helpe of any thing, or any person beside themselves: And all such as thinke they have no need of the bloud of Christ for the washing away of their sinnes, doe surfeit and abound with this spirituall pride of heart. This serves further to convince our congregations of this damnable spirituall pride. If any one be sicke in body, he straight sendeth unto the Physitian; but not one of a thousand seeketh to the Minister till the pangs of death draw neere. The soules disease by sinne is not felt; there is no complaint for want of the bloud of Christ. But if we would be emptied of this pride, we must labour to see that wee stand in need of Christ, and every drop of his bloud; till such time as we feele that in us, there is no goodnesse in our hearts: We are but the proud Laodiceans, and our case is wretched and damnable.

And knowest not how thou art wretched, and miserable, and poore, and blind, and naked. Christ intending to strike this sinne of pride to the very heart, doth here set downe the true cause thereof; to wit, *Ignorance*: as if he should say, Thou knowest not thine owne naturall estate, as thou art borne of *Adam* out of Christ, and therefore thou art proud, and thy pride maketh thee luke-warme. Then hee sheweth whereof they were ignorant, namely, of their naturall estate.

For the first, Christ making Ignorance the cause of their pride, teacheth us that pride is not the first sinne that ever was in the world, as many both Papists and others have thought. True it is, pride is a great and mother sin, and the cause of many foule iniquities: but yet ignorance is a mother sinne, whereof pride springeth. The cause why any person swels with pride in himselfe, is ignorance of his owne naturall estate. By this then wee are taught to learne to know our owne estate, what wee are by nature in our selves without Christ, for that is the way to pull downe our hearts. For this cause the Prophets of God used to call them, *To a searching of themselves*, Zeph. 2. 1. when they would bring the people to humility and grace; that men seeing their estate by reason of their sinnes to be damnable, might be humbled and caused to forsake themselves, and come unto Christ. And surely till such time as men bee humbled for their sinnes, they will never get sound grace, but be as the proud Pharisie, hypocrites and dissemblers, though they have much knowledge. But when a man hath fearched his naturall estate, then he, besides knowledge of himselfe come other inestimable excellent graces; as humility, the feare of God, and true obedience with good conscience. And therefore first of all, let us labour to be acquainted with our owne estate in our selves, and with our personall sinnes, and with Gods judgements due unto us for them. For this is the ground of true grace. The spots and blemishes of our bodies wee can soone espy, and wipe away: and why should we be lesse carefull of our soules, which be farre better?

That Christ might fully make knowne unto them their ignorance of themselves, it pleaseth him to describe to them their naturall estate, and so proportionally the naturall condition of all Churches, and of all people: which is the state of mans miserie. This he propoundeth two waies: first, generally in these words, *And knowest not how thou art wretched and miserable*: then by the parts thereof, which be three, *poverty, blindnesse, and nakednesse.*

For the first. The word translated *wretched*, signifieth one subject to calamities, griefes, and in a word to all miseries. And that wee may know who is thus wretched, I will enter into a description of mans miserie: whereof that wee may conceive aright, two things are to be considered: First, the root, and fountaine thereof, for therein we shall best see what misery meaneth. This root is *originall sinne*, and it hath two branches: First, that particular transgression whereby *Adam* sinned, which was not only the sinne of his person, but also of the whole nature of man, spreading it selfe to all his posterity, Christ excepted. Secondly, the defacing of Gods image, and the corrupting of mans heart, which by reason of the fall of our first Parents, hath in it a proneneſſe unto all sinne, both in will, affection, and in all the faculties of the soule. In these two stands originall sin; and in them, and with them we must conceive of mans misery, as in the roote thereof. Secondly, wee must conceive of mans misery under the forme of punishment, having relation to the first sinne of *Adam*, and to the corruption of each mans nature thereby received. The punishment of sinne must be considered finally waies, according to the divers kinde of mans being: either in this world, or after. For it is either in this life, or at the end of this life, or after this life. And so accordingly is misery to be considered.

Now of the punishments in this life, some concerne the whole man, some the parts of man, some his estate. Punishments concerning the whole man, be of two sorts: The first, is subjection to the wrath of God, whereby a man since *Adams* fall is made the childe of wrath: a misery of all miseries, and yet the more grievous, because without some grace, a man cannot discerne and see the same. The second is *a bondage under the Devill*, whereby a man in his mind, will, and affections, is subject every way to the will of the devill; which though we cannot

not describe, yet we may thus conceive of it. The regenerate man saith, *I sinne, but I would not sinne:* The naturall man saith, *I sinne, and I will sinne:* It is my nature to sinne, and my delight; and this was the state of this Church.

Punishments concerning the parts of man, be either miseries of his soule, or of his body: the miseries of his soule be these. First, in the understanding, ignorance of Gods will: and in fondry, madnes, and foolishnes and in all men, paine and difficulty, both to learne and remember whatsoever is good: which was not in man by creation. In the conscience also, be accusations, secret feares, and terrours. In the will, is rebellion to Gods will. In all affections, perverseness. All which are miseries of the soule.

The body also hath these miseries. I. It is subject to all infirmities, sicknesses, diseases, and aches; which are so many, as all the books of Physitians neither do nor can record the same. II. Mans body is mortall, and subject to temporall death, which no man can possibly avoid or prevent by all the arts and skill in the world.

Punishments of mans estate, concerne either his goods, or calling. In goods there be these miseries; want of things necessary: for by reason of sinne it is a punishment, and in it owne nature a curse: and all the hurts that come by the creatures, for their enmity towards man, and toward one another; as also their subjection to vanity; all these be miseries and the punishments of mans sin. In mans calling there is misery: for therein is man subject to trouble, to lesses, and sorrow: which come as a punishment of mans first sinne. And all these bee the miseries of man in this life.

At the end of this life, comes *bodily death*, the separation of soule and body asunder; which in it selfe is a most fearfull curse, for so, it is the very gate of hell.

But after this life, is the accomplishment of all miseries, and that is *eternall destruction and condemnation in hell fire* which to be the end of all miseries, appeares by this, because it is a separation of mans person from the societie and presence of God; and an enduring of Gods wrath in the whole person, even in the place of the devill and damnable soules, and that not for a time, but for ever and ever eternally. And thus we see what punishment is, and answerably what misery is: whereby we may see what it is to be *wretched*, namely, in a word *to be subject to all miseries, whether we consider them in the root thereof, originall sinne; or under the forme of punishment in this life, in the whole person and in soule and body severally, in goods and calling, at the end of this life, and in the world to come.*

The proper end that moves Christ to say to this Church, *for know not that thou art wretched*, is this; to teach this Church, and in them us, and all Churches to learne to know their owne miseries, to feele the same, and to be touched in conscience for them. We therefore must learne not to flatter our selves with hope of our good estate: but labour to see our misery both in sin, and the punishment thereof: And seeing it, strive to be touched with it, that we may cry with the Jewes, *What shall we doe to be saved?* Act. 2. 37. for till such time as this in some measure bee wrought in us, we shall be but luke-warm professors, having a shew of godlinesse, but wanting the power thereof. The true sight of our misery is the gift and grace of God, but yet we must use all good meanes, that we may come to see the same, & to be touched with it, that so we may have hearts herby fit to receive the gospel, which containes the remedy of this our misery.

And *miserable*; that is, *worthy to be pitied*: this is added, not to set downe another thing, but to expresse the greatnesse of their miserie: as if he should say, Thy misery is not small, but so great and so grievous, as indeed thou art in that regard to be pitied of all men.

Vse.

Hence we learne, that we must not despise parties miserable by reason of their sinnes, or scorne and contemne them; but contrariwise lament and pittie them. When *David* saw men sinne, and so pull heapes of misery upon them, *he shed rivers of teares.* The Lord makes it a good mans property *to mourne for the abominations of the people. Jeremie* for the sinnes of the people *wished his head were full of water.* And just *Lot* grieved *his righteous heart for the abominations of Sodome.* It was the fault of the Corinthians, which *Paul* reproveth, that when the incestuous man had sinned that grievous sinne, *they were not humbled, but puffed with contempt against the partie.* And it is a fault in sundry men at this day, that they are not humbled in themselves when they see other men sinne. We must not doe so, but shew the grace we have above others, in being grieved for the miseries which men without grace by their sins pull daily upon them. Thus much of their miserie in generall.

Psal. 119. 136. Ezek. 9. 4. Ier. 9. 10. 2 Pet. 2. 7, 8. 1 Cor. 5.

The parts of their misery are three, which Christ noteth particularly, that if it were possible, he might cause this Church to lay aside this damnable pride; for these in all men are maine miseries. The first is poverty: *And poore*; that is properly one that hath not a rag to his back, nor bread to his mouth, unlesse hee begge the same of others. But here it is taken for one that is spiritually poore: which poverty wee shall better conceive, if we doe understand what be true spirituall riches. True riches be Gods grace and favour in Christ: as the pardon of sinne, and life everlasting. The poore man therefore is he, that wanteth Gods favour for the remission of his sins, and the gift of eternall life: and hath in him no good thing that is acceptable to God, but in regard of his soule, is as filly and poore as any beggar in regard of his body.

The end why Christ calleth this church poor, is to beat downe the proud conceit of her own good estate, and to cause her to feele her spirituall povery, and so become poore in spirit. And we in them are likewise taught to labour

to feele our owne povertie, how by nature there is no goodnesse in us: but we are utterly destitute of the grace and favour of God, that so we may goe out of our selves, and in regard of our selves even despaire of our salvation: for till this poverty of spirit be wrought in us, we may make a shew in profession, heare the word, and receive the Sacraments, but we shall never have found grace. And blessed were our estate, if we could lay aside that devillish pride, which puffeth up our hearts, and become poore in spirit; then were wee in the right way to receive the Gospel, and the graces thereof: but till we be beggers in our selves, we never begin to be rich in Christ.

Vse.

How can Christ truly charge this Church with poverty; for the Laodiceans were a rich people, and had great store of wealth? *Answ.* True it is, they were rich in wealth, as histories shew, and yet poore to God. For all honour and wealth in the world is nothing without the grace and favour of God in Christ. *Paul* saith, *Wee are compleat in Christ*: forth of him therefore we have nothing. To the Corinthians he saith, *All things are yours, and you are Christs, and Christ is Gods.* But nothing is ours till we have Christ, and Christ us. Col. 2. 10. 1 Cor. 3. 22, 23.

As it was with this Church, so it is with all other. Every person and all people are but poor and beggerly, if they want Christ: and therefore if God have given any man riches and wealth, he must lay this good foundation; use them as helpes to further his salvation: for by them he may attaine to the meanes of salvation, and also shew forth the fruits of faith. But they that have wealth and use it otherwise, shall finde it turne to their deeper condemnation.

Vse.

The second part of their *misery*, is *blindnesse*. *Quest.* How can they be said to be blind; for they had a learned teacher no doubt, that both was able and did teach the will of God; and the people likewise knew the points of religion, and believed the Gospell? *Answ.* They had knowledge indeed; but yet they were blind: first, because the knew not their owne estate. If a man had all skill in all arts and sciences, and great knowledge in the word: yet if he know not himselfe in some measure, he is but a blind man. Secondly, because they did not know God in Christ: They knew no doubt, that there was a God, and that Christ was a Saviour, but they could not apply it to themselves, to be able to say, God is my God, Christ is my Redeemer, & the holy Ghost my sanctifier. Thirdly, because they could not discerne of things that did differ; as betweene good and evill, betweene evill and evill, betweene temporall things and eternall blessings: This spirituall discerning, is a gift of Gods grace.

Vse.

In that Christ saith, *They were blind*, though they had knowledge: we may learne, that all knowledge is but meer ignorance before God, to those persons that know not themselves, and God to be their God in Christ. For want hereof Christ calleth the Angell of this Church *blind*, though otherwise he were a very learned man. Which must teach us not to rest content with any humane learning, no not with the literall knowledge of the Gospell; but we must labour further to know our selves, and to know God in Christ, and Christ our Redeemer: and bee able in some good sort to discerne betweene things that differ. *David* a most worthy Prophet intituleth the 32. Psal. *his learning.* What learning the weth he there? *Answ.* Surely nothing but the knowledge of the pardon of his sinnes. And indeed that is it which seasoneth all our learning: and therefore above all things we must labour for it.

The third part of their misery, is *Nakednes.* Nakednesse is twofold; to the eye of man, and to God. Nakednesse to the eye of man is bodily, and that is also twofold; either that which was before the fall in the bodies of our first parents, whereby their bodies being uncovered, appeared very glorious without shame: or that which is after the fall, whereby the body being naked and bare, appeares full of shame; which is so excessive by reason of mans sinne, that if necessity would permit, the whole body both face and hands should be covered. Nakednesse before God, is when any man lies before God a deformed sinner. In this case *Moses* saw the Israelites, *when they had made a golden calfe*: for thereby they deprived themselves of Gods Image, and were guilty of that most grievous sinne of Idolatry. This is a misery of all miseries, and the greatest nakednesse that can be: and this is the nakednesse of this church in this place. *Quest.* Why doth Christ call them naked? *Answ.* To move them, and in their persons all professors to have care not to flie from God, *and to hide their sinnes with Adam*, but to bring themselves into his presence and there lay open their sinnes, that they may obtaine a covering for them by Christ. It is the practice of the world, to hide their sinnes from men, but never to care how bare and naked they bee in the sight of God, who yet seeth them all as plainly, as wee the sores of any poore lazer that shewes the same to move our pittie towards him; which if we could see, we should be ashamed not to seeke to cover our sins before God. Wee must therefore labour in our owne consciences to see the nakednesse of our soules before God: and seeke to be touched and humbled for the same, that so we may earnestly intreat for the righteousnesse of Christ, to be a covering to cloath our soules. This was *Davids* practice: for when hee saith, *Blessed are they whose sinnes are covered* Psal. 32. 1. hee would give us to understand, that he used to uncover his sinnes, and lay them open before God; that at his hands in Christ, he might get a cover for them. Exod. 32. 25. Iob. 31. 33.

These are the particular parts of a mans misery, which every man must labour to feele in him-

himselfe, if he would be partaker of the righteousnesse of Christ: for thus hath Christ both in generall and in particular, set downe the misery of this Church; that hee might prepare them to receive the blessed comfort which followeth in the next verse.

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v. 18. *I counsell thee to buy of mee gold tryed by the fire, that thou mayest be made rich: and white raiment, that thou mayest be cloathed, and that thy filthie nakednes do not appeare: and annoynt thy eyes with eye-salve, that thou mayest see.*

Here beginneth the counsell of Christ unto this Church. Wherein, first he propoundeth a notable remedy for her misery before noted. In this remedy, we are to consider three things: the manner of prescribing it: the remedy it selfe; and the meanes whereby it is obtained.

For the first, this remedy is propounded; not in any sharpe commandement, but a milde and gentle advice, *I counsell thee*. And herein Christ doth take to himselfe the office of the Counseller of his Church. For as God hath his Church and people, so he hath his Counsellers, by whom in mercy he hath revealed his counsell unto his Church. The principall Counseller is Christ; so he saith in the person of Wisdome, Prov. 8. 14. *Counsell is mine*. And *Isay* saith: *To us a Childe is borne, and hee shall call his name, Wonderfull, COVNSELLER, the Mighty God, the everlasting Father, the Prince of peace*: yea, hee is both King and Counseller to his Church. This office Christ challengeth to himselfe, for these causes: first, because he adviseth his Church, touching the way whereby they must escape everlasting death, and come to eternall life. Secondly, because he teacheth them how they may practise every businesse, so as it may please God. Thirdly, because he teacheth them how they may in grievous dangers and distresses finde a good issue, or else be able with patience to beare them. These things he worketh daily in his Church, not by extraordinary meanes, but ordinarily by his word and spirit; and therfore may justly challenge this honour, to be called *the Counseller of the Church*.

Isa. 9. 6.

Vse. From this office of Christ, wee learne two things: First, to doe all the honour and reverence wee can unto his Majesthie; for hee is our professed Counseller, who imployes himselfe for the good of his Church. Counsellers of the State and of the Law, are highly honoured and respected of all sorts, even for their counsell in worldly matters, though often it faile: how much more ought wee to honour Christ our heavenly Counseller, whose counsell leadeth unto glory, and is stable and sure for ever? Looke how much his counsell excelleth theirs, so much ought he to be honoured above them all. Secondly, in all distresses and grievous temptations, and dangers either of soule or body, wee must take counsell and advice from Christ Jesus: for to this end doth hee reveale himselfe to be a counseller, that men in distresse comming to him, by his advice might be comforted and eased. When *Moab*, *Ammon*, and *Mount Seir* banded themselves against *Iuda*, the people were in great distresse and danger; but marke what good king *Iehoshaphat* did, he betooke himselfe to the Lord his counseller, saying, *Lord we know not what to doe, but our eyes are towards thee*, 2 Chron. 20. 12. that is, direct thou us in this danger, for of our selves wee know not how to escape. This practice ought to be followed of all men, especially in time of any danger, such as these dayes are by reason of time. The counsell of Wizzards, Sorcerers, and Astrologians, ought not to be sought after; but by prayer we ought to humble our selves, and call only and continually on this our only true Counseller.

B

II. Point. The remedy it selfe: which hath relation to the former Verse, for there hee sets downe the misery of his Church in three parts; which were all great miseries. And here he so propoundeth his remedy, that it is answerable to their miseries in the severall parts thereof. For first, here is gold to make them *rich*, answerable to their poverty; Secondly, *rayment* to hide their *nakednesse*; Thirdly, *oyntment* to take away their *blindnesse*.

C

For the first, by *gold*, according to the Analogie of the Scripture, we are to understand the *graces of Gods spirit*: as *true faith, repentance, the feare of God, love of God*, and *the true love of man*: 1 Pet. 1. 7. *Faith is compared to gold in the tryall thereof*: and so may all other gifts of the spirit be hereby understood. Secondly, by *gold*, we are to understand *Christs merits*, yea, *Christ himselfe*, as the fountaine of all grace.

D

This *gold* is further said to be *tryed by the fire*: that is, most pure and precious *gold*, purged from all drosse, as fine as can be made by the art of man. This is added to expresse the property of Gods graces and gifts, namely, that they are more precious unto God than *gold*; yea, than *gold tryed by the fire*, as *Peter* saith.

By this every person is taught, how to beautifie himselfe both in soule and body: It is the common blind opinion of the world, that ferven attire and rich Jewels doe adorne the body; and indeed in some cases the body may be adorned with pearles and jewels: but the right way to adorne any person indeed is, to furnish the soule with these graces of the spirit, which unto God be more precious than fine gold. Our bodies and soules ought to bee the dwelling places of the *Holy Ghost*; and therefore

Vse.

fore we must adorne them, and make them fit for so worthy a Guest: which must be done by the good grace of the spirit, and not by strange and forren attyre, which no good man could ever abide.

A

Secondly, these graces have a further effect than to beautifie; and that is, to *make rich*. Here then see the common folly, yea the spirituall madnesse of men in this world; who spend all their time, wit, and strength, to furnish their houses with treasure, and to enrich their bodies, and in the meane time leave their soules ungarnished. What a madnesse is this, that men should neglect the true riches, and follow after that which is nothing else but counterfeit copper? Seeing therefore Gods graces be the true treasure which fadeth not, let us seeke after them, as Wisdome counselleth: Pro. 8. 10, 11. *Receive mine instruction, and not silver: and knowledge, rather than fine gold; For wisdome is better than precious stones*. The second part of this remedie is, *a white garment*; that is, *Christ himselfe, and his righteousnesse imputed*. So *Paul* saith, *All that are Baptized into Christ, have put on Christ*; There Christ is made a garment, whom every one that beleeveth in him, doth put on. Against the fruits of the spirit are a garment: and therefore we are commanded to *put on tender mercie, kindnesse, humblenesse of minde, meekenesse, and long suffering*. Further, *Christ* is the web the end of this garment; namely, to cover *the nakednesse of our soules, lest the filthinesse thereof which we by our sinnes have brought upon us, doe appeare*. The third part of this remedy is, *annoynting with eye salve*: where by *eye salve*, we must understand the *spirit of Illumination and knowledge, wrought in the minde by the holy Ghost, whereby men know themselves and their estate*: for as eye-salve sharpens the eyes and cleares the sight, where it was by some occasion dimmed, so doth Christ by the Illumination of the spirit, make a man know God in *Christ*, and to discerne betweene good and evill, and betweene things temporall, and blessings eternall.

B

Gal. 3. 27.

Col. 3. 12.

C

Thus we have the meaning of the words: whereby we may see, that by all these three, we can understand nothing else but *Christ* himselfe and his merits. Now one and the same thing in *Christ*, is signified by divers termes, to shew that there is in *Christ* the fulnesse of all grace, and plentifull redemption; yea, store of supplies for all our wants. The *Laodiceans* were poore, but *Christ* was their riches; they are naked, but *Christ* was their garment: and lastly, they were blind, but *Christ* was their eye-salve. So that what wants soever be in us, there is a store of supply thereof in *Christ*. This must the more diligently be marked, because the Papists make *Christ* but halfe a Saviour, in putting our merit unto his: and so disgrace him in his glorious worke, wherein he is a most absolute Saviour and Redeemer.

D

III. Point. The meanes whereby these worthy gifts of God may be gotten, is by buying and bargaining: to *Christ* Isaiah, *I counsell thee to buy of me*. Where he alludes to the outward state of this Citie, for it was rich, and also given to much trafficke, as Histories record: and therfore he speakes to them in their owne kinde, as if he should say; You are a people exercised in much traffieke, and delighted with nothing more than buying and selling: well, I have wares that will serve your turne; as *gold, garments, and oyle*, therefore come *and buy of me*. These words must not be understood properly, for so we can buy nothing of *Christ*; because there is nothing that is good in any, but it proceedeth from the free gift of God in *Christ*. This is only spoken by way of resemblance to buying and selling; which stands in these points which are the principall things in bargaining. First, a man sees his want, and desires to have it supplyed; and therefore goes to the place where such things are to be sold. Secondly, hee seeth the thing, and he liketh it. Thirdly, he prizeth and valueth it. Fourthly, he maketh exchange for it, by money or by money worth. Fiftly, if it be a great summe, he giveth earnest. Sixthly, getting of *Christ* there is a kind of resemblance to all these. First, a man must feele himselfe to stand in need of *Christ* and his merits; because men see want of bread, meat, and drinke in their houses, therefore doe they goe to buy the same. Now looke how sensibly any man feeles these worldly wants; so evidently should we feele our want of *Christ*, and his merits. For this is the first beginning that causeth us to seeke to receive *Christ Iesus*. Secondly, feeling our wants, wee should hunger and long after *Christ*, that we might be made partakers of him and the vertue of his merits: as a man that is to buy a thing doth take liking thereof, which doth stir up a desire in him to buy; so must we labour to have a liking of *Christ*, which will move us to seeke unto him. Isay 55. 1. *Hoe, all they that thirst, come and buy*: to that none makes this bargaine, but he that thirsts. Thirdly, wee must prize and value *Christ* above all things in this world, even at so high a rate that we account all things in regard of him to *be but losse; yea, even drosse and dung*, as *Paul* did. Fourthly, we must make exchange. How? we can give *Christ* nothing but his owne. *Anse.* Properly there is no exchange, and therefore he saith, Isay 55. 1. *Hoe, come and buy without money, for nothing*. *Simon Magus* is heavily checked and accursed, for offering to buy the gifts of the holy Ghost, Act. 8. 20. And yet there is an exchange to be made. *We must give sinne our sinnes, and receive his righteousnesse*; and therefore he is said, 2 Cor. 5. 21. *To be made sinne for us, that we should be made the righteousnesse of God in him*. See a most blessed exchange; for our sinne and shame, we receive his blessed grace and righteousnesse. *Quest.* How is this exchange made? *Answ.* In the practice of faith and repentance: for when we humble our selves

Esay 9.

and

and confeſſe our ſinnes, praying earneſtly for remiſſion, and beleeve our reconciliation by Chriſt, then is he our righteouſneſſe. Laſtly, though we can give nothing unto Chriſt, yet he giveth unto us an earneſt in this bargaine; to wit, ſome portion of Gods Spirit, and ſome ſmall meaſure of his graces: as grace to bewaile our ſins, to humble our ſelves, and to pray for the pardon of them, with purpoſe not to ſinne againe: theſe be the earneſts of this bargaine. And thus is heaven bought and ſold betweene Chriſt and us; the receiving of his true ſaving graces, be they never ſo ſmall, even as a peme is a ſufficient earneſt for a bargaine of an hundred pounds.

Here wee ſee wee are commanded to buy Chriſt, and to make a bargaine with him, wherby we may have right to him and his merits. But how goes the caſe with the world? ſurely many come where this bargaine is offered, but few there be that buy. Wee are like to Paſſengers on the ſea, who ſee many goodly buildings, ſumptuous cities, and fruitfull Iſlands, but they make no purchaſe of them; they onely praiſe them, as they behold them, and ſo paſſe by: ſo we come and heare the doctrine of Chriſt and his merits, and approve of the ſame: but where is the partie that maketh this bargaine? Come to particular points, and it will appeare, that few bargaine for Chriſt. For who feeles his owne miſerie as he ought? Who perceives himſelfe to ſtand in ſuch need of Chriſt as he doth? worldly wants we feele, and are affected with them, but in regard of ſpirituall wants, we are ſenſeleſſe, and yet till we truly feele our miſery, wee never come to make this bargaine with Chriſt. Againe, come to our deſire and hungring after Chriſt: In bodily thirſt and hunger, we can ſay; *I hunger, or I thirſt*: but who can ſay, I hunger and thirſt after Chriſt and his righteouſneſſe? Alas, our hearts are full, wee feele no want: may they are dead, we feare none evill; and as for our valuing and eſteeming of Chriſt, we are plaine *Gaderens*, and *Eſaues*; we preferre the world and the baſeſt things therein before Chriſt. And for the exchange; we are loth to part with our ſinnes, and to put on Chriſts righteouſneſſe. Which plainly ſhewes we make no exchange; and though we be willing to lay heapes of ſinnes on Chriſt, yet who takes Chriſts righteouſneſſe and declares the ſame by the fruits thereof? And laſtly, for the earneſt of the ſpirit, though ſome there be that have received it, yet the body of our people, as their conſcience can tell them, have not received it: for they want knowledge, faith, and other graces.

By all theſe, it is more than manifeſt, that this bargaine is not made: and yet true it is, that for worldly and baſe bargaines he muſt riſe early that muſt goe beyond them. But what a ſhame is this, that we ſhould be ſo expert in vile earthly things, and have no regard of this excellent and heavenly bargaine? Wherfore ſeeing Chriſt calleth us hereunto, let us make this one bargaine with him, and that preſently; which we ſhall teſtifie by doing the five former duties: let us never be at reſt, till we may ſay each one for himſelfe, I have bargained with Chriſt, and received his earneſt. Yea, our care ſhould bee, that this bargaine be made not with us alone, but with our children. Many are forward to bring up their children in good trades, wherein they may buy and ſell for their living; wherein they doe well, but withall they ought to be as carefull to teach them to make this bargaine with Chriſt, and then they doe farre better. For this is the cheapeſt and the chiefeſt merchandiſe that ever was ſet to ſale, which wee may buy without money, and yet it wil make us rich for ever. Many labour in trafficke and take great paines, and yet often loſe thereby: but make this bargaine once, and then thou ſhalt never loſe it, nor any thing thereby, but continue for ever rich in God.

v. 19. *As many as I love, I rebuke and chaſten: bee zealous therefore, and amend.*

Becauſe our Saviour Chriſt hath ſo ſharply rebuked this Church, they might thereby take occaſion to diſtruſt, and deſpaire of his favour and mercie; here therefore it pleaſeth him, to take away all occaſion of doubting, after this ſort: *If I uſe to rebuke and chaſten all thoſe whom I love, then you are not to deſpaire of my mercie, by reaſon of my ſharpe reproofe, whereby I have threatned to ſpew you out of my mouth for your ſin of luke-warmeneſſe. But thus I uſe to deale with all thoſe whom I love; and therefore in this regard you need not to doubt of my love and favour.*

The meaning. *As many as I love*; Chriſt loves the creatures two waies; as he is *Creator*, and as he is *Redeemer*. As he is the *Creator*, he loves all his creatures, with a common and generall love, whether they be living or dead, reaſonable or unreaſonable. As hee is *Redeemer*, he loves his creatures with a ſpecial and a peculiar love; which is not common to all, but proper to that part of mankind, which is choſen to ſalvation before the world was. And of this peculiar love he ſpeaketh here, *I rebuke*: The word in the originall which is tranſlated *Rebuke*, is more ſignificant than can fitly be expreſſed in any one Engliſh word; thus much is meant thereby, as if Chriſt had ſaid; Firſt, *I will convince them of their ſinnes, and after reprove, admoniſh, and checke them for the ſame. And chaſten*: This muſt be underſtood of a kind of correction, which a father uſeth of his childe, called *nurturing*: which is correction to breake the childe of his fault and bad manners, and to teach him his dutie. This then is the meaning: All thoſe whom I beare ſpeciall favour unto, doe I convince of their particular faults, and then checke and reprove them and nurture them, as a Father doth his childe: to make them leave their particular vices, and to walke in obedience. And to aſſure us that this is the true meaning, read *Prov.* 3.12. whence the words are taken, and Heb. 12.5. where they are more fully expland.

Here then Chriſt ſets downe his ordinarie dealing with them, whom he taketh and chuſeth to be his Diſciples and members; namely, he convinceth them of their faults; he reproveth and chaſteneth them for this verie end, to breake them of their ſinnes, and to bring them to reformation. And this dealing of Chriſt belongeth to verie ſervant and member of Chriſt without exception; yea, Chriſt layeth rebukes and chaſtiſements on all his children, and that in divers meaſure, according to the nature of their ſinnes, and the diſpoſition of the parties. Such as are hardly broken of their ſinnes, hee layeth on them more heavie judgements and chaſtiſements, that they may bee brought to deeper humiliation, and ſo to true repentance. And therefore everie one that would be a Diſciple and member of Chriſt, muſt looke to goe under his correction, and his ſharpe and ſevere rebuke; according as they are in heart diſpoſed unto ſinnes either more or leſſe; *He muſt paſſe under the rod, that would come into the bond of the Covenant*, Ezech. 20.37.

The uſe of this doctrine is twofold, ſet downe, Prov. 3.12. The firſt is thus; *My ſon, deſpiſe not the correction of the Lord: for the Lord correcteth whom hee loveth, his chaſtiſements are tokens of his love*: that is, whoſoever the Lord either in the miniſterie of his Word reproveth thy ſinnes, or by affliction chaſteneth thee, deſpiſe it not, neither let light by it, but make good uſe thereof unto thine owne ſoule. The ſecond uſe is, *Faint not when thou art corrected*: that is, let not the greatnesse of it daunt thee, but arme thy ſelfe with patience; becauſe hee uſeth to correct all thoſe whom he doth love, making his chaſtiſements tokens of his love.

Secondly, Chriſt here ſetteth before all Governours, an example to follow, eſpecially to fathers and maſters: his example is this: *Or everie childe that he loveth, he layeth corrections, for this end, to breake them of their ſinnes*: So unſwerably, Governours muſt ſhew tokens of love towards thoſe that are under them, by due reproofe and correction, that ſo they may be broken of their miſdemeanour, and brought unto obedience to God. It were to be wiſhed, that both Parents and Maſters would follow Chriſt in this example, and to ſeek the reformation of thoſe that be under them: but more lamentable is the caſe; Parents and Maſters doe thinke it ſufficient for them, if they provide for their children and ſervants, food, and rayment, and neceſſaries for the bodie: and ſo altogether neglect the good of their ſoules, which is the cauſe of many ſinnes, and ſo of many judgements, both which ought to move them to put in practice this duie.

Thirdly, the verie order of Chriſts words doth miniſter unto us neceſſarie inſtruction, touching his manner of correcting his ſervants. For firſt, hee propounds a direct end of all his corrections upon them; to wit, their nurturing and reformation; then, that hee may attaine thereto, he proceedeth thus: Firſt, he doth convince their conſciences of their ſinnes, then by reproofes he rebukes and checks them, and laſtly, correcteth them, by laying chaſtiſements on them. A moſt excellent and bleſſed order, in uſing correction for the good of the partie chaſtiſed, which ought to be followed of all Governors, Parents and Maſters eſpecially. Firſt, they muſt propound a good end of their corrections, even the amendment and ſalvation of the partie: and that they may then proceed aright, they muſt firſt convince their conſcience of the fault, then reprove, checke, and admoniſh them: and if that take not place, they muſt proceed unto meet and convenient bodily correction: all which muſt bee done, not for revenge, but to bring them to amendment, and to make them obedient to the will of God. Whereby we ſee, how far many Parents & Governours overſhoot themſelves, when as they make their corrections matters of revenge and choller; wherein they feldome intend the reformation of the offender: which is a fault flat againſt the word of God; and therefore to bee conſidered of everie good Chriſtian.

Be zealous therefore, and repent. In the former verſe hee propounded a remedie againſt their *Spirituall pride*: in theſe words he doth directly propound a remedie againſt their *luke-warmneſſe*. But firſt obſerve the coherence of theſe words with the former. Chriſt had ſaid; *Whom I love, I rebuke and correct, according as their fault is*: therefore ſaith he to this Church, *Becauſe I have rebuked and corrected thee by ſeverie threatnings for thy luke-warmneſſe, therefore now become zealous and amend.*

Here ſee the proper end of all reproofes and corrections: namely, the reformation and amendment of mens faults and miſdemeanours whatſoever, that ſo they may be more carefull of their wayes, and more zealous in good duties than ever they were. Whenſoever therefore wee are reproved by the word of God: or when the Lord ſhall viſit any in body, mind, or goods, by any kinde of croſſe, we muſt remember to take occaſion thereby to repent and amend, knowing that by all theſe, as by ſo many Sermons, the Lord cals us to amendment.

Now come to the remedie of their *luke-warmneſſe*; *Bee zealous.* That we may underſtand this Commandement, wee are to handle ſome points touching *zeale*. Firſt, what is *zeale*? *Zeale* is a burning affection in regard of Chriſtian religion, and the true worſhip of God. This *zeale* is compounded of two affections: of love, and anger or indignation: ſo

that in this Commandement he requires and desires enjoyned more then this Church. First, that they should love Christ and his Religion above all things. Secondly, that they should be grieved especially for this, that Christ was dishonoured, his worship prophaned, and his doctrine not imbraced, but in stead thereof false worship, and false doctrine entertained: when both these concurre, then *zeale* is in the heart. A most notable example hereof we have in Christ, Psal. 69. 9. where the Prophet *David* in his person saith, *The zeale of Gods house had eaten him up.* Whereby this much is signified, that the heat of his love for the maintaining of his Fathers glorie, had even consumed him: and that his indignation was so great, because his Fathers name was dishonoured, and his worship prophaned, that it did even eat him up. This we shall see to be true in Christ, if we read the historie of his life, Joh. 2. 17. yea, he professeth of himselfe, *that it was meat and drinke unto him to doe his Fathers will.* Joh. 4. 34. That thing he preferred before his owne life or fafetie: nay, for the accomplishment thereof, hee was content to suffer the pangs of Hell. The like *zeale* was in *Elias*, when all Israel was fallen to Idolatrie; *his heart was zealous for the Lord of Hosts.* 1 King. 19. 14.

II. Point. The kinds of *zeale*. *Zeale* is either good or bad: In good zeale are these things required. I. True faith, as the root thereof; 1 Tim. 1. 5. *The end of the commandement is love out of a pure heart, and of a good conscience, and of faith unfained.* Now one part of *zeale* is love, and therfore as love proceeds from true faith, so must true zeale also: and that which is not grounded on faith, is rather rashnesse and fiercenesse of nature, than *true zeale.* II. Repentance; 2 Cor. 7. 11. There are seven fruits of repentance reckned, whereof *zeale* is one, that is good *zeale*; Even a burning love of true Religion, and a godly indignation when false religion is embraced. There may be *zeale* in a man that hath no repentance: as was in *Iehu*, 2 King. 10. 16. *Come with me (saith he) and see the zeale that I have for the Lord.* Yet hee wanted repentance, for verse 29. 31. it is said, *Iehu regarded not to walke in the Law of the Lord God of Israel with all his heart: for he departed not from the sinnes of Ieroboam, which made Israel to sinne:* and therefore he had not in him the *true zeale* that is here commanded. III. *Zeale* must come from *knowledge*: for without *knowledge* it is but rashnesse and boldhardinesse, such as the Iewes had, Rom. 10. 2. *Whose zeale was without knowledge.* And such as *Paul* had before his conversion, Phil. 3. 6. *In zeale he persecuted Gods Church*: Knowledge therefore in Gods word, must be the guide and conductor of our *zeale.*

III. Point. The fruits of zeale must bee considered for the better discerning of true zeale. First, true zeale constraineth a man in everie thing to seeke to please God; *Whether we be out of our mindes, it is to God: or whether we be sober, it is for your cause.* 2 Cor. 5. 13. *For the love of God constraineth us.* So wherefoever this true zeale is in any measure, it offereth violence to the heart: for as a man cannot but endevour to doe his dutie, for the love hee beareth unto Christ. *Elihu* said, *The grace of God was in his heart as new wine in a vessell, which must needs vent out*, Job 32. 18, 19. Secondly, true zeale makes a man endevour to serve and please God with all his heart, power, and strength. So good King *Iosiah* hearing the words of the Law read, hee turned not slackly or negligently, *but with all his heart, and all his soule, and with all his might, according to all the Law of Moses: so as like him was no King before, neither after him arose there any like him.* Psal. 51. *David* humbling himselfe for his sinnes, prayes for the pardon of them with such marvellous zeale as no tongue can utter: *Desiring God to remember him according to the multitude of his mercies*, often repeating the same thing in divers tearmes, that in some sort hee might expresse the earnest desire of his heart: And in giving God thanks for his benefits, hee putteth all the strength of his heart thereto, crying out: *My soule praise thou the Lord, and all that is within me*, Psal. 103. 1. And thus wee see what a thing it is to bee zealous; whence true zeale ariseth, and what it worketh in mans heart.

2 King 23. 25.

Vse.

Seeing wee (as hath beene shewed) are tainted with the sinne of *Lukewarmnesse*, and *coldnesse in Religion*; let us here learne how to redresse this vice. Wee must become zealous, having in our hearts a fervent love of true religion, and vehement indignation when the same is disgraced, and false worship takes place. Let Religion therefore take place in our hearts; and let us bee fervent and shew the same in our lives by zealous obedience. Away with all slacknesse and lukewarmnesse; it were better to bee Iewes and Turkes, and to hold no Religion, than to bee lukewarme in the true profession. And thus much for zeale.

The second part of this remedie is, to *Repent, or amend.* This they are also enjoyned, because zeale without repentance is nothing but rashnesse. *Iehues* zeale was no true zeale, because he wanted repentance, even then when he was zealous. But wherfore was this Church enjoyned to repent? Namely, for *lukewarmnesse*: not for that she had committed any horrible sinne, but because she was slacke in good duties.

Here then wee have a good lesson for the ignorant sort, that challenge Gods mercie unto themselves, because they are no notorious malefactors; as murtherers, and adulterers, they hate no man, but doe good unto all; but here they are taught to reforme this their blindnesse & ignorance: For repentance must be for want of good duties, yea for slacknesse therin: therfore

fore let no man sooth himselfe in his ignorance with a false perswasion that all is well, if he live not in grosse sinnes. This is the enchantment of the Devill, whereby hee rocks many asleepe in their sinnes, till he carrie their soules to Hell. A good meaning will not serve the turne, God requires zeale in well-doing.

V. 20. *Behold, I stand at the doore, and knocke: If any man heare my voice, and open the doore, I will come in unto him, and will sup with him, and he with me.*

Here Christ, to keepe his Church front despaire, ministers unto them the signes and tokens of his love and favour: and before the same sets downe this note of attention, *Behold*, hereby intending to make them more attentively to marke the tokens of his love; that plainly seeing the same, they might not doubt thereof.

Hereby in generall we are taught, that if we would arme our selves against desperation and distrust in any distresse, we must both often and seriously consider, and marke the tokens of Gods love unto us, and that will fortifie our faith. Read Psal. 23. In everie verse save the last, he sees downe tokens of Gods love and favour towards him; and then in the last concludeth thus; *Without doubt, kindnesse and mercie shall follow me all the dayes of my life, and I shall remaine a long season in the house of the Lord.* Our hearts are naturally filled with doubting, which will bewray it selfe in any distresse. But to prevent and cut off all hurt that may come thereby, let us marke the good dealing of our God towards us, and observe the tokens of his love and mercie in his ordinarie providence: and these will notably strengthen us against distrust. And surely, no person is so full of despaire, but if hee could looke backe into the mercies of God, from the beginning of his dayes, and lay them to his heart, they would minister comfort unto him, in regard of his love and favour at that instant.

More particularly; Christ ministring comfort unto this Church, doth expresse his meaning by a borrowed speech, comparing everie man unto a house, his heart unto a doore, whereby entrance is made, and himselfe unto a guest or stranger, desiring to come and enter in, not so much to finde courtesie, as to shew favour and kindnesse.

In the words of this verse, there bee two signes of his love set downe. First, an heartie desire of their conversion, which he earnestly seeketh: Secondly, a promise of mutuall fellowship, after their conversion. The first in these words; *Behold, I stand at the doore and knocke.* In this desire Christ is professed two things. First, that this Church (or any regard the greatest part thereof) had no true fellowship with Christ, nor Christ with them; for he stands at the doore of their hearts, which were closed up against him. This may seem strange, but the case is evident: for though they had in them many good things, as knowledge of Gods will, and did professe the Gospell, and were partakers of the signes and seales of the Covenant of grace; yet they are tainted with this notorious sinne of *lukewarmnesse*, which closed up the doore of their hearts against Christ, and barred him out.

Here then we are carefully to observe, that a man may have in him many good things, and yet by living in one sinne, be quite cut off from all true fellowship with Christ. *Iudas* had many excellent gifts, he forsooke all and followed Christ, hee preached the Gospell, and administred the Sacraments; and yet by covetousnesse, the doore of his heart was quite barred against Christ. So *Herod* reverenced *Iohn*, and heard him gladly, and did many things at his instruction, Mark. 6. 20. yet by the sinne of incest, his heart was so closed, that he had no fellowship with Christ. And so it is with us: It is good that wee know the will of God, approve the same, and professe the Gospell and also receive the seales of the Covenant: but yet for all these, our case may be such, as wee shall have no true fellowship with Christ. For if wee nourish, though but one sinne, and live therein, that will make a separation betweene Christ and us, bee the sinne what it will; as covetousnesse, adulterie, profanenesse, or such like. Hereby then; all that desire to have true fellowship with Christ, are to bee warned to purge their lives from all sinne, so as their hearts bee not tainted with nourishing any one sinne; for even one sinne, whatsoever it bee, is a strong barre, that will keepe Christ from comming into us.

Secondly, whereas he saith, *I have stood at the doore*: (for so the words dare.) Here he speaketh to this Church, as he used to speake by his old Prophets. As by *Ieremie*, *I have risen unto you all my Prophets, rising early everie day, and sending them.* And by *Esay*, *I have spread out mine hands all the day unto a rebellious people, which walketh in a way that was not good: even after their owne imaginations.* So here, *I have stood at the doore*: that is, long, even till night, as the word *stopping* importeth.

Ier. 7. 25. & 25. 3.

Es. 65. 2.

Hereby Christ would signifie his great patience, in waiting for the conversion of this people of *Laodicea*. In justice he might long agone have cast them into the pit of destruction for their sinnes, and yet in mercie hee waiteth for their conversion: and complaines that he hath waited long. Here then wee have just occasion to take a view of Gods patience in waiting for the conversion of a sinner. And that which he saith to this Church, he may as justly say unto

us; for he hath stood verie long at our doores, even 36. yeeres and upward, and yet still continueth knocking, so as he may justly complaine of his long waiting. Let us then here learne to know the day of our visitation, which is then to any people, when Christ stands at their doores and knocks, and unto us this day is present. Wee have the Ministerie of the Gospell; and therefore we must be perswaded, that this is the time of our visitation, and hereupon learne the dutie which Christ teacheth the Jewes: namely, *acknowledge the day of our visitation*; which if we doe not, wee must looke for like vengeance which fell upon the Jewes, because they regarded not when God sent his owne Sonne from his bosome, to knocke at the doore of their hearts.

And knocke. Here is a further signification of his desire of their conversion: wherein wee may behold his grace and unspeakable mercie towards this Church, and in them towards all other his children. This Church hath bard out Christ by their sins; and yet hee pursues them, hee *knocks*, hee useth meanes to enter for their good, and vouchsafes them mercie, even then when they refuse it. Thus when *Adam* had sinned, and fled, and hid himselfe, did the Lord seeke in the garden, and make with him the covenant of grace. And therefore it is truly said in *Isay, The Lord is found of them that never sought him.* Luk. 15. 4, 5. *Christ fetcheth the lost sheepe that was gone astray.* All which shew and set out unto us, the unspeakable greatnesse of Gods mercie in Christ, unto miserable man, who then shewes mercie unto him, when hee never seeketh it. This his mercie is verified in all Churches, and unto us; Which must be an occasion to enlarge and stirre up our hearts, to blesse the name of Christ for this unspeakable mercie, in vouchsafing us favour when we never sought it, but refused it.

Isa. 65. 1.

Quest. How doth Christ knocke?

Answ. The words going before, whereto these have reference, give light unto the question. Before Christ had threatned this Church, even to *spue her out of his mouth for her lukewarmnesse*; and after he counselleth her to *buy of him gold, and other remedies.* Now, upon this greevous threatning, the Church might despaire of his mercie: But Christ to comfort her, tels her here, that these reproofes and rebukes were but knockings at the doores of our hearts, to make them open: For then Christ knocketh at the hearts of any people, when he vouchsafes them meanes to see their sinnes, and threatens them for the same; and withall gives them counsell, whereby they may escape the fearefull punishments thereby deserved.

Here then note the state of any people that have the Ministerie of the Gospell vouchsafed unto them; they have Christ among them, standing at the doore of their hearts, and knocking to come in, by exhortations, admonitions, threatnings, and by promises, which is a great and endlesse mercie.

First, seeing we have Christ knocking at our doores, there ought not to bee in us such dulnesse and deadnesse of heart, in hearing him knocke. If a man of any account come and knocke at the doore of our house; oh what a stir will we make to let him in quickly? What a shame then is it, that wee should bee deadhearted, when Christ Jesus the King of Heaven knocks at the doores of our hearts? Secondly, this must admonish us with all speed to turne unto God by true repentance; for we know not how long hee will continue knocking; and if we doe not heare, and turne before he withdraw himselfe from us, we perish eternally. For if we refuse when he knocketh at the doore of our hearts, hee will refuse when wee knocke at the doore of his mercie, Prov. 1. 25, 26. Matth. 25. 11, 12.

Note further, this knocking is not ordinarie, but is joyned with crying: for he saith, *If hee heare my voice:* so that hee both knocks and cries. It is then the knocking of one that would enter: we therefore ought answerably, with serious regard to receive the threatnings of the Law, and the promises of grace, and so bee as earnest in receiving and embracing him, as he is in knocking to come into us.

The second token of Christs love, is a gracious promise of fellowship with them, in these words: *If any man heare my voice, and open the doore, I will come in unto him, and will sup with him, and he with me.* These words have beene much abused, and therefore I will stand to set downe the true use and meaning of the same. Marke, the forme of speech is such, as gives unto a mans will and soule, an action in his conversion, whereby he comes to Christ, and receives Christ.

This may seeme strange, but it is for just cause used by the holy Ghost: for in the conversion of a sinner, there bee three workes, the holy Ghost, the Word, and mans will. The holy Ghost is the principall Agent inlightening the minde with true knowledge, softning the heart, and changing the will from evill to good. The Word is the instrument of the holy Ghost; for now he worketh not by revelation, or speciall instinct, but ordinarily in & by the Word, when a man is reading, hearing, or meditating, either publikely or privatly: for the Word preached is the power of God to mans salvation from faith to faith. Thirdly, mans will, though by nature it be evill and dead unto grace, yet being renued by the holy Ghost, in the first act of conversion moveth and striveth to be turned. It is not like a peece of wax onely passive, which without any action receiveth impression. But as fire, so soone as it is fire doth burne, and so soone as it burneth it is fire: so the will, though by nature it move not, yet being renewed by grace it moveth, and so soone as it moveth, it is renued. And hereupon it is, that the holy Ghost ascribeth action unto a sinner

Vse.

sinner that is to bee converted: which argueth not, that by themselves men can have a will to bee converted, but that being renewed, they may will their conversion. And for this cause is the Gospell preached in these tearmes, *Repent and beleeve:* not to shew that man by nature can repent or beleeve; but that God in mans conversion, doth give him grace to will and desire the same.

Hence then it followes, that this Text hath been divers wayes abused: First, by the Papists, who hence would gather *free will of conversion in a sinner by nature.* True it is, a man hath free will in his conversion; yet not by nature, but by grace, neither can any more bee gathered hence; for here it is only said, *If any man heare, and open when I knocke.* Nay, hence we may rather gather, that a man by nature cannot heare, nor open, because the counsell is given to such as are poore, and blinde, and naked by nature.

Secondly, they also abuse this Text, that hereby would prove a *flexible free will by grace* to be in man, which is this; Sundrie men thinke, that after the fall of *Adam*, all being wrapt up in sinne, God gave a generall grace, whereby a man might will, and receive that which was good; and this grace though it dispose the will in some part to that which is good, yet it takes not the corruption away, but that remaines still; whereupon if he will, he may receive Christ by that generall grace: or if he will not, he may refuse Christ by his naturall corruption, which yet remaineth in him. It is said, this may be gathered from this Text: But the truth is, here is no foundation for *flexible free will:* all that can here be gathered is, that man hath free will in his conversion, yet not by a generall, but by Gods speciall grace. Nay, Christs ministerie serves for this end, that those which before could not turne of themselves, might by grace bee converted. This flexible grace is against Gods word; Christ saith, *Everie one that hath heard, and hath learned of the Father, commeth unto me:* He saith not, may come if he will, but peremptorily *commeth:* For mans will cannot dispose and overrule the work of God; but the work of God overrules the will of man: though man be unwilling, yet when God calleth effectually, he cannot but come: For the creature cannot reject or resist the will and calling of his Creator.

Joh. 6. 45.

If any man open unto mee, I will come, &c. The proper intent of Christ in this conditionall promise, is to provoke them that bee dull and heavie, to listen diligently to Christs words, and to receive the doctrine of salvation from him gladly.

In the example of this Church we are taught our dutie. Seeing Christ in the ministerie of his word, knocks both by threatnings, by promises, and good counsell: therfore wee must all of us listen unto the words of Christ, and open the doores of our hearts, and receive him into the same. But alas, the practice of the world is farre otherwise: men are churlish *Nabals* unto Christ, who though he come silently, yet they repell him, making no account of such a guest. Nay, we are *Bethlemites*, such have no roome for Christ in the Inne of our hearts: if Christ will needs lodge with us, hee must lie among the beasts in the filthy stable. Nay, many send him out of their gates with the Jewes, and crucifie him with their sinnes. But let us abandon this greevous sinne, for it is the right way to plunge our soules into the pit of destruction.

Quest. How must a man open his heart to receive Christ? *Answ.* By doing two things: First, he must labour to see his owne vilenesse; that hee is unworthy to receive so blessed a Guest; then hee must humble himselfe, and acknowledge that his unworthinesse. Even as the Ruler did when he said unto Christ, *Lord, I am not worthy thou shouldest come under my roofe.* This humiliation is the beginning of grace. This done, hee must by true faith lay hold on Christ, that is, believe that Christs death and passion is for the pardon of his sinnes, and for the salvation of his soule: For, as Christ dwelt in mens hearts by faith, so by faith he must bee received into their hearts. Here some will say, If this be to receive Christ, then all is well. But take heed thou deceive not thy selfe, with a vaine imagination of thine owne braine, in stead of faith. Looke therefore that thy faith be true and found: if it be true faith, it will worke by love, even a true love of Christ and his members, which will appeare by keeping his Commandements, Joh. 14. 23.

Matth. 8. 8.

Rom. 12. 2.

I will come in unto him, and sup with him, and he with mee. Here is the thing promised; to wit, mutuall communion and fellowship with Christ. This is the principall token of Christs love, being indeed the verie ground of all true happinesse, joy, and comfort, and therefore it is added to move them to *open* unto Christ. This societie is here propounded in two parts. First, the sinner being converted makes a feast unto Christ, *I will come in unto him, and sup with him.* Secondly, Christ makes a feast unto him, *And hee shall sup with me.* And in these two consists the summe of *Salomons* Song of songs; where Christ entertaineth the Church, and the Church againe feasts Christ.

For the first, some may aske, how can a poore sinner make a feast for Christ? *Ans.* Cant. 4. 16. The Church, or everie Christians soule, calleth Christ unto a feast, *in his Garden to eat his pleasant things.* This feast consisteth of these things. First, of the fruits of true repentance: Psalm. 51. 17. *A broken and contrite heart*, is a daintie dish acceptable *unto God.* Secondly, of an heart beleeving the word and promises of God: for without faith it is impossible to please God, Heb. 11. 6. Thirdly, the penitent sinner must *give up himselfe in soule and bodie, a holy and acceptable sacrifice unto God*, by serving God faithfully, not only in the duties of pietie, but also in the faithfull performance of

the duties of his particular calling: theſe bee A
the daily ſtrifull diſtreſſes wherewith Chriſt is fed.

The ſecond feaſt is made by Chriſt, *and bee ſhall ſup with mee.* Chriſt comes not to be entertained only, but to entertaine: And the feaſt which he makes, is his owne bodie and bloud: Ioh. 6. 55. *For his fleſh is meate indeed, and his body is drinke indeed.* The veſſels whereon theſe meats are carried, are the *Word* and *Sacraments.* And all that bee his welcome gueſts, are true penitent ſinners, which have hungring and thirſting hearts after his bodie and bloud, Luk. 1. 53. Rom. 14. 17. And from this feaſt ariſe theſe bleſſings; *Righteouſneſſe, peace of conſcience, and joy in the Holy Ghoſt.* B

Vſe. Seeing this fellowſhip with Chriſt is here promiſed to thoſe, *that open and receive him into their hearts:* Firſt, hereby wee are taught to renounce all earthly & carnall pleaſures, and not to addict our ſelves to drinking and quaffing, or ſumptuous fare; for here is a better feaſt ſet before us, whereupon wee muſt ſet our hearts, turning our eyes from all worldly pleaſures. We know by experience how friends entertaine each other; but wee muſt labour to know how to entertaine Chriſt, and to feaſt him with his owne graces, that he may ſup with us, and we with him, and ſo have true fellowſhip with him.

Againe, by this wee may ſee a notable abuſe of many that come to the Lords Table: for here wee ſee is required an interchaage of feaſting betweene Chriſt and a Chriſtian; but many there be that will come to the Lords Table, and feaſt with *Chriſt*, that will never feaſt *Chriſt* againe: And yet we ought to bee as carefull to feaſt him, as to feaſt with him. It is a ſhame to ſup often with *Chriſt*, and yet like ungratefull *Nabals*, never to have one good diſh of grace and holy obedience to ſet before him, wherewith indeed wee ſhould feaſt him daily. Others will ſeeme to give him good entertainment, for that day whereon they feaſt with *Chriſt*: but ſoone after they give him gall to eat, and vinegar to drinke, by their daily ſinnes. C

V. 21. *To him that overcommeth, will I grant to ſit with me in my throne, even as I overcame, and ſit with my Father in his throne.*

V. 22. *Let him that hath an eare, heare what the ſpirit ſaith unto the Churches.*

Here is the concluſion of this Epiſtle, and it hath two parts. A promiſe, verſ. 21. and a commandement, verſ. 22. In the promiſe note two things. Firſt, to whom it is made, *To him that overcommeth.* Hereof we have ſpoken. Secondly, the thing promiſed; that is, fellowſhip with *Chriſt* in glorie: *I will grant to ſit, &c.* whereby is not meant equalitie of glorie and honour; for that is not poſſible for any creature to receive; but a participation only of ſome part of his glorie, ſo much as ſhall ſuffice for his perfect happineſſe. And becauſe it might bee thought no great matter, therefore it is illuſtrated by a compariſon, *as I overcame, and ſit with my Father in his throne.* As if he ſhould ſay; I will advance them that overcome their ſpiritual enemies, into the participation of my glorie, even as my Father (when I had overcome) advanced me into the fellowſhip of his glory. Now *Chriſt* as he is Mediator, is inferiour to his Father, and in that regard is not advanced to equall glorie with his Father, though he ſit with him: So the members of *Chriſt*, being inferiour unto him, may ſit with him in his throne, though their glorie be unequall. Theſe things for ſubſtance have beene handled, chap. 2. verſ. 25, 28.

The ſecond part of this concluſion, *Let him that hath an eare, heare, &c.* hath alſo beene handled before.

The fruit of the righteous is a tree of life: And hee that winneth ſoules, is wiſe, Prov. 11. 30.

FINIS.

THE COMBAT BETWEENE Chriſt and the Devill diſplayed:

OR, A COMMENTARIE UPON The Temptations of CHRIST.

Preached in CAMBRIDGE by that reverend and judicious Divine, M. WILLIAM PERKINS.

The third Edition much enlarged by a more perfect copie, at the requeſt of M. *Perkins* Exequutors, by *Thomas Pierſon*, Preacher of GODS Word.

Hereunto is prefixed an Analyſis or generall view of this Combat.

ROM. 16. 20.
The God of peace ſhall tread Satan under your feet ſhortly.

LVK. 22. 28, 29.
You are they which have continued with me in my temptations: Therefore I appoint unto you a kingdome, even as my Father hath appointed unto me.

Imprinted at *London.* 1631.

TO THE RIGHT HONOVRABLE,

Sir *William Ruſſell*, L. *Ruſſell*, Baron of *Thornhaugh*,

With the vertuous Ladie his Wife:

Grace and Peace.

VPon that ſtrange [a] battell in Heaven, betweene *Michael the* [b] *great Prince*, and Satan that old Serpent, was heard a loud voice, ſounding forth *joy* and *woe: joy to the heavens. and to them that dwell therein, becauſe* [c] *the accuſer of the brethren is caſt out thence:* but *woe to the inhabitants of the earth and of the ſea*, that is, (to the ſonnes of men in this vale of teares) *for the Devill is come downe unto them with great wrath, knowing that he hath but a ſhort time.*

In this voice (Right Honourable) are two things affirmed touching Satan; firſt, that his caſting out of Heaven is joyfull to the Saints; next that, his comming downe on earth is wofull unto men. Is the matter of our woe, joy to the Saints? Nothing leſſe; but that the Devill might be knowen to be an evill gueſt where ever hee comes, the Heavens doe rejoyce for his departure, and ſea and earth ought to mourne for his approaching; ſo that he is, or at leaſt wiſe ought to be, no where welcome, except it be in Hell: and all ſuch perſons may well perceive themſelves, not heavenly, but plainly helliſh minded, as give more kinde welcome unto Satan, in their cheerefull practice of the works of darkneſſe, than they doe unto Ieſus Chriſt, *who knocks* [d] *at the doore of their hearts, promiſing to come in and ſup with them, if they will heare his voice and open unto him.*

But what doe the Heavens gaine by Satans caſting downe? And how doth his deſcending to the earth worke man ſuch woe? *Anſw.* For Heavens gaine, [e] *they are well rid of the malitious accuſer of the brethren.* Who would know more, muſt ſtrive to get to Heaven; and if more be needfull, there his information ſhall be certaine. As for mans woe by Satans company here on earth, who ſo doubts hereof, may well ſuſpect himſelfe to have already received of him that deadly hurt, in blindneſſe of minde, and hardneſſe of heart; whereof none ſave Ieſus Chriſt the good Phyſitian of our ſoules, by the *eye* [f] *ſalve, and* [g] *anoynting of his ſpirit*, can worke the cure. Is it not wofull to the flocks and to the herds, when ravenous beaſts doe frequent their paſtures? then woe to man becauſe of Satan: for the perill of the Lambe from the Wolfe, of the Kid from the Leopard, of the fat beaſt from the Lion, & of the ſucking child from the Aſpe, is nothing comparable to the danger of man from this old Serpent, who in craft and cruelties, yea in everie hurtfull propertie goes beyond them all. Other devouring creatures keepe their circuits, and obſerve their times; they are ſometime wearie, and not alway hungrie: ſome are unfit for the darke, and others afraid of the light; whereby their ſilly prey gets ſome reſpite: but Satan is a *Prince* [h] *of the darkneſſe of this world*, who yet for his advantage [i] *can transforme himſelfe into an Angell of light*; ſo as the day and night are both alike for the working of our woe: he is ever greedy, and never wearie, and therefore alwayes ſeeking: and if we dreame of any reſtraint to him for time or place, we deceive our ſelves; for he was a [k] *murtherer from the beginning* and ſo will

continue

[a] Revel. 12. 7. [b] Dan. 12. 1.

[c] Revel. 12. 12.

[d] Revel. 3. 20

[e] Revel. 12. 1

[f] Revel. 3. 18 [g] 1 Ioh. 2. 27

[h] Ephe. 6. 12

[i] 2 Cor. 11. 14

[k] Ioh. 8. 44

continue, till time shall be no more: and he [m] *compasseth the whole earth walking in it to and fro*, even [n] *like a roaring Lion, seeking whom he may devoure*. With other creatures woe is ended, when the prey is once devoured; but to Satans prey it is not so, for unlesse his snare be broken, and they delivered in this life, their woe continues safelesse, endlesse, and remedilesse after naturall death. Indeed the naturall man doth not perceive the working of Satan, which doth procure his woe: it may be hee hath seene the Players and the Painters Devils, some blacke horned monster with broad eyes, crooked clawes, or cloven feet; and till some such thing appeare unto him, hee never feareth hurt by Satan: little doth he thinke that ignorance in the Scriptures, neglect of Gods worship, prophaning Gods Sabbaths, with greedie affecting the wealth, pompe, and pleasures of this world, doe give advantage unto Satan against his soule: and therefore while the matters of this life doe answer his desire, he can sing to himselfe this pleasant *requiem*; [o] *Soule, soule, take thy rest*. But *our voice from heaven cries woe to all such inhabitants* of the earth because of Satan: for they are of this world, and he is [p] *their Prince*, and [q] *their God*, who having blinded their mindes, [r] *working in their hearts*, doth keepe them sure in his possession. Indeed, like a seeming friend, he suffereth [s] *all things to be in peace*; but wofull peace, like to *Absalons* wine which hee gave to *Ammon*, that [t] *when his heart was most merrie therewith, his least suspected deadly wound might fall upon him*. Everie one *by* [u] *nature is a childe of wrath*, and so of himselfe full of miserie: but mercilesse Satan seekes the increase hereof, by causing the root of mans corruption to spread forth the branches of all transgressions: indeed he is not the beginner of everie sinne, for much imperfection flowes from mans inbred impuritie: yet so sure a friend is Satan to corruption in the works of darknesse, that if nature doe but stretch forth the hand, Satan will thrust at the elbow: Doth *Cain hate Abel?* then will Satan bring this hatred from the heart to the hand, and cause [x] *Cain* to kill *Abel*. Is *Judas* covetous? then will Satan, for the satisfying of that desire, [a] *make him traiterous*: let him finde but a sparkle, he will soone kindle it to a flame: so that woefull is his comming to all naturall men.

But doth the childe of God escape his hands? No verily: Satan is a professed deadly foe to all such, he is their [b] *adversarie* and [c] *accuser*; that which should procure them good, he seekes to hinder: and what ever may worke them woe, he will be sure to further: if they fall into sinne, he seekes to bring them to despaire; and when they endevour to doe good, he moves them to be proud: they are no sooner converted to the Lord; but he hath some [d] *Elymas* to turne them backe to the world: and though they stand against that assault, yet he will pursue them still, by troubles without, and terrours within: by raging foes, and flattering friends; yea in regard of Satan advantaged by their flesh and his world, they shall finde this to be true, [e] *while their flesh is upon them, they shall be sorrowfull; and while their soules be in them, they shall mourne*. Satan is a mightie [f] *Prince*, and a *wily* [g] *Serpent*, and if either force or fraud may worke them woe, no childe of God shall escape his hands: hee spared not the greene tree, what then will he doe to the drie?

But is there no remedie to man for all this woe that comes by Satan? Yes, blessed be our God, who hath not left us for a prey unto his teeth, but to shew the exceeding riches of his grace and love to the world, [h] *hath given his only begotten Sonne*, to bee our Prince and our deliverer: *who in no sort tooke the Angels, but the seed of Abraham*: and *because they were* [i] *partakers of flesh and blood, hee himselfe tooke a part with them, that he might destroy through death, him that had the power of death, that is, the Devill*. For the evidence and application of which deliverance, hee hath ordained in his Church an holy Ministerie, whereby naturall men are brought [k] *from darknesse unto light, and from the power of Satan to himselfe*: and his owne children doe [l] *grow up into Christ in all things*, and be *edified* [m] *in their most holy faith*; through *which* [n] *they are kept by the power of God unto salvation*. Yet we must so conceive of this deliverance, that as Israel being brought out of Ægypt, was not presently settled in the Land of Canaan, but for the space of fortie yeeres was exercised with sundrie temptations in a barren and drie wildernesse, where they met with [o] *fierie Serpents*, and were encountred with many and strong enemies, who fought to debarre them from the promised Land: so the

[a] Luke 12. 19.
[b] 1 Pet. 5. 8.
[c] Rev. 12. 10.
[d] Luke 12. 21.
[e] 1 Sam. 3. 2.
[f] Ephes. 2. 2.
[g] Gen. 3. 1.
[h] John 3. 16.
[i] Heb. 2. 16. Gal. 4. [illegible]
[k] Acts 26. 18.
[l] Ephes. 4. 15.
[m] Jude 20.
[n] 1 Pet. 1. 5.
[o] Numb. 21. 6.

the children of God, though redeemed by Christ, are not presently [p] translated from the bondage of corruption, to the full inheritance of perfect glorie in the Heavens; but must passe thorow this vale of teares, and in the wildernesse of this world, meet with that crooked Serpent the Devill, who will seeke to sting their soules to death, and also stirre up many an [q] *Amalek* to entrap them in the way, that either through disobedience or unbeleefe they may be deprived of their heavenly Canaan. True it is, this match is farre unequall, for flesh and blood to fight against spirituall powers; yet here is comfort, that we have him for our Captaine, who in his [r] deepest humilitie, spoiled our strongest adversaries, and is now [s] *crowned with glorie and honour*, being [t] *highly* [u] *exalted for above all might and domination, at his Fathers right hand*, where he must [x] *reigne, till he have put all his enemies under his feet*: yea, till he hath [y] *trodden Satan under the feet of his members*: only this he requireth, that we should be [z] *valiant, and quit* [a] *our selves like men in the power of his might*, knowing that the battell is the Lords, and so the victorie sure before we strike a stroke. Now for the manner of our fight (a matter indeed of great moment, because a [b] *smooth stone out of Davids sling, will faile to be grounded upon Goliah*) we have in this combat betweene Christ and the Devill, so pregnant direction set before us, that unlesse we doe wilfully shut our eyes against the light in this behalfe, we cannot be ignorant of our dutie: [c] *whatsoever was written aforetime, was written for our learning*: and therefore the recording of this combat is as much from Christ to everie Christian, as the speech of *Gedeon* to his souldiers, [d] *Looke on me and doe likewise; even as I doe, so doe yee*: for Christ left himselfe an example, that wee should follow his steps, though not in his miraculous fast, yet in his couragious fight against sinne. The view hereof hath formerly beene preferred to your Honours, by M. *Robert Hill*, Bachelour of Divinitie, under this title, *Satans Sophistrie answered by our Saviour Christ*. And now at the entreatie of M. *Perkins* Executors, I have published it againe; yet under a new title, and more at large almost by one third part. Mine endevour hath beene that this poore Orphan might imitate his brethren, who were the messengers of love unto our Church, while their happie Father lived among us. What is wanting herein, or may deserve a just reproofe, I willingly take to my selfe, *Me me adsum qui feci, &c.* What I have beene able to doe, I humbly commend to the Church of God, under your Honourable protection. If herein I seeme presumptuous, because I am unknowen unto you, I humbly crave this favourable construction; that I chose rather by presuming to wrong my selfe, than to alienate this Booke from your Honours, who had right hereto by former dedication. When your Honourable employments in time past required your wisdome and courage, for the just defence of our Soveraignes right, I make no question, but as well the messengers of victorie over rebels, as the Counsellers of peace were alwayes welcome to your Honour: why then should I doubt whether this ensuing display, being as well a counseller of peace with God, as an Herauld of triumph through Christ over Satan the arch-enemie of our soules, will be gratefull unto you, who have learned long since, that whosoever will keepe *a good conscience towards God or man, must endure many a conflict with Satan.*

Now the God of peace, who is able to doe exceeding abundantly above all that we can aske or thinke, grant unto your Honours according to the riches of his mercie, so to fight the good fight of faith on earth, that you may receive the crowne of glorie in Heaven. *Cambridge, Emmanuel* College, 25. of *June* 1606.

Your Honours in the Lord to be commanded,

THO. PIERSON.

[p] 1 Sam. 15. 2.
[q] Col. 2. 15. Heb. 2. 14.
[r] Heb. 2. 7.
[s] Phil. 2. 10.
[t] 1 Cor. 15. 25.
[u] Rom. 6. 20.
[x] Ephes. 6. 10.
[y] 2 Sam. 17. 49.
[z] Rom. 15. 4.
[a] Ind. 7. 15.
[b] Ænead 7.

TO THE RIGHT HONOVRABLE,

Sir *William Russell*, L. *Russell*, Baron of *Thornhaugh*,

Younger Son to that most Christian and Honourable Earle, FRANCIS Earle of Bedford;

With the vertuous Ladie his Wife:

Grace and Peace.

Matth. 3. Matth. 4. 1.

RIght Honourable, as *Iohn* the Baptist was in one desart, so our Saviour Christ he was in another: but as these two differed in their being in the world, so did they not accord in their being in the wildernesse. *Iohn* was with some men, Christ with none: *Iohn* was with wilde men, Christ with wilde beasts: *Iohn* was preaching, Christ praying: *Iohn* was baptizing, Christ fighting: *Iohn* was feeding, Christ fasting: *Iohn* was encountring with Devils incarnate, Christ did encounter with the Prince of those Devils. From *Iohn* preaching in the desart, learne we diligence in our callings: from Christ tempted in the desart, see wee troubles at our calling: [a] *Many are the troubles of the righteous, but the Lord delivereth them out of all.*

a Psal. 34. 19.

If you purpose to give these after-lines the reading, you shall see set downe that monomachie or single combat, which was hand to hand betwixt Christ and the Devill. And as for Christ Iesus, you shall see him fasting, fighting, conquering. Fasting and an hungrie, to shew that he was man: fighting and encountring, to shew he was Messiah: and conquering and triumphing, to shew he was God. And as for the Devill, you shall see him objecting, answering, flying. Objecting, that Christ [b] might despaire; [c] answering, that he might presume; and [d] flying, when he could not overcome.

b Matth. 4. 3.
c Matth. 4. 6.
d Matth. 4. 10.
e 1 Pet. 2. 21.
f 1 Pet. 5. 8.

In Christs temptations, we see the estate of the [e] Church; in Satans assault, we see his malice to the [f] Church. Is Christ tempted? thinke it not strange if wee fall into [g] temptations. For the greefe of the head, is the greefe of the [h] members: and the temptations of Christ, shew the temptations of [i] Christians. It is true of Christ, that [k] by many tribulations he did enter into the Kingdome of God: that our [l] high Priest was consecrated by afflictions, that so he must suffer, and enter into his [m] glorie.

g Ioh. 15. 20.
h 1 Cor. 12. 26.
i 1 Ioh. 4. 5. 20.
k Acts 14. 21. 1 Heb. 2. 10.
m Luk. 24. 26.
n Matth. 2. 14.

Hee is no sooner borne into the world, but hee is [n] hunted by *Herod*: baptized at *Iordan*, but Satan [b] feton him: a Preacher for repentance, but [c] the Scribes proscribe him: to worke [d] miracles, but the Pharisies slander him. He is no sooner to suffer, but [e] the Devill assaults him: apprehended, but the [f] Iewes deliver him: delivered, [g] *Herod* derides him: derided, but [h] *Pilate* condemnes him: condemned, but the Souldiers [i] abuse him. Is he on the crosse? the [k] people will not pitie him: Is hee risen? the high [l] Priests will belie him. In a word, is hee upon earth? hee is tempted in his [m] person: is he in heaven? he is [n] tempted in his members. Thus the life of Christ was a warfare upon earth, and the life of Christians must bee a warfare upon earth. We live here in a sea of troubles; the sea is the world, the waves are calamities, the Church is the ship, the anchor is hope, the failes are love, the Saints are passengers, the haven is Heaven, and Christ is our Pilot. When the sea can continue without waves, the ship without toffings, and passengers not bee sicke upon the water, then shall the Church of God be without trials. We begin this voyage so soone as we are borne, and we must faile on till our dying day.

n Matth. 2. 13.
b Matth. 3. 16 42.
c Ioh. 7. 1.
d Luk. 11. 15.
e Ioh. 12. 27.
f 1 Ioh. 12. 16.
g Luk. 23. 11.
h Luk. 23. 24.
i Matth. 27. 27.
k Matth. 27. 39.
l Matth. 28. 15.
m Luk. 22. 16.
n Acts 9. 4.

We doe read in Gods word of many kindes of temptations: *God, Satan, Man, the World,*

The Epistle Dedicatorie.

world, and the *Flesh*, are said to tempt. *God* tempteth man to trie his obedience: *Satan* tempteth him to make him disobedient: *Men* doe tempt men to trie what is in them: and *man* tempteth God to trie what is in him. The *world* is a tempter, to keepe man from God: and the *flesh* is a tempter to bring man to the Devill. So *God* tempted *Abraham* [a] in the offering of his sonne: *Satan* tempted *Iob* in [b] the losse of his goods: a [c] *Queene* tempted *Salomon* in trying his wisdome: *men* [d] tempted God by distrust in the desart: the *world* tempted [e] *Demas*, when he forsooke the Apostles: and the *flesh* tempted *David*, [f] when he fell by adulterie. Doth God tempt us? take heed of hypocrisie: doth Satan tempt us? take heed of his subtiltie: doth man tempt man? take heed of dissembling: doth man tempt God? take heed of enquiring: doth the world tempt man? take heed of apostasie: doth the flesh tempt man? take heed of carnalitie. But doe we so? Are wee warie of these tempters? No, we are not, and therefore we fall. We fall on the right hand, by temptations in prosperitie: and we fall on the left, by temptations in adversitie. Of the one it may be said, it hath [g] slaine thousands: of the other, that it hath slaine ten thousands.

a Gen. 22. 1.
b Iob 1. 12.
c 1 King. 10. 1.
d Exod. 17. 7.
e 1 Tim. 6. 10.
f 2 Sam. 11. 4.
g 1 Sam. 18.

When we come and see cities dispeopled, houses defaced, and walls pulled downe, we say the Souldier hath beene there: and when we see pride in the rich, discontent in the poore, and sinne in all, we may justly say, the Tempter hath beene there.

Now of all other temptations, it pleaseth God to suffer his Church to bee tempted with afflictions. It is never free either from the sword of *Ismael*, which is a reviling [a] tongue: or sword of *Esau*, [b] persecuting hand. Neither was there yet ever Christian man found, who had not his part in the cup of affliction. We must drinke of the [c] same cup our master did: [d] *the disciple is not above his master.*

a Gen. 21. 9.
b Gen. 27. 41.
c Matth. 20. 23.
d Matth. 10. 24.

The reasons why God doth visit us thus with afflictions, are; 1. To humble us. 2. To weane us. 3. To winnow us. 4. To prevent us. 5. To teach us. 6. To enlighten us. 7. To honour us. 8. To cure us. 9. To crowne us. 10. To comfort us. 11. To protect us. 12. To adopt us. And last of all, to teach and comfort others. To [e] humble us, that we be not proud: to [f] weane us, that we love not this world: to winnow us, that we be not chaffe: to [g] prevent us, that we doe not sinne: to [h] teach us, that we be patient in adversitie: to [i] enlighten us, that we see our errours: to [l] honour us, that our faith may be manifest: to cure us, that we [m] surfet not of securitie: to [n] crowne us, that we may live eternally: to [o] comfort us, that he may send his spirit: to [p] protect us, that he may guide us by his Angels: to [q] adopt us, that we may be his sonnes: and to [r] teach others, that they seeing how sinne is punished in us, may take heed if be not found in them: that they [s] seeing our comforts in troubles, may not be discouraged in the like trials.

e Psal. 119. 67.
f Luk. 22. 31.
g Psal. 119. 71.
h Psal. 78. 34. & 90. 8.
i Gen. 3. 22.
l Iam. 5. 11.
m Deut. 32. 15.
n 2 Tim. 4. 7.
o Ioh. 6. 33.
p Acts 12. 7.
q Heb. 12. 7.
r 2 Pet. 3. 15.
s 2 Cor. 1. 6.

Thus a Christian mans diet is more lowre than sweete: his Physicke is more aloes than honey: his life is more a pilgrimage than a progresse: and his death is more despised than honoured. This if men would thinke of before, afflictions would bee as welcome to the soule of man, as affliction [a] *Ruth* was to the field of *Boaz*. But because we looke not for them before they come, think it odium Gods doing when they are come, and doe desire to bee happie both here and hereafter; therefore wee cast away with the name of *Naomi*, but in no case would be called *Mara*. Wee feare the Sea, not the Whale: the [b] Egyptian, not the salvation of the [c] Lions mouth, not him that stoppeth the Lions mouth. If we could see God in our troubles, as [d] *Elisha* did in his, then would we say; There are more with us, than there are against us. But because we doe not, therefore at every assault of the Assyrians, we say, as the servant to [e] *Elisha* did: Alas Master, what shall we doe? And with the Disciples, [f] Careth thou not matter that we perish? Yet it is good for us to suffer affliction: [g] Blessed is the man that endureth temptation: for when he is tried, he shall receive the crowne of life, which the Lord hath promised to them that love him. It is [h] commanded by God, [i] practised by Christ, [k] yeelded to by the Saints: [l] assigned by Gods providence, and good for us each way. We are Gods [m] trees, wee shall grow better by pruning: Gods pomander, smell better by rubbing: Gods spice, bee more profitable by bruising: and Gods conduits, we are the better by running. Let us suffer afflictions, they are [n] momentanie in respect of time: [o] favours, if we respect Gods love, and a meanes to bring

a Ruth 1. 20.
b Exod. 14. 27.
c Dan. 6. 16, 22.
d 2 King. 6. 16.
e 2 King. 6. 15.
f Mark. 4. 38.
g Iam. 1. 12. Iob 5. 17.
h Rom. 5. 3.
i 2 Tim. 3. 12.
k Acts 5. 41.
l Psal. 119. 71.
m Psal. 1. 3.
n 2 Cor. 4. 17.
o Phil. 1. 29.

us to the Kingdome of God. If they did consume us, we might with them an end; but they doe purge us, let us be content. They [h] are Gods fan, we are Gods wheat; they are Gods boulter, wee are Gods meale; they are Gods [i] flame, wee are Gods bush; they are Gods [k] cords, wee are Gods sacrifice; they are Gods fornace, wee are Gods gold. The wheat will not be good without the fan, nor the meale without the boulter, nor the bush without the flame, nor the sacrifice without the cords, nor the gold without the fornace: they are trials, not punishments, if we be sonnes: penitentiaries, not trials, if wee be slaves. Let us then beare them, they will [l] have an end: joy [m] will follow: they [n] shew us our weaknesse, they [o] move us to pray, they [p] shew we are in the path way to Heaven, and [q] make us contemne this present world. By them wee [a] learne to repent us of sinne past, [b] to take heed of sinne present, and to foresee sinne to come. By them we [c] receive Gods spirit, [d] are like to Christ, are acquainted [e] with Gods power, have joy in [f] deliverance, know benefit of prosperitie, made more hardie to suffer, and [g] have cause to practise many excellent vertues. They confute us (as one saith) to seeke out Gods promise, the promise to seeke faith, faith to seeke prayer, and prayer to finde God. [h] Seeke and yee shall finde, [i] call and he will answer, [k] wait and he wil come. I am to write an Epistle, I must not be long. *Iobs* [l] messengers came not so fast on him, but *Iobs* afflictions may come as fast upon us. Hath *David* slaine a [m] Beare? he shall encounter with a Lion: hath he killed a Lion? hee must fight with [n] *Goliah*: hath he subdued *Goliah*? he must make a rode upon the Philistims: are the Philistims conquered? [o] *Saul* will assault him. Remember *Davids* troubles, and foresee what may be our troubles. The more righteous wee are, the more manifold are our troubles: and the better we are, the better we may indure them.

But as our troubles are many, so are our deliverances many: God will deliver us out of all. Hee that delivered [p] *Noah* from the flood, [q] *Lot* from Sodome, [r] *Iacob* from *Esau*, [s] *Ioseph* from *Potiphar*, [t] *Moses* from *Pharaoh*, [u] Israel from Ægypt, [x] *David* from *Saul*, [d] *Elias* from *Achab*, [e] *Elisha* from the Syrians, [f] *Naaman* from his leprosie, [g] *Hezekiah* from the plague, [h] the three children from the fire, [i] *Daniel* from the Lions, [k] *Ioseph* from *Herod*, the Apostles [l] from the Iewes, and [m] Christ from the Devill: he, even he will deliver us from trouble, or comfort us in trouble, or mitigate troubles when they come upon us.

He [n] hath promised to doe it, and he that hath promised, is able to doe it. And this he doth sometimes by no meanes, sometimes by small meanes, and sometimes by ordinarie meanes, sometimes by extraordinarie, sometimes contrarie to all meanes: *By no* [o] meanes he cured the Cripple at Bethesda: by [p] small meanes, hee fed five thousand in the desart: by [q] ordinarie meanes, hee was brought from the pinnacle: by meanes [r] extraordinarie, he was provided for in hunger: and contrarie to all meanes, were the [s] three children preserved in the fornace of fire.

I have good cause to thinke of Gods gracious deliverance, being my selfe delivered from a great trouble. Since the time I was dismissed from my poore charge, where I would have continued, if malice had not hindred mee, I have lived in an end of this Citie: dangerously in respect of the sicknesse, poorely in respect of maintenance, and painfully in respect of my Ministerie; yet untill this time hath the Lord delivered me; and as *Paul* said, he [a] will deliver me, if that he see it be best for me.

Let man therefore [b] comfort himselfe in the Lord: [c] after two dayes he will revive us, and the third day he will raise us up againe: [d] Heavinesse may endure for a night, but joy will come in the morning. [e] Doubtlesse there is a reward for the righteous; verily, [f] God retaineth not his wrath for ever. Could he overcome the world, and can he not overcome many troubles in the world? Yea, let one plague follow another, as one quaile sings to another: yet, as the [g] viper leaped on *Pauls* hand, and forthwith leaped off againe; so one trouble shall leape upon the righteous, and anon leape off againe: [h] though hee fall, he shall rise againe; the righteous shall not bee forsaken for ever.

If he hath delivered us from the guilt of our sins, he will deliver us from the punishment of our sinnes. Let us then therefore be patient in trouble, constant in hope, rooted in love; let us wait, and he will come; call, and he will heare; beleeve, and hee will

h Act 14.22.
i 1 Pet. 1.5.
k 2 Sam. 5.
l Genes. 22.9.
l Psal. 37.37.
m Psal. 126.5.
n Ier. 38.10.
o Hos. 5.15.
p Luk. 12.26.
q Eccles. 2.
a 2 Sam. 24.17.
b Genes. 37.29.
c Act. 2.2.
d Phil. 3.10.
e Dan. 3.17.
f Exod. 15.21.
g 1 Pet. 1.
h Matth. 7.7.
i Iob 22.27.
k Hab. 2.3.
l Iob 2.
m 1 Sam. 17.37.
n 1 Sam. 18.27.
o 1 Sam. 21.
p Genes. 7.
q Genes. 19.
r Genes. 33.
s Genes. 41.14.
t Exod. 9.
u Exod. 12.
x 1 Sam. 19.
d 1 King. 21.
e 2 King. 6.
f 2 King. 5.
g Isa. 38.
h Dan. 3.
i Dan. 6.
k Matth. 6.
l Acts 5.
m Matth. 4.
n Rom. 4.21.
o Iob. 5.9.
p Iob 6.12.
q Matth. 4.7.
r Matth. 4.11.
s Dan. 3.
Saint Andrewes in Norwich.
a 2 Tim. 1.18.
b 1 Sam. 30.6.
c Hos. 6.7.
d Psal. 30.5.
e Psal. 58.11.
f Micah. 7.8.
g Acts 28.3.
h Psal. 37.24.

will performe, repent us of our evill committed against him, and he will repent of his evill intended against us. Hee is over us by his providence, about us by his Angels, in us by his spirit, with us by his word, under us by his power, and upon us by his Son. In him is our helpe, from him is our comfort, by him is our victorie, and for him is our trouble. In thee [a] have I trusted, saith a King: who ever was [b] confounded that trusted in the Lord, saida friend? and as *Elkanah* was to [c] *Hannah* in stead of many sons, so God is to his in stead of many comforters. Of other comforters wee may say as *Iob* did of his friends; [d] Silly comforters are you all. They will leave us, as mice doe a ruinous house: but the Lord (like [e] *Ruth* to *Naomi*) will never leave us, nor forsake us. Especially in the houre of death, [f] which is in remembrance bitter to great men: in that houre of death hee will be with us, and command his [g] Angels to take charge of our soules, the [h] earth to be as a bed for our bodies; that so the one may goe into [i] glorie, the other reserved in hope of like glorie, and bee made [k] one day like unto the glorious bodie of Christ Iesus. Thus, Right Honourable, you have seene the righteous in affliction; as *Israel* [l] was in Babylon: and the Lord like [m] *Zorobabel* is readie to deliver them. Though in troubles Christ seemes as in the ship [n] to sleepe, yet in deliverance he awakes, as a man out of sleep, and as a Giant refreshed with wine. He will rebuke the waves and winds of troubles and perfection; and they shall flie before him, as *Sisera* did before [a] *Debora*, and the [b] Philistims before *Ionathan* and his servant. And as [c] Christ asking the woman of her accuser, the answered, There was none: so in the end, aske a Christian of his trouble, and hee will say, There are none. Hee is a buckler for our left hand, and a sword in our right: hee is an helmet on our head, and harnesse for our bodie. We shall looke upon troubles, as [d] Israel did upon the Ægyptians, as the Iewes [e] did on *Goliah*, and as the Grecians did on *Hector*, to triumph over them: and as the Angell said to *Ioseph*, [f] They are dead that sought the childes life, so the Spirit shall say to the afflicted, They are dead that did seeke your life. A day of deliverance, a yeere of Iubile will come, and then *Ioseph* [g] shall be out of prison, [h] *Iacob* out of servitude, and *Iob* [i] shall lie no more in the dust of the earth: [k] Let us comfort our selves with these words.

I have exceeded an Epistle, especially to such a small Booke. If the wals seeme too great for this Citie, *abundans cautela non nocet*. It is usuall for Students, not only to present their owne labours, but other mens to great personages; especially such Workes wherein they have beene either Translators or Overseers. It were infinite to instance this point. I am bold to doe the like to your Honour at this time. This Copie it was brought unto my hand, I have conferred it with another, I have perused it at the Presse, I heard divers of the Sermons, I have added nothing of mine owne: and I desire, that of these many baskets [a] full of most delicate diet, which this worthy man hath now left behinde him, there may not so much as any one be lost. If any such come unto my hand, surely they shall not be lost. By his life had I much comfort, and I will seeke to honour him after he is dead. I was twentie yeeres acquainted with him: I at his request made the first fruits of his labours to speake English. And now I am bold to present this his Posthume to your Patronage. Your Honourable Nephew, his vertuous Ladie, your worthy Sister, have heretofore accepted the labours of this man. If it shall please your good Honour to doe the like, this Preface of mine shall remaine as a perpetuall testimonie of my dutie to you: and the Booke following as fully armed against all such adversaries as shall speake against it. The God of Heaven, who hath made you Honourable in your most Honourable Progenitors, make you thrice Honourable in your future successor, that the memorial of the righteous may bee everlasting, when as the name of the wicked shall rot. *London, Saint Martins in the fields. Ian.* 12. 1604.

Your Honours at commandement,

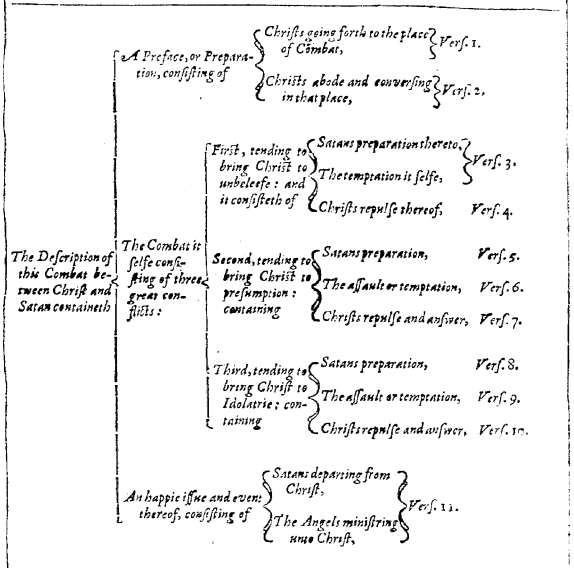
Robert Hill,

Fellow of Saint *Iohns* College in Cambridge.

a Psal. 25.
b Iob 5.
c 1 Sam. 1.8.
d Iob 16 2.
e Ruth 1. 16.
f Eccl. 41.1.
g Luk. 16.16.
h Ge. 37.2.
i Luk. 2.2.
k Psal. 3.10.
l Psal. 137.
m Zach. 4.6.
n Matth. 8.24.
a Iudg. 7.4.
b 1 Sam. 14.
c Ioh. 8.
d Exod. 14.
e 1 Sam. 17. 52.
f Matth. 2.20.
g Gen. 41.
h Gen. 31.
i Iob 41. 12.
k 1 Thess. 4. 18.
a 1 Ioh. 1. 2.

The golden chaine.
The Earle of Bedford.
The Countesse of Bedford.
The Countesse of Cumberland.
Prov. 10. 7.

A GENERALL VIEW OF THE Strange Combat betweene our Saviour CHRIST and SATAN.



Resist the Devill and he will flee: Draw neere to God, and he will draw neere to you, *Iam.* 4. 7, 8.

The true grace of faith enables us to both: for { 1 *Pet.* 5. 9. Whom resist stedfast in the faith. / *Heb.* 10. 22. Let us draw neere with a true heart in assurance of faith.

THE COMBAT BETWEENE CHRIST and the Devill expounded.

MATTH. 4. 1.

Then was Jesus led aside of the spirit into the wildernesse to bee tempted of the Devill.

THe eleven first verses of this chapter do containe a briefe description of Christs temptations, whereof I have chosen to treat, having formerly handled the doctrine of *Conscience*, because all that endevour, either to get or keepe a good conscience, are most of all subject to temptations. Now here wee have the speciall temptations of the Devill, wherewith he assaulted our Saviour Christ, and in Christs example the best way to avoid the same. This description consisteth of three distinct parts: First, A Preface or preparation to a combat betweene Christ and the Devill, vers. 1, 2. Secondly, The combat or conflict it selfe, vers. 3, 4, 5, 6, 7, 8, 9, 10. Thirdly, The issue or event of this combat, vers. 11.

A

I. *Part.* The Preparation to the combat hath two parts: First, Christs going forth to that place where the combat was to be fought, vers. 1. Secondly, his abode and conversing in that place, vers. 2, 1. Christs going forth to the place is set out by sundrie circumstances of the Evangelists: as, The *time when* he went; The *author* of his going; The *manner* how hee went furnished; The *place whither* he went: And the *end* wherefore.

1. *Circumstance.* The *time* when Christ went forth to be tempted is noted in this word, *Then*: what time this was, wee shall see in the end of the former chapter, where is set downe the baptisme of our Saviour Christ by *Iohn* in the river Jordan; as also the great honour and majestie wherewith he was there renowned: for it pleased Christ for speciall end and purpose, to bee baptized, not as weare, to put off sinne, for hee had none; but to be ordained a Mediator for us, that putting on our sinne, hee might beare the burden thereof in our stead. Againe, in his baptisme he was distinctly proclaimed, *The Doctor of his Church:* for immediately thereupon, *The Holy Ghost descended upon him like a dove*, and a voice came from heaven, saying, *This is my wel-beloved son in whom I am well pleased.* Now so soon as Christ was thus solemnly inaugurated into his office, & proclaimed from heaven to be the sole Doctor & Prophet of Gods Church, even *then* immediately without any delay was he driven forth, as *Marke* saith, chap. 1. 12.

B

The Vse. In that Christ is no sooner baptized, but hee is presently tempted, wee learne, that all those who are truly baptized into Christ, must make account to bee tempted, and prepare for a combat with the Devill, even through the whole course of their lives: for if Satan durst bee so bold, as to encounter with Christ Jesus the head of the Church after his baptisme, then doubtlesse he will not spare any of his members, who are but weake and sinfull men. Againe, in baptisme a man gives up his name unto God, promising thereby for ever to renounce all service to the Devill, the flesh, and the world; and contrariwise, to beleeve in God, and to serve him: and this vow being thus made, it is the will of God hee should bee tempted, that in the schoole of temptation, he might learne to practise his baptisme. But here most men will say, they never felt by experience in themselves the truth of this doctrine; for they have not perceived any such combat in themselves, though they have beene baptized many yeares agone. *Answ.* Such men whatsoever they be, have indeed the outward baptisme of water, but they never yet received the inward

Event in Christ in must looke to be tempted.

ward baptisme of the spirit; they weare Christs liverie, but as yet they doe service vnto Satan: and though they have beene made partakers of the seales of the covenant, yet still they abide within the kingdome of darknesse; for Christ here teacheth by his owne example, that all those who have received the inward baptisme of the spirit, whereby they have effectually put off nature, and put on the Lord Jesus, are as sure to be tempted by Satan as himselfe was; therefore let such persons as never yet felt in themselves this spirituall conflict, now begin to reforme their lives, and to performe their vow of baptisme, and they shall undoubtedly finde in themselves the truth of this doctrine, *That all that are baptized into Christ, shall be tempted of the Devill.* So long as the children of Israel continued under *Pharaohs* bondage, they were not pursued by his armie; but when they set their faces toward the land of Canaan, then presently he makes after them, with all his might and malice; even so, while men live in sin, and submit themselves to Satans spirituall bondage, hee will suffer all things to bee in peace with them; but if once they set their hearts on the heavenly Canaan, and give themselves sincerely to Gods service, then will he with all his force pursue them, and meet them with armies of temptations to turne them backe into their old way of sinne againe. The silly bird that is in the snare, or under the net, so long as she lieth still, feeles no harme; but when shee stirs and offers to get away, then beginnes her paine, and the more shee strives, the more shee findes her selfe ensnared: So fareth it with silly men, while they live in sin securely, they are not troubled with Satans temptations; but when they begin to leave their bad courses, and settle themselves to serve the Lord, then presently the Devill seekes to spread his net to intangle them in the snare. The consideration whereof must teach us, to *watch and pray, that we enter not into temptation*; and (as *Paul* saith) *to put on the whole armour of God, that wee may bee able to stand against the assaults of the Devill.* Ephes. 6. 11.

Secondly, in that our Saviour Christ after his solemne inauguration into his Mediatorship, was immediately to go to be tempted, we learne, that all those that are set apart by God to any speciall calling, even at their verie entrance therein to must looke for temptations. This befell the head and therefore all the members must reckon for it. When *Moses* was first called to bee the guide and conductor of Gods people out of Ægypt, having slaine an Ægyptian in defence of one of his brethren, upon knowledge of the fact he was faine to flie from *Pharaohs* Court into the land of Midian, and there to live a shepherds life for many yeeres with his father in law *Jethro*. And *David* was no sooner appointed by God to bee King over his people Israel, but *Saul* began to persecute him, and so continued all his dayes. And our Saviour Christ, having called his Apostles to their office of preaching his Kingdome, tooke them soone after to the sea, and there falling asleepe, suffered their ship to bee so tossed with waves in a great tempest, that they looked for nothing but present drowning, so as they cried out, *Master, save us, wee perish.* And this the Lord doth in great wisdome for the good of his children: first to reach them, that no man is able of himselfe to carrie himselfe in any acceptable course of his calling, without Gods speciall assistance and grace. Secondly, to stirre up in them those good gifts and graces, which hee hath formerly bestowed on them, as the feare of his name, the love of his majestie, the gifts of prayer, faith, patience, and many other which he would have tried in the entrance of their callings, and exercised in the continuance there-in unto the end.

Thirdly, seeing Christ begins his Propheticall office of teaching his Church, with temptations; this should admonish all Ministers of the Word, that how soever all Gods people must prepare themselves against Satans temptations, yet they must doe it above the rest: for looke as in a pitched field, the enemie aimeth principally at the Standard-bearer; even so Satan and his instruments doe among all Gods people bend their greatest forces against the Ministers of Christ which hold up his scepter, and display his banner in the preaching of the Gospell. *When Jehoshuah the high Priest stood before the Lord, Satan stood at his right hand to resist him.* Zach. 3. 1. And when *Ahab* went to fight against the King of Syria, Satan became a lying spirit in the mouth of 400. Prophets and more, 1 King. 22. 22. This is that *great red dragon, that with his taile drew downe the third part of the starres of heaven*, that is, of the Ministers and Preachers of the Word, *and cast them to the earth*, Revel. 12. 3, 4. This is he *that desired to winnow the Disciples as wheat*, Luk. 22. 31. And as the King of Aram said of *Ahab*, *Fight not against small nor great, but against the King of Israel only*, 1 King. 22. 31. So Satan fighteth not against any so much as the Prophets of Israel, the Ministers of the Church.

Fourthly, in that Christ is tempted before he goe to preach, we learne that it is good and profitable for Gods Ministers to bee exercised with temptation even of Satan himselfe, and that for sundrie causes; first, that they may know what temptations meane; Secondly, that they may be the more able to minister help and comfort to those that are tempted; Thirdly, to make them understand the word of God aright; for many places of Scripture cannot so well be understood by bare studie only, as by *temptations therewithall*: and it is true which one saith well, *Reading, meditation, prayer, and temptation, make a Divine.*

II. *Circumst.* The author or efficient cause of Christs going forth, to wit, *the Holy Ghost*, noted in these words, *was led by the Spirit.* The word *led*, in the originall signifieth this much; that

Matth. 3. 13, 14.

1. Reason why.

2.

Ministers specially must looke for temptations.

Ministers required to be tempted.

2 Cor. 12.

1 Cor. 4.

Acts 5. 34, 35.

Men set apart for some speciall calling, must looke for temptations.

Exod. 2. 15.

1 Sam. 18. 9, 11.

that Jesus was carried apart by the Spirit; which must not bee understood of any locall transportation of his bodie, from the river to the wildernesse, as *Elias* was carried from earth to heaven; or as *Philip* was taken away from the Eunuch, and carried to Azotus; but it was a motion of the Holy Ghost, wherewith Christ was filled above measure, and made willing to encounter with Satan in that combat: for so saith the words by Saint *Luke, being full of the Holy Ghost, he returned from Jordan, and was led by the Spirit into the wildernesse*, that is, by the inward motion and instinct of Gods spirit. Againe, Saint *Marke* saying, *the Spirit drave him into the wildernesse*, giveth us further to understand, that this motion in Christ from the Spirit, was a peculiar motion, not forced or constrained, but voluntarie, and yet verie *strong and effectuall*.

2 King. 2. 11. Acts 8. 39, 40. Luk. 4. 1. Mark. 1. 12.

Againe, by the *Spirit* here is not meant the Devill, or an evill spirit, but *the holy Spirit of God*: hee it was that moved Christ to goe into the wildernesse; so that the meaning is this: After Christ was baptized in Jordan by *John*, he willingly tooke his journey into the wildernesse, being moved thereunto by a speciall and strong instinct of Gods Holy Spirit, wherewith he was filled above measure. If any aske, how Christ could be led by the spirit, seeing he sends the spirit: *Anse.* These two may well stand together: for Christ must bee considered two wayes; first, as man in the forme of a servant; secondly, as God, even the Son of God, yea God himselfe. Now as Christ was man, he was subject to Gods providence, and so was led and guided by the Holy Ghost: but as he is God, he is not subject to providence, but is the author thereof, and is not himselfe led or sent, but together with the Father, sendeth the Spirit.

The holinesse of Christs manhood.

The Vse. In this circumstance wee may observe, first, the exceeding holinesse of Christs manhood, in that hee moved not from one place to another, without the speciall instinct and direction of the Spirit of God. By which example wee are taught, to suffer our selves to bee ordred and guided by the spirit of God, in everie thing wee take in hand; yea, in all our thoughts, words, and deeds; for this is the true note of everie childe of God, *to be led by the Spirit*, Rom. 8. 14. where the Apostle useth the same word that S. *Luke* doth, speaking of this leading of our Saviour to be tempted: we must therefore labour to be of *Davids* disposition, to have our hearts pliable to all Gods testimonies. When God said, *Seeke ye my face, Davids* heart answered, *I seeke thy face, O Lord*, Psal. 27. 8. and thus doing, we shall suffer our selves to be directed and guided by the Holy Ghost: for he teacheth and guideth men by the Word.

Temptations come not by chance.

Secondly, from this that Christ was led unto temptation by the spirit of God, we learne, that temptations come not by chance, nor yet by the will & pleasure of the Devill only: for he could not touch *Job*, or ought hee had, *till God gave him leave*, or enter into the herd of Swine, till Christ said, *Go*: but temptations come by Gods most just permission, and not without his speciall providence and appointment. This combat of Christ with Satan was decreed of God, by his speciall appointment in his eternall counsell. And therefore was Christ led by the spirit to encounter with the Devill, that hee might performe this one work of a Mediator, namely, in temptation overcome him, who by temptation overcame all mankinde. And as God appointed this combat of our Saviour, so hath he also ordained the temptations of everie Christian, and the circumstances thereof. The theater or place of this combat, is this present evill world: the actors are Satan & everie Christian; the beholders are men and Angels, 1 Cor. 4. 9. The Umpire and Judge is God himselfe, who overruleth Satan, so as the issue cannot but bee happie and blessed to those that fight manfully; *For hee casteth away none that bee mighty and valiant of courage*, Job 36. 5. *Hee will give an issue with the temptations*, 1 Cor. 10. 13. from whence we learne sundrie good instructions.

Job 1. 12. Mark. 5. 13. Matth. 8. 32.

First, when we are tossed and tried by manifold temptations, we must not thinke it strange, but *rather count it exceeding great joy*, Jam. 1. 2. because it is Gods blessed will and ordinance, that Satan and everie Christian should enter combat and conflict, for the triall of his graces in them.

Secondly, wee are hereby taught to labour with patience to beare all trials and afflictions, not using unlawfull meanes to winde our selves out of them, because they come by the speciall providence of the Almightie.

Thirdly, Christ went not to be tempted, till he was led by the spirit; therefore no man must wittingly put himselfe into danger, without a calling from God, left therein he tempt God: indeed a man may bee moved extraordinarily, to offer himselfe into places of danger; thus *Paul went bound in the spirit to Hierusalem*, that is, he willingly followed the motion of the Holy Ghost, which inwardly enforced him to goe thither. And the same may be said of many holy Martyrs, who though they might have escaped by flight, yet did willingly offer themselves into the hands of their persecutors, and endured the violence of their torments, which we must think they did by a speciall motion of the Holy Ghost; otherwise, for a man to offer himselfe into danger without all warrant from God, is to swarve from the practice of Christ in this place.

Acts 20. 22.

Fourthly, Christ being led by the Spirit, did not seeke to shroud himselfe from this combat; so likewise if a man follow his calling according to Gods wil, & theruponfall into troubles and temptations, hee may not seeke to escape them by neglecting his duty, but with courage and patience must inure himselfe to beare them, waiting on the Lord by well-doing for his deliverance. Here it may well be asked, whether a man can lawfully & with good conscience

Quest. Obiection made against the former reason.

science abide in those places which are certainly knowen to be haunted with evill spirits? *Answ.* Some indeed are so venturous and bold, that they feare nothing: yet the truth is, no man ought on his owne head, abide or lodge in such places, unlesse it be within the compasse of his calling, or else have a true extraordinarie motion of Gods spirit: so to doe; we are therefore to avoid them rather, than wittingly and willingly thrust our selves into the danger of such places; for if God have given libertie unto Satan, to possesse such places as have been consecrated to idolatrie, or defiled by oppression and bloud, or such like abhominations; why should wee without warrant from God, put our selves into his hands? This also may serve to reprove those men, who presume so much upon their strong faith, that they never sticke to thrust themselves into most lewd companie: but let such persons beware, for places of bad companie are places of danger, by reason of that power and libertie which Satan hath among them, for there he hath a throne, Revel. 2.13. How then can it be, that they should cleane escape the infection of sinne, who doe usually converse with those that commit it without controlment? *He that walketh with the wise (saith Salomon) shall be wise: but a companion of fooles shall be made worse:* so the words signifie; and therefore his counsell is, *not to consent when sinners entice us:* not to *make friendship with the angrie person, nor to goe with the furious, lest wee learne their wayes, and receive destruction to our soules.*

Prov. 13.20.

Prov. 1.10.

Prov. 22.24.

Fifthly, in this leading of Christ by the spirit, we learne a further thing: so long as Christ was a private man, he lived with *Ioseph* and *Marie* a private life; but being baptized, and thereby installed into the office of Mediator, he returnes not to Bethlem or Nazaret where he was borne and brought up, but gets him presently into the wildernesse, there to encounter with Satan, and that by the motion of the spirit: wherin we may see, that all that are appointed and set apart by God for any special calling, are in some sort changed by his spirit, and as it were made other men. When *Saul* was anointed to be king, the Text saith, *God gave him another heart,* 1 Sam. 10.9. And when *David* was made of a Shepherd a King, he was furnished for that place, as his behaviour shewed, which was such as did beseeme a King. Thus the Apostles of our Saviour Christ, of poore fisher-men, altogether *unlettered,* by the gift of Christs calling, *were made able Ministers of the New Testament,* and so became indeed *fishers of men,* Mark. 1.17. Which serves to confute such men as plead extraordinarie callings, as many have done: some saying they were *Elias,* some *Iohn Baptist,* &c. For if these were such men, and had received such extraordinarie callings, then should they withall have been endued with extraordinarie gifts fit for those callings; but no such thing befalleth them; nay it is plaine, they remaine the same men they were before, without any change at all in respect of gifts fit for such persons as they pretend themselves to bee. And to apply this to our selves; we are all by nature the children of wrath, and enemies unto God; but by grace we are made Kings, Priests, and Prophets: Kings to rule over the world and the Devill, in respect of their provocations unto sinne, as also to subdue in our selves our owne evill lusts and affections: Priests, to offer up spirituall sacrifices unto God, as prayers and praises for his daily blessings: and Prophets, to instruct our selves and others in the wayes of God, according to our gifts and calling. Now then it behoveth us all to become new men, and to lead new lives, fitting and suitable to our holy calling, giving our selves wholly to the honour and service of God, shewing hereby that wee are hereunto called by his spirit of grace and holinesse: so shall we walke *worthy of the Lord, and shew forth the vertues of him that hath called us.* 1 Pet. 2.9.

Psal. 78.71, 72.

Acts 4.13. 2 Cor. 3.6.

Use.

Col. 1.10.

III. *Circumstance.* How Christ went furnished into this place of combat: which though our Evangelist *Matthew* hath omitted, yet hath S. *Luke* plainly noted, saying, *Hee was filled with the Holy Ghost,* Luk. 4.1. If any shall say, this seemes to import that Christ wanted the fulnesse of the spirit all the former part of his life, if now only after his baptisme hee were filled therewith: I answer; This fulnes of the spirit is ascribed unto Christ after his baptisme, not as though hee formerly sustained any want of the spirit, but because at his baptisme he received a greater measure of the spirit, than hee had before: for this we must know, that Christ was alwayes filled with the spirit; being an infant, he had a full measure of gifts fit for his infancie, and still as his growth in yeeres required more graces of the spirit, hee increaseth therein, having in his youth, and in his riper yeeres full measure of gifts fit for his estate in those times. And at his baptisme, being inaugurated into his Mediatorship, he received such fulnes of the spirit, as was behovefull for so high an office, which because it was far greater than before he needed, therefore is he now said *to be filled with the Holy Ghost:* so that though Christ were alwayes full of grace, yet he increased therein, as his state and calling did require.

The Vse. This serves to confute the Papists, who teach that Christ had all fulnes of spirit in his infancie, even from his conception & birth; and did not grow in grace at all, save only experimentally, as he had occasion to manifest the same more and more in practice. But S. *Luke* saith plainly, that *Iesus increased in wisdome, & stature, and in favour with God & men,* Luk. 2. 52. Againe, Christ was like unto man in all things, *sin only excepted,* & therfore did increase in grace, as man doth in gifts from time to time.

Further, Christ goeth thus furnished to this combat, that hee might bee able to encounter with Satan hand to hand, and at the end give him the finall overthrow. Thus hee furnished *Moses* for his ambassage unto *Pharaoh*; and *David* for his combat with *Goliah*; *Abiathar* and *Bezaleel* for the worke of the Tabernacle; and every one whom God imployeth about any speciall worke, is furnished and fitted thereto of God with speciall gifts: whereby in every age wee may see whom God placeth in any calling, for they are well qualified for the duties thereof; and therefore those that want gifts meet for their callings, doe thrust in themselves thereto, and are not placed therein of God.

Matthew 4. verse 1.

Exod. 4.11, 12. 1 Sam. 17. 18. Exod. 35. 30, 31.

IV. *Circumstance.* Whither was Christ led to be tempted? namely *into the wildernesse,* that is the place chosen of God for this combat. There bee divers opinions touching this place; some thinke it was a little wildernesse betweene Jerusalem and Jericho; some the desart of Palestina; others the great desart of Arabia, where *Elias* fasted fortie dayes and fortie nights; and where the Israelites wandred fortie yeeres. But seeing the Holy Ghost doth not define what wildernesse this was, we are not authorily to inquire after it, but only know it was a desart and solitarie place. Let us rather search into the reasons, wherefore hee chose a desart place for this combat, and they are divers: First, because he was to worke our redemption in great humilitie, even in the base and low estate of a servant, for the satisfying of Gods justice in that nature which had sinned, therefore hee would not goe to Jerusalem, there to shew his glorie and God-head, as a little before hee was proclaimed in his baptisme; but he gets himselfe to a desart place, void of all pompe and glorie, where he meant to begin this great work for us, by encountring with our chiefest adversarie. Secondly, he chose this place for the more ease encountrings with our adversarie Satan, whom he was to overcome for us: for if Christ after his baptisme should have shewed the glorie of his God-head, Satan durst not have medled with him: therefore as the fisher hides the hooke, and shewes the bait to entice the fish, so our Saviour Christ with the vaile of his flesh, in this base estate, and solitarie place, did cover the glorie of his God-head, that Satan seeing him only in this low degree, might bee the more eager and bold to set upon him. Thirdly, Christ was willing to give unto his adversarie the advantage of the place, that therewithall he might give him the greater overthrow: for the Devill delights in desart & solitarie places, and there hee would chuse to practise his temptations, because in such places men want those helps and comforts which in societie they may finde: hence *Salomon* saith, *Woe be to him that is alone:* yea, God himselfe said of man in the state of his integrencie, *It is not good for man to be himselfe alone.* And that Satan takes advantage of such solitarinesse, appeareth by his tempting of *Eve*, when she was apart from her husband, Genes. 3.1. Fourthly, the praise and honour of the victorie over Satan, was peculiar to Christ, and not communicable to any creature: and therefore Christ chose a desart place for this combat, apart from all humane society, that no man might challenge any part of this glorie to himselfe, but that it might bee wholly Christs, as of right it was. Fifthly, he went into a desart place for a time, that afterward hee might thence returne with more credit, reverence, and authoritie, to exercise his Prophetical office: for we see by experience, that when a man hath beene absent for some time, hee is received with more reverence at his returne.

Why Christ chose a desart for this combat. 1 2 3 4

Mark. 3.

Eccles. 4.10.

Genes. 2.18.

5

Luk. 5.16.

The Vse. From hence the Church of Rome would fetch a ground & warrant for their monasticall life: living, that as Christ went apart into this desart, so may men sequester themselves from ordinarie societies, & live as Monks and Heremites in cloysters, woods, and desarts. But this collection is absurd, as may appeare by these reasons: First, Christ went not thus apart on his owne head, but by the instinct and motion of the Spirit of God: but the Papists admit and undertake the state of hermiticall & monasticall life without any warrant in Gods word. Secondly, Christ did thus sequester himselfe but once for a certaine time: but with them, an hermiticall estate is ordinarie and perpetuall for their whole life. Thirdly, our Saviour Christ failed truly all the while he abode in the wildernesse: but Papists in their Cloisters & Heremitages doe plentifully enjoy the wealth of the world in great ease and libertie. And therefore how soever solitarinesse for a time may be commendable in some cases, as to *meditate on* the works or word of God, as *Isaac* did, Gen. 24. 63. or for the exercise of *prayer* and fasting in more earnest manner: yet the Hermites life, being a perpetuall forsaking of humane societies, is neither warrantable by Gods word, nor commendable in Gods childe.

V. *Circumst.* The *end* why Christ went into the desart; namely, to be tempted of the Devill: wherein obserue three points; *How hee* was tempted, *wherefore, by whom.* For the first; To *Tempt,* in Scripture is attributed to God, to man, and to the Devill: *God* tempteth man, when he *proveth* him: that is, when hee maketh manifest what is in his heart for grace or sin, which before were hid to the world: thus God tempted *Abraham* in the offering up of his sonne, Gen. 22. 1. and Christ the Ruler, Luk. 18. 22. *Man* tempteth God, when hee proveth by unbeliefe his power, whether God be so powerfull, just, and mercifull, as the Scriptures doe affirme him to be: and thus the Israelites tempted God, when they *required meat for their lust,* and said, *Can God prepare a table in the wildernesse?* Psal. 78. 18, 19. The *Devill* tempteth when hee allureth unto sinne, by inward suggestions, or outward objects: and hereof mine were undertaken Christs tempting in this place; to wit, that he was led into the wildernesse for this end, that Satan might assault him: and like what meanes he

he could not bring him unto sinne. If any shall thinke it was too much derogatorie to the dignitie of Christ to be thus tempted; I answer; If it had so pleased him, Christ could have confounded the Devill with the least word of his mouth: for as he is Creator of heaven & earth; so Satan hath no power to tempt him, for *God cannot bee tempted with evill*, Jam. 1. 13. But here Christ stood in our roome and stead (as hee did upon the crosse) encountring with Satan for us, as if we in our owne persons had been tempted. This therefore must be understood as a part of Christs humiliation in his manhood, whereto he subjected himselfe for our sakes, otherwise the Devill could not have tempted him. *Object.* This stands not with the holinesse of Christ, as he is man to bee tempted with Satan. *Ans.* Yes, he might be tempted of Satan without sin, as our first parents were before their fall: this will plainly appeare, by comparing Christ with other men in their temptations.

The Devill in tempting a man to sinne, first, conveyes into his minde, either by inward suggestion, or by outward object, the motion or cogitation of that sinne which hee would have him to commit. Thus hee tempted *Iudas*, by casting into him this evill thought, *Iudas betray thy Master*. And so dealeth he with Christ in this temptation, hee conveyeth to his minde or apprehension the unrighteous cogitation of unbeleefe, idolatrie, and covetousnesse; yet so as Christ received them not, but with all power of grace repelled them. Secondly, as Satan conveyes evill suggestions into mens mindes, so the same are full of trouble, sorrow, and vexation; at least to the godly: for when Satan presseth upon man his temptations, the whole man is disquieted, his thoughts and affections are troubled, and his heart is vexed. And this also was in Christ: he felt sorrow and molestation in himselfe through these temptations, as appeareth by his *Avant Satan*, upon his last assaule. And thus farre was Christ tempted like unto men. Thirdly, in temptations usually bee corrupt motions; for though a man doe not approve, neither entertaine with delight, the Devils temptations, yet shall hee hardly keepe himselfe from the staine and taint of sinne, because the imaginations of his owne heart are naturally evill. Now herein Christ differeth from all men in temptation; for being perfectly holy in his humane nature, he did not in the least measure receive any corruption into his minde, but by the power of grace did repell them more strongly than they were offered. Put a burning match to tinder or gunpowder, and it will kindle presently; but put it into water, and that will quench it straight: so it fareth in temptations; our corrupt hearts like tinder doe easily suffer corruption to kindle in us; but Christs most holy heart did presently like water quench the evill of Satans motions. And thus wee see how Christ was tempted, and yet without sinne.

Ioh. 13. 27.

Similitude.

A

The Vse. Hence we may observe a good direction for their comfort that are troubled with blasphemous thoughts. Among other temptations that befall men in Gods Church, the Devill doth mightily assault some men, by casting into their minds most fearefull motions of blasphemie against God the Father, the Sonne, and the Holy Ghost, whereby he doth greatly astonish them, and bring them to despaire. Now the ground of their stay and comfort hence is, this: There be incident to the minde of man two kindes of evill thoughts: First, such as arise from the flesh, that is, from our corrupt nature; and the verie first motions of these are sinnes, forbidden in the tenth Commandement. Secondly, there bee others that rise not inwardly from the flesh, but are from without conveyed into the minde by the Devill, as these most horrible blasphemies against God, which would make a godly heart to tremble and quake, once to thinke upon. Now these are our heavie crosses indeed, when wee bee assaulted with them, but the Devils sinnes wholly, and become not ours, till wee receive them by some degree of delight or assent, as may hence appeare; for Christ was tempted to infidelitie, covetousnesse, and idolatrie, yet his holy heart received them not, and so they never became his sinnes.

B

The second point to bee considered in this circumstance is, wherefore Christ was tempted: for it may seeme strange, that Jesus Christ the Sonne of God, yea verie God, equall with the Father, should bee tempted. The reasons therefore that moved him to bee tempted, are these; First, that he might foile the Devill at his owne weapon: for the Devill overcame the first *Adam* in temptation, therefore Christ the second *Adam* would in temptation overcome him. Secondly, that in his example hee might give us direction whereby to know the speciall temptations wherewith the Devill assaults the Church, as also how to withstand and repel the same: for this cause no doubt hath the Spirit of God so distinctly set downe Christs victorie over them all: which plainly confuteth the common opinion of ignorant people, who thinke those that are tempted by the Devill to be most vile and wicked men, such as have forsaken God, and therefore God hath forsaken them; but behold Christ Jesus, the most holy person that ever was, *even the holy one of God*, was tempted of Satan, and that exceeding sore, having the same troubles and vexations thereby arising in his minde that we have, insomuch as the Angels came to ministers comfort unto him, vers. 11. Gods dearest children therefore may and must be tempted: for that is no token of a childe of wrath, unlesse we will say, that Christ Jesus was the childe of wrath, which once to thinke were most blasphemous. Thirdly, Christ was tempted, that he might be a *mercifull high Priest unto them that are tempted*, Hebr. 2. 17, 18. for himselfe knowing the trouble and anguish of temptation, must needs in a more

C

Reasons why Christ was tempted.

1

2

D

3

compassionate fellow-feeling of their miseries bee readie to helpe and comfort his members when they are tempted.

The third point is, the author of Christs temptations, to wit, *the Devill*: the name *Devill* signifieth a caviller, a slanderer, and an accuser. He is an accuser three wayes: he accuseth *God to man*; man to *God*; and *man to man*. First, *God* to man; as when he told *Eve*, they should not die, though they did eat of the forbidden fruit, Gen. 3. 4. which was as much as if hee had said, God doth but deceive you with that threatning, yee shall not die at all. Secondly, he accuseth *men* to God, and therefore is called the accuser of *the brethren*: and *our adversarie who goeth about like a roaring Lion*: which word *adversarie* signifies one that enters plea or suit against us: thus he dealt with godly *Iob* by the Lords owne confession, *Iob* 2. 3. Thirdly, he accuseth *man* to man, by ingendring ungodly and uncharitable surmises and suspicions, in one man against another, and in causing one man to slander and injurie another: and for this cause is he said to *worke in the children of disobedience*, Ephes. 2. 2. and their wisdome is said to be *devillish*, who have *bitter envying and strife in their hearts*, Jam. 3. 14, 15.

Apoc. 12. 9. 1 Pet. 5. 8.

A

B

The Vse. From this verie name we are to be admonished of two things. First, to beware of false-accusing, tale-bearing, and slandering: for in these practices wee put on the Devils name, and shew forth the infection of his nature: *Paul* telling *Timothie*, that a *Minister* must not be *a novice, lest hee bee puffed up, and fall into the condemnation of the Devill*, useth such a word for the Devils name, as signifieth a false *accuser* or slanderer; to shew unto us that such an one is a Devill incarnate. And yet this is the common sinne of this age, to speake evill, and to backbite, when they speake one of another. Secondly, hereby wee are taught to beware, how at any time, or any way, wee dissuade any one from embracing or obeying true religion: for herein wee shew our selves to bee the children of the Devill. When *Elymas* the Sorcerer would have turned *Sergius Paulus* from the faith, *Paul* calls him, full of all subtilitie and mischiefe, *the childe of the Devill*. And this I doe the rather observe, because it is an usuall thing to draw others back from the power of godlinesse; though not in plaine termes, yet partly in reproaches, and partly by bad example of life. Now all such had need to looke to their estate; for the children of the Devill are like to have their portion with the Devill and his Angels. And thus much for the author of Christs temptations; as also for the first part of Christs preparation to this Combat.

1 Tim. 3. 6.

C

Acts 13. 10.

D

2. *And when he had fasted fortie dayes and fortie nights, he was afterward hungrie.*

Here is the second part of Christs preparation to this Combat, namely, his fasting in the wildernesse; which is for our vnto us by some arguments: I. By his fasting fortie dayes and fortie nights, noted in the words of this verse. II. By his abode with wilde beasts, noted by Saint *Marke*, chap. 1. 12. III. By his enduring of temptations within the space of these fortie dayes and fortie nights, *Luke* 4. 2. though in particular those be not set downe by any Evangelist. IV. By his hunger after fortie dayes fasting, in the end of this verse. Of these in order.

Three kindes of fasts.

1

I. *Circumstance. Christ fasting fortie dayes and fortie nights.* There bee three kindes of fasts, if we take the word in a generall sense: first, the *daily fast of temperance and sobrietie*, whereby wee use Gods creatures for our sustenance with that moderation and abstinence, that we give rather lesse to nature's appetite, than that which it desireth. This Christ enjoyneth to everie Christian, *Take heed lest at any time your hearts be oppressed with surfeiting and drunkennesse*. The second kinde of fast is, the religious abstinence of Gods Church from all meats and drinkes for a time, for the furtherance of their prayers, when they humble themselves unto God for the preventing or removing of some heavie judgement: thus the Jewes fasted, sometime for one day, sometime for three dayes and three nights, as *Hester* 4. *vers.* 16. yea, sometime for seven dayes together; but then it is like they received some sustenance in the evening: for so *Daniel fasted for three weekes of dayes, eating no pleasant things, Daniel* 10. 2, 3. But of neither of these must Christs fast here bee understood. The third kinde of fast is miraculous, done by the power of God restraining the appetite for many dayes together without meat or drinke, beyond the power of nature: Thus *Moses* fasted fortie dayes and fortie nights in mount Sina, where hee enjoyed the presence of God so long. And so did *Elias* fast in mount Horeb, and our Saviour Christ in this wildernesse. We read indeed, that *Paul* in his conversion *fasted three dayes and three nights eating nothing*. *Act* 9. 9. So did the Jewes with *Hester* and her maids, *Hest.* 4. 16. And experience teacheth, that a sicke man may live seven or nine dayes together without meat or drinke; yea, (as some learned Physitians write) fourteene dayes: And *Pauls* companions ate verie little or nothing at all for *fourteene dayes*: for the words are plaine, *eating nothing*: And it may bee so, sith the like hath beene found true by experience in our age. And this is the longest that a man can fast and live, to wit, fourteene, or fifteene, or seventeene dayes: for so much is recorded of some, that after so long abstinence have lived, though with some weaknesse of nature: but for a man ordinarily, being of good constitution of bodie, to fast fortie dayes and fortie nights together, it is impossible. Indeed it hath been

Iudg. 20. 26. 1 Sam. 7. 6.

2

1 Sam. 31. 13. 1 Chron. 10. 12.

3

Exod. 34. 28.

1 King. 19. 8.

Acts 27. 33.

Matth. 4. 1. Mark. 1. 12.

Iob. Prou. 2. decad. 1.

avouched that a man might fast moneths, yea, a whole yeare together without meat or drinke, and yet live; but we may perswade our selves it is not true. Now our Saviour Christ, which is yet more, during this fast felt no faintnesse nor weakning of his bodie, as we ordinarily doe with a little abstinence; so that his fast was not ordinarie, but miraculous altogether.

Reasons why Christ fasted fortie dayes. 1

The reasons why Christ fasted thus long in the wildernesse, may bee these; First, that hee might performe his ministerie, which now hee was to begin, with more reverence and authoritie: for this cause would God have *Moses* to fast fortie dayes and fortie nights, before hee delivered the Law written in the two Tables of stone unto the people of God; and so must *Elias* doe, before he did restore religion in his dayes. Secondly, that it might appeare he was no whit inferiour to *Moses* and *Elias*: and thirdly, that he might shew his full consent with them. *Quest.* Seeing Christ did excell *Moses* and *Elias*, why did he not exceed them in the length of his fast, for threescore dayes, or a whole yeare? *Answ.* Hee did it not through want of power to have fasted longer, but because hee would not give occasion thereupon, that any should call into question the truth of his manhood, which might easily have happened, if he had fasted a whole yeare together. 2 3

The Vse. Hereon the Church of Rome would build their Lent fast, but verie fondly: for first, Christ did not thus fast to give us example to follow him herein, but to prepare himselfe to the great worke of his ministerie: secondly, there is great difference betweene Christs fast and theirs: Christ fasted thus but once, and that by the instinct of the Holy Ghost; they keepe their fast yearely, and that on their owne heads: Christs was a true fast, without all meat or drinke; but theirs is a mock-fast: for they eat the finest fishes, and other dainties, and drinke wines, wherein is as much nourishment to the bodie, and as good as in flesh: neither can they justly build it on the practice of the Primitive Church: for they used to fast (at least in some places) but two or three dales before Easter, and their Lent fast was not ordained, nor imposed till many yeares after Christ; so as, every one might chuse whether he would fast, or not.

Ante paschale Ieiun. 2 inch. dereserip. l. 1. c. 20. in Iust. ex epistr. Ieiun.

II. *Circumstance.* S. *Marke* doth further set out Christs abode in the wildernesse, by his being and conversing with wilde beasts, Mark. 1. 13. which some thinke Christ did for this end, that wilde beasts might come to him, and doe him homage due to their Creator and Governour: but this is a device of man without likelihood of truth; for howsoever Christ in himselfe deserved all homage and reverence of all creatures; yet because hee abode among wilde beasts to bee abased and humbled in the low estate of a servant, therefore it is not like he went to receive homage from them. The true cause rather is this: we finde in Scripture that among A the Jewes were two sorts of desarts: one in part peopled and inhabited, having here and there cities and villages; in such a desart was *Iohn Baptist* borne, and did baptize and preach: that the prophecie of *Esai* might be fulfilled, *The voice of a crier in the wildernesse, make straight the way of the Lord.* The other not inhabited at all by men, being a place of abode only for wilde beasts, as Lions, Beares, Tygres, Wolves, &c. which lived therein continually: Now in such a desart as this was our Saviour Christ led by the spirit, and made his abode among such wilde beasts; which circumstance is therefore noted, to give us to understand, that in this combat our Saviour had no aid, protection, succour, helpe, or comfort from any man, or other creature what soever: for by nature his companions were so farre from being an helpe and comfort unto him, that they would rather seeke to devoure him. Whereby we plainly see, that the praise of victorie in this combat, is proper to Christ alone, and not communicable to any creature whatsoever. B

Iohn 1. 29.

The Vse. In this estate of Christ in the wildernes, we may behold the condition of Christs militant Church; to wit, that it is in this world as in a wildernes, and desart of wild beasts: for during their abode on earth, Gods children live with men, who in disposition and affection are like *Wolves, Beares, Tygres, Lions,* and *Cockatrices,* untill such time as the Holy Ghost by grace shall tume their hearts, as we may plainly see, *Isa.* 11. 6, 7, 8. in regard whereof they must arme themselves with patience against manifold assaults and vexations, comforting their hearts with this consideration, that Christ their head hath undergone this estate before them. C

Luk. 4. 13.

III. *Circumstance.* S. *Luke* observeth, that while Christ abode in the wildernesse, within the space of those fortie dayes and fortie nights, hee was tempted of the Devill, before the three great temptations: the words are plaine, *And was there fortie dayes tempted of the Devil: And when they were ended, then the Devill said, &c.* what these temptations were either for matter or forme, the holy Ghost hath not downe, and yet wee may probably thinke they were more milde and gentle temptations than those three which are set downe; the Devill making them as it were an entrance to his strongest and most dangerous temptations: for his manner is, when it makes for his advantage, not to shew his violence and extremitie at the first, but to proceed by degrees, and by little and little to insinuate himselfe, till he have gotten his best advantage, and then will hee shew the strength of his malice. Thus hee dealt with *Cane*, first hee provokes him to anger and malice against his brother, because his brothers sacrifice was accepted, and his rejected; then having settled hatred in his heart, hee never leaves, till hee had caused him in his rage to slay his brother: and yet he stayes not there, but after D

Gen. 4. 13.

after brings him to despaire of Gods mercy, in so much as he cried out, *my sinne is greater than I can beare.* Thus also he dealt with *Iudas*; first, hee cast this evill thought into his heart, *Iudas betray thy Master*, and when he had gotten entertainment for that (for doubtlesse Judas would not yeeld to so vile a thought at the first motion) then he causeth him to put it in execution, whereupon in fearefull despaire he brought him to *hang himselfe*. This is the subtilnie of the old serpent: first, he conveies one claw or talent into a mans heart, and then another; after that hee gets in his head, and so at length windes in all his body. Thus he assaied to do with Christ, and so will he continue towards all Gods children. Which should teach us to labour to bee strong in the Lord, and wise in his word, that so wee may stand against all his assaults. Yea, this must move us to a speciall watch through the whole course of our lives against the occasions of sinnes, that wee may cut off temptations in the beginning, because it is Satans craft, not to spit his venom at the first, but to sugar his temptations at the beginning, that no danger may appeare till hee have conveyed into us the bane and poison of our soules. A

Iob 6. 53.

IV. *Circumstance.* Christs abode in the wildernesse is further set out by his *hunger*, in the end of this verse; *He was afterward hungry*: that is, after hee had fasted fortie dayes and fortie nights by the power of his Godhead, then hee began to wax hungry. But some will say this stands not with the glory and Majestie of the sonne of God to be hungry: for *his flesh is meat indeed, and his blood is drinke indeed. Answ.* Christ was content to lay aside his glorie and Majestie, and to take upon him our base and fraile nature, becomming like unto us in all things save sinne; now in this his abasement and humilitie, he had not onely a true soule and body, but the true faculties therof, as understanding, will, memory, &c. and though his bodie was free from personall infirmities, as palsie, gout, dropsie, or such like; yet he was subject to such infirmities as agree to the nature of man, as hunger, thirst, wearinesse, &c. Yea, this was one part of his humiliation, to become not onely man, but man with infirmities: and therefore though he could by the power of his Godhead have preserved himselfe fortie yeares without meat or drinke, as well as fortie dayes; yet that he might abase himselfe to the lowest degree of a servant, hee was content to sustaine the infirmities of his humane nature in being an hungred. And that for these causes: C

Reasons why Christ was an hungred.

First, to confirme unto us the truth of his man-hood: for some man might say, it was an easie thing for him to fast forty dayes and forty nights, seeing he had not a true body, but only the shew and shadow of a body; therefore to shew that hee was true man, and had a true naturall bodie as wee have, he was content to sustaine hunger as wee doe, and that truly. Secondly, that thereby hee might cast an object before the Devill, to anie him to be the more eager and violent in his temptations, & to shew his malice in full measure against him; for by vertue of his office whereto he was now called, Christ was to encounter with Satan our common ene nie; and therefore gives him not only the advantage of the place, but also the opportunitie of estate, that Satan perceiving his infirmity of bodily hunger, might thereby bee emboldened to give the more violent assault upon him. And thus much of the second part of Christs preparation to his combat. D

V. 3. *Then came to him the Tempter, and said, If thou be the Sonne of God, command that these stones may bee made bread.*

Here begins this strange combat betweene our Saviour Christ and the Devill, consisting of three great conflicts: The first whereof is contained in this verse and the next, being indeed the greatest of them all, as after shall appeare. In this temptation observe these three things: first Satans *preparation* to this conflict: secondly the *temptation* it selfe: Thirdly, Christs *answer* and repulse made thereunto. B

Satans preparation.

I. *Point.* The Devils preparation is in these words; *Then came to him the Tempter, and said:* herein observe foure things: first, the title given to Satan the Author of this temptation, *the Tempter*: So *Paul* calleth him, 1 Thess. 3. 5. *I sent to know of your faith, lest the Tempter had tempted you in any sort.* And Satan is called the *Tempter*, because his continuall studie and practice hath beene and is, by all meanes to tempt all men; hee omits no times, neither spares any paines day or night, but by all meanes seekes to draw men from God, and to bring them to destruction: the consideration whereof should move us to the practice of these duties.

Vse 1.

First, to be watchfull in all manner of praiers and supplications against Satan, for the gracious protection of God against his assaults: if any of us had our dwelling among Lions, Beares, or Tigers, which were hungerbit, and therefore would seeke greedily for their pray, we would be sure never to goe out of our dwelling houses without preparation for refuge and defence, whereby we might avoyd their danger. Well though we have no such wilde beasts to endanger our bodies, yet our soules are daily assaulted by a more deadly enemie, even the Devill, whose continuall studie and practice is by temptation to devoure us, 1 Peter 5. 8. and therefore we must alwaies be watchfull against temptations, putting upon us the whole armor of God, that wee may bee able to stand against his assaults.

Secondly, as it is the Devils practice alwayes

to tempt, and to seeke to draw men from God, because we must be unlike him in all things, we must draw neere to God in the practice of all good duties: Iam. 4.7,8. *Resist the Devill and he will flee: draw neere to God, and he will draw neere to you.* The conjunction of these two duties shewes, that the neerer wee come to God, the more wee oppose our selves to Satan; now *he that commeth unto God must believe*, Heb. 11. 6. and therefore by faith we *exercise our selves unto godlinesse*, as Paul exhortech Timothy: and 1 Tim. 4.7. till wee thus strive to bee unlike him, wee shall never be able to with-stand his temptations.

Thirdly, we must hence learne to beware of the practice of the seducers in seeking to draw backe others from the love or practice of religion, or in hindring the good meanes whereby religion is begun and furthered in men: for if either by endevour in action, or by bad example we shall doe thus, doubtlesse wee become tempters and the children of the Devill; for to tempt and draw to sinne is the propertie of Satan, and hee that in tempting fulfils the *lusts of Satan*, must needs be his *child*. Ioh. 8.44. hence it was that our Saviour Christ calls *Peter Satan*, when he went about to dissuade him from that worke, for which his Father had sanctified him, and sent him into this world, saying, *Get behind me Satan*, Matthew 16.23. And when *Elymas* sought to turne away the Deputie from the faith, *Paul* calls him *enemie to all righteousnesse, full of all subtiltie, and child of the devil*. Act. 13. vers. 10.

The second thing in this preparation is, the *time* when Satan began to tempt our Saviour Christ in a more strong and violent manner, noted in this word *Then*, that is, when Christ had now fitted forty dayes and forty nights, and was an hungred: when the Devill saw Christ not only to be alone in the wildernesse, but also perceived that he was afflicted with hunger, & so the more weake, being in the low estate of a miserable man, *Then* hee prepares to assault Christ with a most violent temptation.

Satans policy in tempting.

Cohat. 4.15.

Thirdly. This discovereth unto us the deepe policie of Satan in making choice of the fittest time for his assaults: hee will not tempt all men at all times, neither alwayes with the greatest temptations; but hee fore casts for the time or mans greatest weaknesse, and thereto hee referreth his strongest assaults. Now usually a man is most weake when hee is under some grievous affliction, either in body, minde, or both; or when he lieth in the pangs of death: these times doth Satan observe, and keepe his strongest temptations against they come, as doth notably appeare by his dealing with Christ, not onely at this time when hee was an hungred, but also and especially at his passion: for the Scripture saith, *He spoiled principalities and powers upon the crosse*: whereby it is apparent that the devill with his greatest power did then assault him, thinking either then or never to give him the foile, when as he did fulfill the will of God due unto the sinnes of man: and so will he be hardie all the members of Christ; at the greatest extremities they shall bee sure to feele Satans deepest malice, in effect God restraine his power. Which must teach us in the day of peace and strength, to prepare against the day of weaknesse by any affliction or by death it selfe, that to wee may by Gods grace bee able to stand against the rage of Satan: for then will hee be sure most eagerly to seeke our ruine, and unlesse we prepare before hand, we shall never be able to stand. Now our best preparation is, to come to *learne the words of Christ, and to doe the same*: for then, *though the winds blow, the raine fall, the waves beat*, and Satan doe his worst, yet being built upon the *rocke Christ Iesus*, wee shall never fall, Matth. 7.24,25.

Satans grounds-plot in tempting us.

The third thing in this preparation, is the occasion of Satans onset at this time, namely *Christs bodily hunger*, as the knitting of this verse to the former will plainly shew; For *Christ being an hungred, Satan came unto him, and tempted him*. He could not finde in Christ most holy manhood any blemish of sinne, or inclination thereto, wherein to build his temptation; yet such is his malice, that rather than Christ should escape his hands, he will take occasion from the infirmitie of his nature in bodily hunger to provoke and allure him unto sinne.

Herein wee learne a speciall point: namely, that the Devill will have some ground in us for those temptations wherewith hee doth assault us: for as we may see by his dealing herewith Christ, he observes not onely the inclination of mans heart and soule, but the state and constitution of the body, that if either body or minde will afford him the least advantage, thereon he will be sure to take occasion to tempt. If we regard the seed and root of sinne, it is true that every man hath all sins in him; but yet through the worke of God, restraining corruption in some, and renewing grace in others, it comes to passe, that each man is more inclined naturally to some sin than to others; which thing Satan doth observe most diligently; and as an enemy that besiegeth a citie will goe about it, and espy where the wall is weakest, and most fit for his entrance, and there will bee sure to give his strongest onset; and as a man that would strike fire with a flint, will turne it about in his hand, to see what part is fittest; even so the Devill, he goes about a man, and as it were turnes him to and fro, to spie out his weaknesse, and to what sinnes hee is most inclined, and there hee will bee sure to tempt him often, and to assault him with the greatest violence. *Example*: If a man bee impatient of poverty, hee will seeke to carrie him to picking and stealing: If a man bee prone to covetousnesse, hee will provoke him to fraud and oppression: If hee bee inclined to ambition, Satan will put before him up with pride and vaine-glory: may which is farre more, Satan will take occasion from the very constitution of a mans body to draw him unto sinne; if choller bee predominant in him, Satan will labour to stirre him up to wrath, anger, fury, and if he can to bloodshed and murther: If a man bee of a sanguine complexion, Satan will seeke to carry him to immoderate mirth, and to excesse in pastimes, pleasures, and delight, that if it be possible he may drown him therein, whether they be good or bad: If a man be melancholike, Satan will sometime take occasion by that humour, to strike him with exceeding sadnesse, with terrours and feares; and otherwhile to intoxicate his brain with strange fantasies and delusions, causing him to thinke himselfe to be *Elias, John Baptist, Christ, &c.* So that it is true which an ancient Divine saith of this humour, that it is the Devils baite wherewith hee sports himselfe. See the experience hereof in the *lunatike person*, whose disease was to bee exceedingly troubled certaine times of the moneth, by reason of melancholy oppressing the braine. Now Satan (as it there appeares) tooke advantage of that humour to abuse him most fearefully, not onely in making him deafe and dumbe, but also causing him to cast himselfe into fire and water. So that looke how many sinnes and infirmities we have in us, so many darts wee carry about us, wherewith Satan will seeke to wound us. He taketh ground or occasion from us of all the advantage hee hath against us; his temptations are like fire and bellowes, and our infirmities and corruptions are wood and fewell.

Matth. 17.15.

Theuse. I. Here then wee may behold our miserable estate by reason of sinne; for thereby it comes to passe, that wee beare about us those darts, wherewith the Devill doth wound us. And sith Satans craft and malice is such to take advantage from us, for to worke our woe, wee must labour the more diligently, to be throughly acquainted with our naturall dispositions and inclinations, yea, with our bodily infirmities, for the Devill will search us and when we have truly found out our owne estate, wee must set strong watch and guard about our owne hearts in respect of our infirmities, and so shall wee be the better able to breake the necke of Satans temptations.

The fourth thing in this preparation is, Satans comming to Christ; *The Tempter came unto him*: By which phrase it is probable, though not certaine, that the Devill tooke upon him the forme of some creature, and so appeared unto Christ; thus hee came to *Eve* in Paradise, abusing the serpent to further his assault against the first *Adam*: and it is like, that in his combat with the second *Adam*, hee came in the shape of some creature, for otherwise hee could not properly be said to come and speake. Some indeed thinke that these temptations were inward in minde onely, and by vision; others think they were altogether visible and done actually; but the safest way is to hold that they were in part actually done in bodily manners and partly shewed in vision. And thus much for the preparation to the conflict.

II. *Point. The temptation it selfe*: containing matter of great importance, being indeed the maine temptation of all, in these words, *If thou be the Sonne of God, command that these stones be made bread.* The Devill being well provided for time and place, and advantage also by Christs bodily hunger, doth here assault our Saviour Christ like a cunning Sophister, and frame his argument Syllogistically, thus:

Satans Sophistry.

If thou be the son of God, thou canst make these stones bread:

But thou canst not make these stones bread:

Therefore thou art not the sonne of God.

The ground of this temptation is this: It is no reason that the Sonne of God should starve for want of food; but thou must starve unlesse thou canst make these stones bread: and therefore unlesse thou canst doe so, thou maiest perswade thy selfe it was but a false voyce which thou heardest from heaven; *This is my welbeloved Sonne, &c.*

The scope and drift of Satan in this temptation stands in two things: First, hee labours to overthrow the faith of Christ. Secondly, to bring him to a practice of unbeleefe. For the first, by *faith* I meane, a gift or grace in Christ, whereby as hee was man, hee believed his Fathers words to bee true, which said, *This is my welbeloved Son in whom I am well pleased*: whereby we may see, what the devill aimes at principally in his temptations against Gods children; for these his assaults against our Saviour Christ are set down for our instruction in this behalfe. Satans maine drift then in temptation, is to overthrow our faith, whereby we beleeve every part and parcell of Gods word to bee true. See this in his tempting of *Eve*; first hee labours to weaken her faith in the truth of Gods threatning; which done, he easily brought her to actuall disobedience in eating the forbidden fruit. The same course he holdeth at this day; first he will seeke to nuzzell men in ignorance, that hee may keepe them in unbeleefe: if hee faile that way, then will hee endevour to plunge their soules into some damnable errour and heresie: and by one of these meanes doth he destroy the faith of many; for while a man remaines in ignorance, he can have no faith; and if he misse of the truth of God, he wants ground for his faith. Now the reason why the Devill labours so much against our faith, is because wee cannot truly rely upon Gods mercy, nor depend upon his providence, nor yeeld any acceptable obedience to his Commandements, unlesse we beleeve his Word.

Satan seekes the ruine of our faith.

More particularly, wee are to observe that speciall branch of Gods Word which the Devill would have Christ not to beleeve; even that voice of his Father, which a little before Christ heard from heaven at his baptisme; *This is my welbeloved Sonne in whom I am well pleased:*

God: And this hath the holy Ghost recorded in great wisdome and mercy to Gods Church; for hereby doth appeare a maine drift of Satan against Christs members in his temptations, namely, to make them doubt of their adoption, and to destroy this perswasion in them, that they are the sonnes and daughters of God: for if herein he spared not the head, doubtlesse the members shall not escape his hands. This appeares by his usuall assault against them, specially when God shal lay upon them any lingring crosse or affliction, either in minde, in bodie, or in goods; then the Devill will suggest this into their minds, If thou were it the child of God, hee would never lay his hand upon thee so long a time, and in so grievous manner; never was any childe of God in this case that thou art in: But God laies his hand thus heavy on thee; and therefore thou maiest perswade thy selfe that thou art not the childe of God.

The use. The consideration hereof must move us above all things to labour for assurance of our adoption, even to have our consciences assured out of Gods word, that wee are the Sons and daughters of God in Christ. The Devils drift is to overthrow this perswasion in us, and therefore our endevour must bee, to confirme and settle our hearts herein. This is the charge of the holy Ghost upon every childe of God, 2 Pet. 1.10. *Give all diligence to make your calling and election sure*: that is, get the assurance thereof sealed up in your hearts, by the saving graces of Gods spirit, *joyning vertue with your faith, and with your vertue knowledge, and with your knowledge temperance, and with temperance patience, and with patience godlines, and with godlinesse brotherly kindnes, and with brotherly kindnesse love*, v. 5, 6, 7. and indeed if we would have true peace and comfort in every estate, whether adversity or prosperitie, let us labour for the knowledge of our Adoption. This will bee our joy in want, in wealth, in bondage, in freedome, in sickenesse, in health, in life, and in death: herein *is that joy of Christ which never can be taken from us*, Joh. 16.22. We cannot doe the Devill a greater pleasure, than to neglect the getting of this assurance; for hereupon hee will take occasion (specially in time of distresse) fearefully and dangerously to seek to break the necke of our soules; hee cares not much otherwaies what men professe, and what knowledge and other common gifts of the spirit they have, so that they want this blessed assurance: and therefore with the Apostle *Paul*, wee must account all other things to be but *dresse and dung in respect of this excellent knowledge of Christ*, to bee our Saviour and Redeemer. True it is, that unto many this exhortation will seeme needlesse: for ignorant persons that have nothing in them but meere presumption, will bragge most of this perswasion; but they that have felt the smart of this temptation, doe know what it is that will stand us in stead, even that assurance onely which is rightly founded upon

Vse 1. To take heede of carnall assurance of adoption.

Ephes. 5. 8.

A the word of God: and therefore forsaking the vaine conceits of our ignorance, let us with all diligence unfainedly endevour to get this resolution; if we cannot of our selves attaine unto it, wee must use the direction and helpe of Gods faithfull Ministers: for howsoever it pleaseth some to thinke otherwise, yet this is the undoubted truth of God, that a man in this life may ordinarily bee resolved and assured of his salvation.

Satan would bring Christ to a practice of unbeleefe.

The second thing which the Devill aimed at in this temptation, was to bring Christ to a practice of unbeleefe, namely, in want of bread to turne stones into bread, for the present satisfying of his hunger; for the Devill would needs perswade our Saviour Christ that he must have bread to save his life, and therefore in the want of bread would have brought him to this distrustfull course, to turne stones into bread.

B

And as the devill here deales with Christ, so he assaies to doe with all his members; as he labours to worke unbeleefe in their hearts, so hee seekes to bring them to the practice of unbeleefe in their lives. See the truth hereof in the course of this world: Is a man oppressed with outward want and povertie? The Devill will tell him, he must needs live, and therefore will perswade him to rob, and steale, and to filch for his living. If a man be sicke, and want present helpe in lawfull meanes, or else be afflicted somewhat extraordinarily, then will the devill move him to seeke to Wizzards and Witches, suggesting this into him by one meanes or other, that they can doe more good in such a case, than all the Physitians in the world. This is a most vile practice of unbeleefe, and yet too common in the world, wherein men for the removall of some outward evill, will not sticke to hazzard the losse of their soules. We therfore must labour to be acquainted with these wiles of Satan, and by the practice of faith in our lives, labour to expresse the power of faith in our hearts, as in all manner of godly conversation, so especially in using only lawfull meanes for our releese in the time of miserie and distresse.

C

But to come more particularly to the words of this temptation; *If thou be the Sonne of God command these stones, &c.* It may be demanded why the devil should make choice of this question wherewith to tempt our Saviour Christ, rather than any other? *Ans.* The reasons hereof may be these: First, hee knew well, that if Christ were the true and proper sonne of God, then hee must needs be the true Messias; and if hee were the annointed of God, then also hee it was that must accomplish that old and ancient promise made to our first Parents *for the bruising of the serpents head*. This was the thing that of all other the Devill was most afraid of, and could not indure to heare; and therefore by moving this question hee intends to infringe, yea, and (if hee could) quite overthrow our Saviour Christ in the right of this title. Secondly,

D

Gen. 3.15.

Satans policy in tempting.

ly, The Devill since his fall, beares an unspeakable deadly hatred against God himselfe, and according to his nature as occasion serves, hee cannot but shew the same. Now in this question he doth notably bewray his malice and spight against God; for whereas in Christs baptisme a little before, God had proclaimed him *to bee his beloved sonne in whom hee was well pleased*: hereby the Devill goes about to prove the cleane contrary, and so as much as in him lieth, seekes to make God a liar; which because it fitteth his nature so well, hee makes choice of at this time.

A

The use. I. In this practice of the devill, wee may learne what to judge of sundry false teachers; for as well in the primitive Church, as also since that time, there have beene sundry men of great fame for wisdome and learning, as *Ebion, Cerinthus, Carpocrates, Samosatenus*, and *Arrius*, who have all laboured severally, to prove that Jesus Christ the Son of *Mary* was not indeed the Sonne of God, very God, but only a worthy Prophet. Now of them wee may safely think with the Church of God in former times, that they were false Prophets, heretikes, and seducers; yea, the profest enemies of Christ, guided by the spirit of Satan; for herein they doe directly tread in his steps.

II. In this his practice wee may observe the malicious and contrauncting spirit of Satan against God himselfe: for here he labours to conclude that Christ was not the Sonne of God, notwithstanding God himselfe had a little before avouched that he was. And this is his continued practice unto this day; for where God in his Church pronounceth grace, mercy, and love, there on the contrary will the Devill pronounce a curse, hatred and damnation. Againe, where God denounceth his curse and judgment, there will the devill seek to perswade a conceit of grace and favour. If a man bee the childe of God, and have received the seale of grace for his assurance thereof; the Devill will seeke to weaken this assurance, and perswade him if hee can, that he is the childe of wrath. And if a man be void of grace, and so indeed the child of the devil, then will Satan suggest into his heart presumptuous thoughts, and make him thinke hee is the child of God; so that every way he sheweth himselfe contrary to God.

B

Yet marke the devils words a little further; *If thou be the sonne of God, command these stones &c.* that is, doe but say the word, and bid these stones to become bread, and it will bee done. And here in the very propounding of this temptation, we may observe the deepe policy of Satan; for in these few words (the better to effect his purpose) hee toucheth three most true and notable points in divinitie: *First*, that hee that is the Sonne of God by nature, is also true and very God: for here hee ascribeth unto the Sonne of God, the true prerogative of God himselfe; a point wherein the Pharisies withstood our Saviour Christ, and which many

Satan speaks some truth to cover his another truth thereby.

C

heretikes since have denied. *Secondly*, that the true God can without paine or labor, yea without all meanes, as his very beck doe whatsoever he will; and by his word onely make stones become bread. *Thirdly*, that to worke a miracle of himselfe, is a propertie and prerogative of him alone that is true God; as to turne stones into bread in this place. Now when the Devill acknowledgeth all this, a man would not thinke that herein he should intend any hurt to Christ or to his Church: but in very truth his drift herein is, to destroy the faith of Christ in that word of his Father which spake from heaven, and to overthrow the foundation of the Church, by proving that Jesus Christ the sonne of *Mary* was not true God.

Here then observe a tricke of the Devils cunning; when he speakes a truth, he doth it not to convince the same as loving it, but indeed his meaning is to overthrow the truth thereby: which must admonish us, that when Satan shall any way assault us in temptation, we never give credit unto him, no not then when hee speaketh the truth, because therein his purpose is to deceive us, and to destroy the truth: hence it was that Christ forbad the uncleane spirits to testifie of him, though they acknowledge him to *bee the holy One of God*: hence also *Paul* was grieved at the testimonie of the foule spirit that was in the maid, though in it selfe a most worthy truth, to wit, *That they were the servants of the most high God, which shewed unto men the way of salvation.*

Mar. 1.24, 25.

Act. 16.17, 18.

D

Further, in comparing our Evangelist Matthew with Saint Luke, there may seeme some difference betweene them in propounding this temptation; for in Matthew the words are thus, *Command these stones, &c.* And in Luke thus, *Command this stone.* But they are reconciled thus; Matthew sets downe this temptation as the devill first propounded it: and S. Luke shews how the devil urged it: for first the devill comes to Christ, and bids him, if hee be the Sonne of God, command all the stones which hee saw round about him to be made bread; this S. Matthew sets downe: or if that seemed too much, command one stone to bee made bread, and it should suffice; and this S. Luke noteth.

Luke 4.3.

The use. By this comparing of the Evangelists we may observe, that when the devill hath once begun to tempt a man, hee will not easily leave off, but will let an edge upon it, and enforce and urge it by all the meanes hee can, that if it be possible he may prevaile. Which should teach us on the other side, to bee most earnest and resolute in resisting Satans temptations; he will take small advantage before he leave; wee therefore must not *give place*, nor yeeld one jot unto him: *Resist the Devill and hee will flie.* This must every member of the Church doe: the Minister by sound and through applying of every part of Gods truth to the heart, whereby it may bee armed against the enemy, and the people by faithfull embracing and obeying of

Eph. 4.27. Iam. 4.7.

the same, as also by earnest prayer unto God for the assistance of his grace in all assaults.

Deut 8 3.

V. 4. *But he answering, said, It is written, Man shall not live by bread onely, but by every word that proceedeth out of the mouth of God.*

The words containe Christs gracious answer, whereby hee repelled the Devils temptations: and in it wee may observe three points: First, that Christ did answer: Secondly, whence hee borrowed his answer: Thirdly, the very words of his answer.

For the first, that Christ did answer, is noted by the holy Ghost in plaine words, *And Iesus answering said*; Whereby he would give us to understand, that Christ Jesus our Saviour being in the wildernesse, was not onely willing and ready to encounter with Satan, but also able to withstand him, yea and to vanquish Satan without receiving any foyle at his hands. Which is a point of singular comfort to Gods Church and children; for was Christ Jesus able in this low and base estate of a servant, being disadvantaged also by a desert place, and bodily hunger, was he then (I say) able to encounter with Satan, and to overcome him in his most violent and subtile assaults? Then how much more is he now able even in all his members to give Satan the foile, having spoiled him in his death? seeing hee is advanced to the throne of majesty and glory, and set at the right hand of his Father, having a name above all names given unto him, at which every knee shal bow, both of things in heaven, and in earth, and under the earth? we therfore may now say with that *loud voice*; *Now is salvation in heaven, and strength, and power, and the kingdome of our God, and the power of his Christ: for the accuser of the brethren is cast downe.*

Rev 12.10.

The second point here noted is, whence Christ borroweth his answer, namely, from the Scriptures. *It is written.* It had beene an easie thing for Christ being the Son of God, to have confounded the Tempter with the breath of his mouth, or to have commanded innumerable legions of holy Angels to have driven him away; but he betakes himselfe to the written word for his defence. And this hee did especially for our instruction: namely, that we might know, *that the written word of God*, rightly weilded by the hand of faith, is the most sufficient weapon for the repelling of Satan, and the vanquishing him in all his temptations: hence *Paul* calleth it the *sword of the Spirit*; because it serves not onely for our defence, but also to wound Satan, and to put him to flight.

The written word one of the weapons against Satan.

Eph. 6.17.

The use. 1. This fact of Christ doth discover and condemne the damnable practice of the Church of Rome, who locke up the Word of God from their people in an unknowne tongue, and commend unto them for their defence against spirituall enemies, other devices of their owne, as *holy water, crossing, crosses, &c.* which they highly commend as meanes of speciall strength and force to vanquish the devill; when as indeed the Word of God is the onely true and trusty weapon, whereof while they deprive their people, they send them forth naked and unarmed to encounter with Satan.

Secondly, here also behold the miserable estate of all those that either through covetousnesse, or any other prophanenesse are drawne to neglect or contemne the written word of God: their case is most fearefull; for they cast away those weapons, whereby they should defend themselves against the Devill, and quench all his fiery darts; and so betray their owne soules into his hands: And doubtlesse all contemners and neglecters of the Word are guiltie of their owne damnation, because God hath given us his Word for our defence, and for the confounding of Satan, so as without guilt of wilfull murther, not of our bodies, but of our soules, we cannot neglect this heavenly weapon.

Thirdly, hereby wee may see the cause why sin so much abounds in all estates every where, namely, want of love unto, and knowledge in the word of God: whereupon the most are ignorant of it, or else know not how to handle this spirituall weapon, wherby Satan is resisted and foiled. Hosea 4. 2. The Lord complaineth of *lying, forswearing, killing, stealing, and whoring, yea of blood touching blood*; and the cause is laid downe in the first verse, *There is no knowledge of God in the Land.* This *David* knew well; and therefore said, *He had Gods sayings in his heart, that he might not sinne against him.* Psal. 119. 11. For as *Satan* speare stood in readinesse at his head even *when he slept*, so should Gods word, which is the *sword of the Spirit*, bee ever in our hearts, as it were ready drawne, that to what sinne soever the Devill allures us, we may be able to say for our defence, *It is written*: through want hereof it comes to passe, that the Devill at his pleasure leads men captives into all impieties.

1 Sam. 26.7.

Lastly, this excellent use of the word understood, beleeved, and obeyed, must move all ignorant persons to labor for knowledge herein, and withal endevour after growth in knowledge by holy obedience, to shew forth their faith. If we had an enemy that had sworn our death and vowed to see our blood, how careful would we be for our naturall life, both to get us weapons, and also some knowledge to use the same, not only for our defence, but also for the annoiance of our deadly foe? oh then how carefull should wee be for the safety of our soules, to put upon us the whole armour of God, and to learne to use aright *this sword of the Spirit*; that when we meet with Satan our irreconcilliable enemie in the field of temptation, which is this miserable world,

world, wee may bee able both to award his blowes, and to wound his head? It is lamentable to see how ignorant people wil bestle themselves in their ignorance, and fay they defie the Devil, and spit at him in defiance, and yet they know not how they are intangled in his snares of their owne sinnes, he little regards such defiance, so long as their soules lie naked and bare before his daily darts. Let two men meet that be at enmitie, the one armed, the other naked, what will it availe for the naked man to defie his enemy with bigge words, while in the mean time, his armed enemie takes away his life? Loe Satan is this strong man armed, and ignorant persons are poore naked caitiffs, they defie the devil, and spit at him with their mouth, but in the meane time the Devill wounds their soules unto death. They will fay they feele no such wounds, and therefore they feare him not; but they must know that the lesse they feele, the more cause they have to feare: for Satans wounds are most deadly whe they are least felt.

The third point is Christs Answer it selfe: *Man shall not live by bread onely, but by every word that proceedeth out of the mouth of God.* This answer is borrowed from Deuteron. 8. 3. And it is that lesson which *Moses* fought to teach the children of Israel, after the Lord had fed them with food from heaven in that barren wildernesse where they were afflicted with hunger. The words are something hard, and therefore I will shew the meaning of them. *Man shall not live*; that is, shall not preserve his temporall life in this world; for of eternall life, neither *Moses* nor Christ did intend to speake. *By bread only*, that is, onely by such ordinary meanes as food and raiment, sleepe, physicke, &c. Which God hath appointed in his providence for the ordinary preservation of naturall life. *But by every word that proceedeth out of the mouth of God.* This title *word*, betokens divers things in Scripture: 1. The *first of all word of God*, the second person in Trinitie: John 1. 1. *In the beginning was the word, and the word was God.* II. It is usually taken for the *written word* contained in the booke of the old and new Testament, 1 Peter 1. 25. Thirdly, it is sometime taken for Gods will and decree, and it is called his *good pleasure*: so Heb. 1. 2. *Christ upholdeth all things by the word of his power*, that is, according to his will and decree, by his powerfull appointment: and by his word were all things made in the beginning, and hereby have they beene preserved ever since; that is, that word that melteth the Ice, Psalm. 147. 18. And in the last sense must wee understand *word* in this place; meaning that man doth not preserve this natural life by ordinary meanes only, but withal by Gods good pleasure, will, and decree, sanctifying the meanes for his good. Note further that it is said *by every word*, and therein lieth the substance of this sentence: for the understanding whereof we must know that this powerfull and working word of God may be distinguished accordingly as the matter whereabout it is occupied: First, sometime God will have men to live by *meanes* the ordinary food of naturall life; and this is his *ordinary word*. Sometime his will and appointment is, that men shal live by extraordinary meanes: as the Israelites did in the wildernesse while they lived upon Manna; and this is his *extraordinary word*. Other whiles hee ordaines that men shall live without all meanes, as *Moses* did in Mount Sina, *Elias* in Mount Horeb, and our Saviour Christ in this wildernesse, for the space of forte dayes and fortie nights together. And lastly hee ordaines sometime, that men shall live against meanes and contrary to the course of nature; Thus *Daniel* lived in the Lions Denne, and the three children in the firy furnace: both which left may be called Gods *marvelous word*. So that wee see good reason of this clause, *every*: for hereby wee learne, that man doth not preserve his life onely by ordinary meanes ordained of God; but likewise by *every word proceeding out of the mouth of God*, that is, by every appointment and decree of God, whether *ordinary*, above the usuall meanes, or *miraculous* without all meanes, or against the course of nature: this wee must labour to know and be perswaded of. Nature teacheth that man liveth by Gods blessing and appointment in ordinary meanes; But nature knowes not this, that God preserveth mans life by his Word, above meanes, without meanes, yea and against meanes. The beleeving heart will hardly yeeld to this, which *Moses* would teach the Israelites, and therefore we must take the more paines to bee resolved of it. If any shall thinke hereupon that a man may live by the written word without meat and drinke, he is deceived; for Christ meaneth not that every word that God hath spoken shall preserve natural life, but that whatsoever way hee hath appointed whereby man shall live, whether by ordinary, or extraordinary meanes, whether without meanes, or against meanes, the same shall be effectual for mans preservation: Thus much for the meaning.

Words in Scripture have divers things.

The applying of this testimonie to the Devils temptation, is thus to bee conceived: The Devils temptation was this; *If thou bee the Sonne of God, then command these stones to bee made bread: But thou canst not make these stones to become bread: Therefore thou art not the Son of God.* To this Christ answers, by denying the propofition or first part of this argument: the ground whereof was this (which the Devill tooke for granted) that when a man is hungry hee must needs have bread, or else hee cannot live: and this our Saviour Christ doth flatly deny, saying, *Man liveth not by bread only, but by every word that proceedeth out of the mouth of God*: And this application is most excellent, teaching us that thing, for the learning whereof the Israelites were trained up forty yeares in the wildernesse, and fed with Manna from heaven,

heaven, and with water out of the rocke: so wit, that God by his Word can preserve the life of man without ordinary meanes, even what way soever hee appointeth for that purpose; and if we should spend our lives in learning hereof, no doubt the time were not mispent.

The vse. Firſt, hereby we are taught to conſider aright of all creatures whereby our life is preſerved, as meat, drinke, apparell, &c. and that is thus; Beſides the bodily ſubſtance of the creature, we muſt labour to ſee a further matter, even the bleſſing of God in the creature proceeding from his Word, decree, and appointment, whereby it is made fit and able to yeeld ſuſtenance and nourishment. The Scripture calleth this, the *Staff of bread*: and that is indeed; for as an aged and impotent man falleth to the ground, if his ſtaffe be plucked from him; ſo the beſt creature that ſerves for our uſe, without Gods bleſſing becomes fruitleſſe unto us. This reaſon may teach us; for how ſhould that thing of it ſelfe preſerve and further life, which in it ſelfe is void of life? And how ſhould that give heat and warmeneſſe to our bodies, which of it ſelfe is void of heat? Let us therefore confeſſe, that it is not the ſubſtance of food that doth refreſh us, nor the matter of our raiment that keeps us warme, but the bleſſing of him that by his word hath ordained them for theſe ends: if hee withdraw his bleſſing, the *ſtaffe and ſtay is gone*: men may *eat*, (as *Haggai* ſaith) but they ſhall not have *enough*; *drink*, and yet not be *filled*; they may *cloath* themſelves, and yet not be warme: It is Gods bleſſing that makes Gods creatures doe us good: how elſe ſhould it come to paſſe, that the poore mans childe which is barely clad, and homely fed, ſhould bee as healthfull, comely, and well liking, as the child of a Prince, but that God bleſſeth as well the homely food of the poore, as the dainty fare of the richeſt?

Leu. 26. 26.

Hag. 1. 6.

Secondly, hereby we muſt learne *Sobrietie and Temperance*, in the uſe of all Gods creatures: when wee uſe our food and raiment, it is Gods bleſſing alone that makes them doe us good; the Lord as it were ſtands by us to put his bleſſing upon every morſell that wee eat, and every draught that wee drinke, and upon our raiment when wee put it on; how then dare wee abuſe them in ſurfeiting and drunkenneſſe, in pride and wantonneſſe? may wee not feare in ſo doing, that whilſt the meat or drinke is in our mouthes, the wrath of God will fall upon us, as Pſal. 78. 30, 31.

Thirdly, hence wee muſt learne to ſanctifie Gods creatures, as food and raiment which we uſe for our comfort, by invocation on the name of God: for wee doe not live by the creatures ſimply, but by the word and appointment of God bleſſing them unto us: and therefore wee muſt not bee like bruit beaſts which receive Gods bleſſings, but yet never look up to heaven from whence they come; or like to the ſwine that gnaw herein up the maſt, not looking up to the tree from which it falleth.

Fourthly, hereby we ſee the common errour of the world, who place the ſtaffe and ſtay of their life in the abundance of outward bleſſings, whereupon they labour to enrich themſelves herewith as much as poſſibly they can: theſe men doe little conſider that mans life ſtands not in abundance, neither doth hee live by bread, but by the bleſſing of God, which is and may bee as well upon a little, as upon the treaſures of a kingdom. This was the practice of the *rich foole*, who ſpake peace to his ſoule for *eaſe and paſtime*, becauſe he had *much goods laid up for many yeares*. But ſith Chriſt teacheth us, that man liveth not by bread only, it muſt needs be a ſtat note of unbeleefe, to eat ke and care immoderately for the things of this life.

Luk. 12. 19.

1 Tim. 6. 9.

Firſtly, hereby we are alſo taught, not to entangle our ſelves over-much with the cares of this world; nor to ſuffer our hearts to be oppreſſed with deſire of food, raiment, lands or living, becauſe our life and welfare conſiſteth not in theſe things, but in the bleſſing of God on whatſoever hee ſends, bee it more or leſſe: the gripple made after much, is a deadly *ſnare*, wherewith many a ſoule is entangled *to perdition and deſtruction*: this choakes the heart in ſuch ſort, as the ſeed of grace can take no root, nor bring forth any ſaving fruit: this made *Paul* to lay a charge upon *Timothy* for rich men, that *they ſhould truſt in the living God, and not in uncertaine riches*, 1 Tim. 6. 12. Let us therefore be content with food and raiment, and rather ſeek the kingdome of God and his righteouſneſſe, and then all thoſe things whereof wee ſtand in need ſhall bee given unto us, in the moderate uſe of lawfull meanes. Indeed the worldlings excuſe is, that food and raiment is his living, which he muſt needs looke unto; but wee muſt ſtil remember, that our life ſtanderh not in theſe things: for when death comes, theſe cannot ſave us from the grave: It is Gods bleſſing by which we live, hee can preſerve us above meanes, nay without meanes, and againſt meanes; and therefore wee muſt not give place to ſuch thoughts and cares as ſhew diſtruſt in God.

Sixthly, hence wee muſt learne contentation and patience in extreme povertie, and in all other miſeries of this life. If God ſhould deale with us as hee did with his ſervant *Iob*: If for our religion hee ſhould bring upon us the loſſe of goods, of children, of health, and all that we have, with baniſhment alſo from our friends and countrey, yet then muſt we labour to ſhew the fruit of patience, and not ſuffer our hearts to be ſwalowed up of overmuch griefe; becauſe our life ſtands by Gods word, and not in any of theſe things: indeed, if in theſe outward miſeries a man ſhould bee deprived of the comfort of Gods providence, then might hee ſorrow without meaſure: but ſeeing all ſuch as feare God, doe ſtill enjoy the bleſſing of God in their greateſt calamities, (for Gods bleſſing is not locked up in bread, but above meanes without

out meanes and againſt meanes can he manifeſt his power and goodneſſe in their preſervation) therefore in the extremity of evill muſt we comfort our ſelves in *the Lord our God*, as *David did in great ſorrow*, having loſt his two wives, and being in danger to be ſtoned of his own followers: and learne to ſay with *Iob*, *Though the Lord kill me, yet will I truſt in him.* What if the Lord ſhould ſend a famine among us, as he may juſtly doe for the ſinnes of this land: ſhould wee then deſpaire, or uſe unlawfull meanes for our releefe? nay, then wee muſt learne *Moſes* leſſon, *That man liveth not by bread only*, and labour to depend on him that can increaſe *the oile in the poore widdowes cruſe, and the meale in the barrell*, till plentie come.

1 Sam. 30. 6.

Iob 13. 15.

1 Kin. 17. 14.

Seventhly, this muſt teach us moderation of our affections in all eſtates that doe befall us; in health and plentie wee muſt not bee puffed up with pride, in weakneſſe and want we muſt not be oppreſſed with ſorrow; for mans life ſtandeth not in theſe things, neither can wee hereby know love or hatred: hee that is in want may have as good a portion in Gods bleſſing as the wealthieſt man in the world: herein hungry *Lazarus* full of ſores, went farre beyond the rich glutton in all his riot.

Luke 16. 19, 20.

Laſtly, ſeeing our life depends upon Gods word, wee muſt hereby learne to acknowledge Gods providence, and to relie thereupon in all eſtates. In the dayes of peace, wherein (as *Iob* ſpeaketh of himſelfe) *men waſh their paths in butter; and have the rockes to powre them out rivers of oile*, men wil ſoon be brought to ſay ſo much; but we muſt labour to ſee and feele the bleſſing of his providence, even then when we tread (as it were) the winepreſſe of his wrath: as well in ſickneſſe as in health, in want as in plentie, in the depth of diſtreſſe as in the height of all proſperitie: this is the counſell of the holy Ghoſt, *Roll thy workes upon the Lord. Caſt all your care upon him, for he careth for you*, 1 Pet. 5. 7. It is a brutiſh property, onely to looke upon the creatures, whereon they feed; and therefore our eyes and our hearts muſt be fixed on him, who feedeth the *young ravens that cry unto him; and beareth up all things by his mighty Word*: we muſt not content our ſelves with a bare ſpeculation hereof in our heads, but labour to feele the comfort of it in our hearts, and to expreſſe the power of it in our lives. And thus much for the firſt conflict.

Iob 29. 6.

Pſal. 91. 11, 12.

Pſal. 16. 3.

verſ. 5. *Then the Devil tooke him up into the holy Citie, and ſet him on a pinnacle of the Temple.*

6. *And ſaid unto him, If thou bee the Sonne of God, caſt thy ſelfe downe: for it is written, that he ſhall give his Angels charge over thee, and with their hands they ſhall lift thee up, leſt at any time thou ſhouldeſt daſh thy foot againſt a ſtone.*

7. *Jeſus ſaid unto him: It is written againe, Thou ſhalt not tempt the Lord thy God.*

Deut. 6. 16.

These words containe the ſecond conflict of Satan with our Saviour Chriſt: for howſoever by Saint Luke this is put in the third place, which Matthew here placeth in the ſecond, yet this breedeth no difference between the Evangeliſts, who tie not themſelves to a ſtrict obſervation of time, place, and order, how every thing was done which they relate; as in the ſtory of this conflict, S. Luke reſpects the ſubſtance of it onely, but S. Matthew obſerves the order of it alſo. Now in this ſecond conflict we are to obſerve three points: I. Satans preparation thereto: II. The aſſault it ſelfe: III. Chriſts anſwer and repulſe thereof.

I Point. Satans preparation to this conflict is contained in the 5. verſe, wherein wee are to note, both the *time* and the *parts* thereof: The *time* in the firſt word *Then*: that is, ſo ſoone as the Devill had received a foile of Chriſt in his firſt aſſault, preſently he addreſſeth himſelfe unto a ſecond.

Herein behold the exceeding malice of Satan, in that the end of one temptation with him is but the beginning of another: he ceaſeth not with one aſſault, but as he is a deadly foe to the Church of God, ſo hee ſhewes himſelfe by his continuall ſeeking whom he may devoure, hee will never make truce with any childe of God, upon any condition leſſe then the hazard of his ſoule; neither is he wearie of his worke, but day and night is either plotting or performing ſome miſchievous attempt againſt the childe of God. The conſideration whereof muſt teach us, upon our victory and conqueſt over one temptation, preſently to prepare for a new. This was the ſtate of the ſonne of God our head, and we his members may not looke for better; our life in this vale of reares is a continual warfare againſt the eneame of our ſoules; wee muſt not therefore here looke for reſt and eaſe, but ever keepe watch and ward againſt their aſſaults. If this dutie were well learned and put in practice, it would prevent much impatience, and become the ground of much peace in our ſoules: mans nature cannot brooke the doubling and renuing of ſorrowes; when one evill lights in the necke of another, oh then hee thinketh never any was in his caſe; but looke unto Jeſus the Author and

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finisher of thy faith, hee endured no lesse: and therein he is an example that thou shouldest follow his steps. If therefore thou wilt bee his disciple, prepare to take up thy crosse every *day and follow him.*

Luke 9.23.

The parts of Satans preparation are two; first, he conveies Christ from the wildernesse to Jerusalem: secondly, hee placeth him on a pinnacle of the Temple. For the first, in these words, *The Devill tooke him up into the holy City*, that is, into Jerusalem, as Luke expoundeth it, Chap. 4. 9. This the Devill might doe three wayes; In vision; or leading him up the ordinary way; or carrying him thorow the ayre. I. It might be in vision; for that was usuall with the Prophets: so Jeremie went to the river *Perath*; and *Ezekiel* was carried from Mesopotamia to *Jerusalem*: but Christ was not thus transported: for then Satans perswasion unto Christ, *To cast himselfe downe*, could have been no temptation. II. Christ might be lead of the Devill the ordinary way from the wildernesse to Jerusalem; so much the words will beare: but (as I take it) he went not so: for it Christ were lead by the Devill, it was either willingly of his owne accord, or by the Devils perswasion: but of his owne accord he would not goe; for he came into the wildernesse to bee tempted, which as yet was not fully accomplished, and therfore would not willingly depart thence, before that worke for which he came was ended. Againe, hee would not depart thence upon the Devils perswasion: for Christ would never gratifie the Devill so much, as to doe ought himselfe, which the Devill would have him, as in all his temptations doth appeare: for this is a rule to bee observed; Wee must not doe any thing which the Devill perswades us to in his temptations, though in it selfe the thing be lawfull and good. III. The Devill might carry the body of our Saviour Christ thorow the ayre, by his power through Gods permission. This is the most likely way, and so it is thought to bee of the best Divines: and the words following confirme it much: for it is said, *The Devill set him on a pinnacle of the Temple*: Now, if hee had power to set him there, why might hee not also carry him thither, God ordaining this as well as his temptation.

Jer. 13.4. Ezech. 8.3.

Rule. Do nothing Satan perswades thee to in his temptation.

The use. By this wee see, that men may bee transported by the Devill from place to place, as the records of all ages doe report: this one thing yet observed (wherein the common opinion faileth) that the Devill cannot convey a man alive so farre in a little time, as many men thinke, as a thousand or two thousand miles in an houre; for no man is able to indure such violent motion, & yet live, as experience teacheth: let a man fall from some high steeple, and his breath will be gone, and he dead before he come at the ground, by reason of the violence of his motion. Indeed the Devil can carry a man very swiftly, but yet for the safety of mans life, hee must prolong his time farre more, than otherwise of himselfe hee needs to doe.

Secondly, hence wee learne that by Gods permission, the Devill may have power over the bodies of Gods owne children which are true beleevers, to transport them from place to place; for dealing thus with the head Christ Jesus, why may hee not doe so with any of his members? besides, we finde, that (God permitting him) hee hath done more than this to the Saints of God; he may possesse their bodies, as hee did the woman of *Canaans* daughter, Mat. 15.22. Hee may torment them long, as hee did exceeding grievously bow the body of a daughter of *Abraham* eighteene yeares, Luke 13.16. Yea, he may kil the body, as he did to *Jobs* children, who no doubt were holy persons, Job. 1. 19. And therefore much more may he transport them from place to place.

Satans power over mens bodies not Gods permit.

Here this question may fitly bee answered, whether a true beleever may bee bewitched. *Answ.* Hee may: there are none upon earth so faithfull and holy, but if God permit, Satan can afflict their bodies grievously, and therfore also they may be bewitched. It is but the fancy of presumptuous persons, when they say their faith is so strong, that all the witches in the world cannot hurt them: for if God permit, Satan can grievously afflict mans body, as he did the body of *Job*; yea he can kill the body, as hath been shewed. *Salomon* speaking of outward things, saith truly, *All things come alike to all, and the same condition is to the just and to the wicked*: now the wicked man may bee bewitched, as all will grant; why then may not the godly also, seeing it is but an outward evill? This therefore must abate their pride that stand so much on their strong faith: behold this fact of Satan to the holy bodie of Christ, and hereby learne for thy humiliation, that if God permit, Satan is able to bring upon thy body great affliction.

Eccl. 9.2.

Further, observe the place whither Satan carries our Saviour Christ, *into the holy city*, that is, *Jerusalem*. *Quest.* Why is it called *holy*, seeing now it was a polluted place full of sinfull people? *Answ.* It is called *holy* for these causes; 1. Because here was the Lords Temple, the place of his solemne worship, wherein were the holy rites and ceremonies prescribed for Gods worship. Secondly, in Jerusalem, as also in all the Synagogues of *Judea*, was *Moses* chaire, the law and the Prophets were read and expounded. Thirdly, Jerusalem was the mother Citie of all the world in respect of religion: here God ordained that his Church should first be planted, and from hence must religion bee derived to other nations.

The use. Hence we may observe, that at this time Jerusalem was the true Church of God: indeed it was very corrupt both for doctrine and manners, as Christs severe reproofe of both doth plainely shew, Matthew 5. 21, &c. and Matth. 23. 13, 14. &c. and yet a true Church; else the holy Ghost would not have called it the *holy*

holy citie. Now if Jerusalem at this time were the true Church of God then, then may wee well say, that in England God hath his true Church: for let the corruptions of our Church be as they are, yet shall it match Jerusalem in the prerogatives of Gods Church. They had the Law and the Prophets read & expounded; so have we, and the Gospell also, which is the power of God to mans salvation. They had the Sacraments and ceremonies of the Law; answerable thereto we have the Sacraments of the Gospell, and also a true and holy forme of serving God. Their Jerusalem was a mother city; and though we cannot say so much in that behalfe, yet hath our Church beene a nurse to neighbour Churches in Germany, France, and other places round about, for many yeares; in regard whereof, the Lord, no doubt, hath bestowed many blessings upon us. And therefore though our sins and abuses be many and grievous, yet in regard of Church-prerogatives we may bee called a holy nation, and a true member of the Church of God: so that as our Saviour Christ and his disciples joyned themselves to the congregation of the Jewes in their legall service, and forsooke them not till they became no Church: so ought it to be among us, till we separate from Christ, none should sever themselves from our Church, ministerie, and service of God. Those therefore that make a separation from our Church, because of corruptions in it, are farre from the spirit of Christ, and his Apostles. If any shall say, this makes well for the Church of Rome, if so corrupt a place as Jerusalem, in regard of Church-prerogatives were an holy City: for they have as many prerogatives for religion, as the Jewes then had, and therefore are the Church of God, and so we do not well to separate from them. *Answ.* Some indeed that are no Papists, say the Church of Rome is the Church of God: but the truth is, the present Church of Rome is spirituall *Babylon*, the mother of abominations, no spouse of Christ, but a strumper. But they plead their prerogatives: as first, their succession from *Peter*: secondly, true baptisme for substance according to the first institution: Thirdly, the Apostles Creed, which they hold and believe: fourthly, the Word of God, in the writings of the Prophets and Apostles: and lastly, that there is the mother Church. *Answ.* All this is nothing when the truth appeares: for first, succession in person, without succession in doctrin, is no note of a Church: now let them shew succession in the Apostles doctrine, and we yeeld. Secondly, their baptisme alone, though for substance true baptisme, cannot prove them a true Church: Circumcision was the Sacrament of Gods Church, yet Samaria and Colchis were not the Church of God, though they used it: Againe, the theefe may shew the true mans purse, but that proveth him not to be true and honest; no more doth baptisme justifie the Church of Rome to be a true Church.

Rome is spirituall Babylon.

Lastly, though they have true word & baptisme, yet indeed they overthrow it and baptisme, the use of that Sacrament to us, imputed righteousnesse & renewed holinesse, which in Gods Church must goe together with the outward element, else it is nothing. Thirdly, for the Apostles Creed, they have it in word, but they deny it in deed: For though they say, *they believe in God the Father, and in Jesus Christ*; yet in effect they deny both God and Christ. For the God of the Papists is an Idol-God, and the Christ of the Papists a false Christ, as we have shewed in handling of the Creed. Fourthly, for the Scripture: we must know the word of God stands not in bare words and letters, but in the true sense and meaning of the holy Ghost contained in the Scripture of the Prophets and Apostles. Now though they have the bookes of Scripture, yet in sundry maine grounds of religion, they overthrow the foundation of the Prophets and Apostles. Againe, they keepe the Scripture as a lanthorne holds a candle, not for it selfe, but for passengers: so is the Scripture with them, not for their Synagogue, but for Gods secret ones among them: for even in the midst of popery hath God ever had some of his elect, who have not embraced their cursed doctrine. Lastly, for their plea to bee the mother *Church*; we must distinguish between the ancient Church of Rome, and the strumper that now is; the ancient Church of Rome to whom *Paul* writ, was a true and famous Church, and a mother Church: but since is now dead and buried, and the now Romane Church is no mother Church, no spouse of Christ, but the *whore of Babel, the mother of abominations*, from which we are commanded to depart, Rev. 18. 4.

Secondly, in that Christ is brought to Jerusalem, that holy Citie, there to be tempted, wee learne that no holinesse of place on earth can debarre the Devill from his temptations: hee brings Christ from the wildernesse, to tempt him in the holy City, even upon the holy Temple: he will thrust himself on *Iehoshaphats* side *to resist him*, though *Iehoiada* stand before the Angell of the Lord to minister to the Lord. And therefore the folly of Papists is egregious, that thinke the figure of the crosse, holy water, reliques, and such trifling instruments have vertue in them to free their houses, or their bodies from the assaults of Satan.

2 Chron. 23.8.

Lastly, hereby we see that change of place is but a silly cure for a troubled minde; indeed change of aire may much further bodily cures; but a troubled minde hath conflicts with the Devill, who will not leave for change of place; Jerusalem will fit his turne as well as the wildernesse.

The second part of the Devils preparation to this conflict is this, *and set him on a pinnacle of the Temple*: the word translated *pinnacle*, signifieth properly a wing of the Temple; wherein some take to be meant the sharpe brouches and spires on the top of the Temple; wherein

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of there were diuers; but these (as I take it) are not here meant; for such a spire cannot wel be called a wing: others take it for some part of the battlement, made on the top of the Temple, which was flat, as the Jewes used to build, to keep men from falling: others take it for any top corner of the Temple; and whether of these it was, we cannot certainly define; but this wee must hold, that it was some dangerous steepe downe place, on some corner of the Temple, or on the battlements, from which a man might easily cast himselfe: whereby we see the Devill will omit no advantage that may further his temptations; which should make us the more carefull of our standing against him.

A

V. 6. *And said unto him, If thou be the Sonne of God, cast thy selfe downe: for it is written, that he will give his Angels charge over thee, and with their hands they shall lift thee up, lest at any time thou shouldest dash thy foot against a stone.*

These words containe the second maine point in this conflict, to wit, Satans assault upon Christ: wherein wee are to observe, First, his temptation: then the reason whereby hee doth enforce it. His temptation here is framed as the former was, in a kinde of reasoning, thus:

If thou be the Son of God, then shew the same by casting thy selfe downe from this pinnacle of the Temple:

But as I see, thou art certainly perswaded that thou art the Sonne of God:

Therefore cast thy selfe downe, and thereby declare it.

Seeing this is a distinct temptation from the former, I doubt not but it must be thus framed with this conclusion: for if it had the same conclusion with the former, it should bee the same temptation. Satans meaning then is this, as if he had said; I have made triall to see expressly whether thou be the Sonne of God or not, and it seemes thou doest undoubtedly beleeve that voice of thy Father to be true, which said, *This is my welbeloved Sonne in whom I am well pleased*. Now if this be so indeed, it is convenient thou shouldest confirme the same by some miracle, and the fittest place thou canst doe it, is this; therefore cast thy selfe downe headlong from this pinnacle, and yet preserve thy selfe in safetie without all hurt in the fall.

The drift of Satan in this temptation was, to bring our Saviour Christ to a vaine confidence

B

in his fathers protection, and indeed to flat presumption upon his extraordinary providence in the neglect of lawfull ordinary means: as by Satans conclusion, and the answer of Christ will easily appeare. And hereby wee may observe, that one maine drift of Satan in his ordinary temptations in Gods Church, is to carry men to presumption, and vaine confidence in the love, favour, and mercy of God: this appeares by the strange reasonings for libertie in sinne which many frame to themselves, and some are not ashamed to utter; as first, God is mercifull, and Christ shed his bloud for their redemption, and therefore they will not bee so strict and precise in hearing Sermons, and reading and conferring about the Word, as many are, but they will take their pleasures, and seeke the profits of this life. Thus reasoned some in the Apostles dayes: *Let us continue in sin that grace may abound*: of such *Jude* complaineth, saying, *They turne the grace of God into wantonnesse*. Such there have beene ever since, and at this day they do every where abound. Secondly, some say, they are either ordained to salvation or damnation: now if to salvation, they are sure of it how ever they live; and if to damnation, they cannot escape it, though they live never so holily; for Gods decree is unchangeable; and therefore they will take their pleasure, and live as they list. Thirdly, others say, they have ever found Gods goodnesse towards them, and they are perswaded he will never see them want, and therefore they will not toyle themselves with labour and care as others doe, but take their ease and pleasure while they may have it: and so neglect their charge and calling, and give themselves wholly to their sports and pleasures, to company-keeping, or such like. Yea, by this temptation to presumption, Satan oft prevailes with the better sort; for if a man favour the truth, and give himselfe to know religion in any sort, the Devill will straightway goe about to perswade him, that that which he doth is sufficient to his salvation; and thus will keepe him from using further meanes to come by the certaine knowledge of his election, and full affiance in Christ Jesus, to become a perfect man in Christ, which is the end of Gods holy ministery, Ephes. 4. 13. whereunto wee should give all diligence, 2 Pet. 1. 10. See the truth hereof in the five foolish virgins, who carried *burning lamps, but took no oile with them*, never minding that till it was too late; and so doe most men content themselves with the blazing lampe of an outward profession, never looking for the oyle of grace, till the time of grace be past.

C

D

The use. Hereby then wee are all taught, in speciall manner to beware of presumption; this is the common snare of the devil wherin he intangles many a soule. It is true indeed that he oft prevailes by bringing men to desperation, but a thousand perish through presumption, almost for one by desperation: for despaire is a painfull

Satan seekes to carry men to presumption.

Rom 6. 1. Jude 4.

painefull things to flesh and bloud, and as the Devill knowes well, doth sometimes turne to a mans more sound conversion; but to presume is sweet and pleasant to the flesh, and most agreeable to mans corrupt nature; in regard whereof, we ought to keepe our heart with all watch and ward, as *David* prayeth, *Keepe thy servant from presumptuous sinnes*, Psalm. 19. vers. 13.

A

Againe, observe the order of Satans temptations by comparing this with the former. There he sought to overthrow Christs faith, and to bring him to distrust the truth of Gods Word uttered from heaven; but finding he could not that way prevaile, here he takes the cleane contrarie course, and seekes to bring him to presume.

B

Satans cunning in tempting.

This serves to discover unto us the deepe guile and subtilty of the Devill, that can so cunningly turne himselfe from one extreme unto another. And looke as he dealeth here with Christ the head, so doth he continue towards all his members; if he cannot bring them to one extreme, he will allay them hard in the other. If he cannot bring a man to covetousnesse, and keepe his heart to the love of money, then let him beware of riot and prodigalitie. Is a man given to pleasures and delight, and at length is deprived of them? then let him beware the devill swallow him not up with overmuch griefe, as he sought to doe with the *incestuous person* of Corinth. Doth a man come to love religion, that formerly was given to looseneſſe of life? then if it be possible the Devill will carrie him to schisme and heresie. The Devill cannot abide that a man should keepe the meane according to Gods Word, Isa. 30. 21. He would have our first Parents to be *Gods*, or no body, Genes. 3. 5. And so still he laboureth to bring a man to some extreme. We therefore in all estates during life, must labour to keepe the golden mean, as Christ here did, neither doubting on the one hand, nor presuming on the other, but retaining still that blessed faith, whereby his blessed heart was firmely settled in these assaults. Thus much for Satans drift. Now come to the words of this temptation.

2 Cor. 2. 5, 11.

C

If thou be the Sonne of God, then cast thy selfe downe: that is, shew by this miracle that thou art the Sonne of God. Marke here, the Devill perswades him not, to shew himselfe to be the Sonne of God by doctrine in the execution of his ministerie; but *Cast thy selfe downe*; shew a miracle: wherein we may behold the very lively image of that naturall disposition which is in all impenitent persons; they affect Christs miracles, but they care not for his doctrine. Herod longed to *see Christ, and was glad of his comming*, when *Pilate* sent him; yet not to heare his doctrine, for that he could not endure; else he would not have imprisoned *John*, and also put him to death; but *he hoped to see a miracle*. The wicked Jewes desire a signe, that put Christ to death for his doctrine; yet if *hee will*

D

Luke 23. 8.

come downe from the cross, and so miraculously save himselfe, then *they will believe*, Mark. 15. 32. And this venome of the old serpent hath poysoned the hearts of many Students in the Scriptures, who care not at all to ground themselves in the fundamentall points of religion, as faith and repentance; and yet are wonderfull eager after quiddities and difficulties, wherein may appeare some outward shew of wit and learning; like the hypocriticall *Pharisees*, that would *strain at a gnat, and yet passe over judgement, and the love of God*, Luk. 11. 42. And the cause hereof is the want of sound grace: for naturall men indeed cannot favour the things of the spirit of God; the knowledge of Christ crucified seemes foolishnesse unto them.

Secondly, the Devill tooke occasion of his former temptation from Christs infirmitie of hunger; but perceiving Christs sure faith in his fathers word by his gracious answer to that assault; here he borrowes his temptation from that profession of his faith; as if he should say, Thou seemest to be resolved of the truth of thy Fathers word, that thou art the Sonne of God: and if that be true indeed, then shew it by this miracle, *Cast thy selfe downe*.

Here then behold another tricke of Satan; if he cannot prevaile by assaults drawne from our infirmities, then will he assay us by temptations drawne from Gods good gifts and graces in us. If he cannot keep a man in ignorance that hath good gifts of wit and memory, then will he seeke from his knowledge to puffe him up with pride, and so mingling his poison with Gods good gifts, doth cause many a one to become a bane to Gods Church, that otherwise might have proved an excellent instrument therein; as might easily bee shewed in sundry particulars.

Satans malice restrained.

Thirdly, here marke how Satans malice is restrained, & his power limited: By Gods permission, he is able to carry Christ from the wildernesse to Jerusalem, and there to set him in a most dangerous place on a wing of the temple; the thing he now desireth is his destruction, by casting him downe headlong, but that he cannot doe, and therefore perswades Christ to cast himselfe downe: wherein we see the speciall providence of God over Christ Jesus in all these temptations, restraining his enemy in the thing he most desired. And the same providence doth he still continue over his Church for the effectuall preservation of Christs members in all their temptations. The devils unwearied desire and drift is, to bring contentions, hurliburlies and ruines into all societies, in Church and Common-wealth: therefore the peace and tranquillitie of these, is, and so must be acknowledged, a notable fruit of Gods blessed providence, restraining the spite and malice of Satan. Againe, hence it is evident, that in temptation Satan cannot goe beyond the permission of God; he can tempt Christ, yea, transport his body, and

Matth. 4. verse. 6.

set him in a dangerous place, for thus farre God permits him to goe; but to cast Christ downe from the pinacle hee cannot, therein comes Gods restraint. So it fareth with Gods children, for the triall of his graces in them, and to chastise them for some sins, he suffers Satan to buffet them; but yet one jot of his malice beyond Gods permission hee cannot shew, as in *Iobs* affliction by him may notably appeare. Which wee must carefully remember for our speciall comfort in our most grievous assaults: Gods will permitting Satan to farre, must make us patient; and yet his power restraining Satan from doing worse, must give us comfort. Thus much for the temptation it selfe.

The reason whereby Satan enforceth his temptation, is taken from a testimonie of Scripture: *For it is written, he shall give his Angels charge over thee, &c.* Satan hearing Christ alleage Scripture for his defence against the first assault, comes now upon him with his own weapon, that if it were possible he might foyle him, after this sort: *Thou shewest thy selfe to bee the Doctor of the Church, by thine alleaging of Scripture, and that, it seemes, thou makest the rule of thine actions: well then, thou maiest well and safely cast thy selfe downe hence if thou bee the Sonne of God: for it is written, hee shall give his Angels charge over thee. and with their hands they shall lift thee up, &c.*

From this dealing of Satan, we are taught, not to embrace an opinion in religion, because a shew of proofe by testimony of scripture may be given for it. But *we must trie the spirits*, that is, the doctrines of men, *whether they be of God or not*, 1 Joh. 4. 1. For the Devill can alleage Scripture to move Christ unto presumption, and it is his usuall practice, when he carries men into schismes, errors, and heresies. Reason with a man that minds to live in sinne, and tell him of that dangerous state, by reason of the shortnesse and uncertainty of this life: will hee not tell you straight, he will doe as he does, and repent when he is old: for it is written, *At what time soever a sinner doth repent him of his sinne, I will put all his wickednes out of my remembrance, saith the Lord:* And some thinke three or foure good words at a mans last end will serve his turne: for the theefe on the crosse said no more, but *Lord remember me when thou commest into thy kingdome.* And all such as are trained up in the schoole of Satan, can easily alleage Scripture to further them in evill.

Ezec. 18. 27.

Luk. 23. 42.

But let us come to the Scripture which the Devill doth notoriously abuse by his allegation: it is written in the 91. Psal. v. 11. in the alleaging whereof he would seeme very carefull and precise, at the first not omitting so much as this particle *for* which might have bin left out, and yet nothing have beene wanting to the force of his reason: But herein is the deepenesse of his policy, to cause Christ not to suspect any falshood afterward: for towards the end, he leaveth out that, on which the promise is grounded, of being kept by the Angels, to wit, to *keepe thee in all thy wayes*, that is, in all the good duties of thy lawfull calling wherein thou shalt glorifie God, and doe good to others; to such as so walke in their wayes doth that promise belong.

Here then behold Satans notable fraud and craft, that can so cunningly leave out that which makes not for his purpose, and so pervert the true meaning of Scripture; this is his usuall practice, in enmitie against the word, to deprave the true meaning by cutting off some part, when he cannot utterly overthrow the whole. The like is the dealing of all heretikes, who by cutting off, and leaving out, play legerdemain with the Scripture. The *Arrian* holds the Bible for the word of God; but such places as serve to prove the Godhead of Christ, he doth notably abuse and pervert. The family of Love also doth hold the Bible for the word of God: but come to the true meaning of it, therein they faile, turning all into Allegories, even most true histories, as the fall of our first Parents, and such like, which are maine grounds of religion in their naturall sense: and the Apostaticall Church of Rome doth hold with us the Books of the old and new Testament; but yet they put in and take out at their pleasure, and take from it all sense and meaning which agrees not with the determination of their holy Father the Pope; and thereby they overturne the Word of God, and strongly maintaine their mysterie of iniquitie.

Satans misusing of the word of God.

This dealing of Satan and his wicked miscreants with the Scripture, must make all Gods children willing to spend their strength in searching out the Scripture; for that is the onely way to descrie their fraud in depraving of it. This caused Christ to bid the people in his time to search the Scriptures, to learne to know him to be the true *Messias*, which the Jewish teachers did then deny. In regard whereof we must say with *Moses*, *Oh that all the Lords people were Prophets, and that the Lord would put his spirit upon them!* Oh that all could read and understand the word of God! This is it, wherein all that either be, or intend to be Ministers, must labour especially, even to get found knowledge and judgement in the text of Scripture. The Minister must not onely be able to teach the truth; but also to discerne, to discover, and to confute errors and heresies; which he can never soundly doe without good understanding in the text it selfe. The Devill knows the whole Scripture, and he will spare no text therin if he can corrupt it; therefore to rescue Gods truth out of his hands who is the Father of lies, the Minister must shew himselfe a good souldier of Jesus Christ, as *Paul* exhorteth *Timothie*: giving such attendance to the word, that all men may see his profiting therein; yea with *Ieremie*, the Minister must eat the books of God, and digest them in his understanding, and rejoyce therein, labouring to feele them the joy of

Num. 11. 29.

Matth. 4. verse. 6.

of his heart. The Devill knowes that Scripture truly understood and well applyed, is the only engine for the ruine of his kingdome; and therefore, even from the beginning, but especially since the comming of Christ, he hath laboured by all meanes to keepe men from the knowledge and true understanding of them; he it is, that hath brought men from the reading of the Scriptures, to betake themselves to the writings of men, as Schoolemen, Fathers, and such; by this meanes he hath for many yeares even to this day in the Church of Rome, locked up the Scripture in an unknowne tongue: yea even in Gods Church the devill workes mightily this way, by stealing away the affections of young students from the Bible, and ravishing them with delight in the writings of men; for thus he keeps them from the fountain of truth, that they either fall into errour themselves, or bee lesse able to discerne and confute it in others. And hence come dissentions and errors into the schooles of the Prophets, which cannot bee avoided while men leave the text of Scripture, and addict themselves so much to the writings of men, for thereby he can more cunningly convey strange conceits into mens minds: and therefore every one that would maintaine the truth in purity and sincerity, must labour painfully in the text.

Secondly, Gods Ministers must hereby bee admonished, to bee carefull in alleaging any text of Scripture, that the same be fit and pertinent: for to wrest the same from the proper meaning of the holy Ghost to serve their owne conceit, is the practice of Satan, which every servant of God must bee farre from, and therefore must not doe it hand over head. Which also may serve for a good advertisement to those that use to heape up manifold allegations of Scriptures in the doctrine of a Sermon; for as in many *words there cannot want iniquitie*, as *Salomon* saith; so in affected multiplicitie of quotations can the abuse of Scripture bee hardly escaped. If wee deliver but a mans testimonie, honestly will compell us as neere as we can to keepe both his words and his meaning; much more should conscience move us in alleaging the testimony of the Lord, to have carefull respect to the evidence of truth: and therefore that sparing course is very commendable wherby in quoting of Scripture men make sure to keepe themselves to the Lords true meaning, left by depraving his Word they become followers of Satan. And thus much for the manner of Satans allegation.

Prov. 10. 19.

The truth and proper meaning of that text is now briefly to be discussed. The *nineteene one Psalme*, from whence it is alleaged, is a most heavenly part of Scripture, penned for the comfort of Gods people in the time of some grievous plague or sicknesse; and it containes a notable preservative against the plague, and by consequent against any judgement of God; to wit, *true affiance and confidence in the Lord*, that is the ground of all comfortable safety; thereto among many other, is this gracious promise made of the protection of Gods holy Angels, (which the Devill doth here alleage) who shall be as carefull for the safety of Gods children in common calamities of famine, plague, pestilence, &c. as the nurse is over her tender child to hold it in her hands, and beare it up in her armes, left it should fall and hurt it selfe; alwaies provided that the child of God keepe himselfe in his wayes, that is, in obedience to Gods commandements, and in the duties of his lawfull calling. It is true indeed, *that judgement begins at the house of God, and the righteous are taken away from the evill to come*: yea many times the same outward judgement lights upon the good, that doth upon the bad: yet this taketh not from Gods child the comfort of this protection in common calamities; for all promises of temporall blessings must be understood with the *exception of the crosse*: as here, Gods Angels shall guard his children in time of plague, famine, and pestilence, unlesse it please God herewith to chasten them for some sinne past, or to prevent some sinne, or greater evill to come, or to make triall of their faith and patience: in which cases also the child of God doth greatly differ from the wicked: for through the fruition of Gods love in Christ, the evill of the punishment is taken away, and the outward smart thereof sanctified to the greater good of his soule: but out of this case their protection is certaine: see Exod. 12, 23. Psal. 105. 16, 17. and Ezec. 9. 4, 6.

verse. 11.

1 Pet. 4. 17.

See Ioh. 23. 10. Psal. 119. 71.

The use. The consideration of this gracious protection of Gods Angels over such as keepe themselves in their wayes, must move every one to labour to know and practise the duties of his calling, both generall of Christianitie, and particular for the state of his life, in all good conscience: so doing let come what will, in all dangers he shall have safetie: for Gods Angels pitch their tents about him, they are as watchfull over him, as a nurse over her child; but if we forsake our wayes, we lose the comfort of their protection, and expose our selves to all Gods judgements.

v. 7. *Iesus said unto him, Againe it is written, Thou shalt not tempt the Lord thy God.*

Here is the third generall point in this conflict: to wit, Christs answer and repulse made to Satans assault, taken as the devils temptation was, from a text of Scripture; for he saith, *Againe it is written*; where yet he meanes not to oppose Scripture to Scripture, but to confute the abuse of Scripture by Scripture, after this sort; as if he had said to Satan; It is true indeed that God hath made many worthy promises of aid and protection to his children in his Word, yet they shall not bee performed

Scriptures are sufficient to expound themselves.

to those that presume to *tempt God*, as thou wouldest have me to doe.

From this dealing of Christ with Satan, we may observe, that the Scriptures of God are sufficient in themselves, truly to interpret and expound themselves. The Devill alleaging Scripture, did wrest it from the true sense: this our Saviour Christ sheweth, by alleaging another text out of *Moses*, which being applyed to the place which the Devill abused, doth shew the true meaning thereof. So *Ezra* expounding the law unto the Jewes, *read distinctly in the law of God, and* (as the words doe signifie) *gave the sense by Scripture, and caused the people to understand*: much more then at this day may the Scriptures be thought sufficient for the expounding of themselves, sith to the Canon thereof since *Ezras* his time, there is added the whole new Testament by the hand of God, wherein the deepe things of God are plainly revealed.

Deut. 6. 16.

Neh. 8. 8.

The Church of Rome cannot away with this, that Scripture should bee sufficient to expound it selfe. And therefore against it they reason thus: *That which must expound Scripture, must have judiciall power to determine of the sense thereof: but the Scriptures have no such judiciall power*, for they are but a dumbe letter: and therefore no sufficient judge to determine of their owne sense and meaning. *Ans.* The Scriptures have judiciall power to determine of their owne true sense and meaning: for they speake evidently, to all that are inlightned by Gods Spirit, and thereby made able to know what the Scripture saith: we know a man may speak to his friend not only by word of mouth, but also by letter, and thereby expresse his meaning sufficiently: even so, though God speake not now unto his Church by created voice, yet by his written word he speakes sufficiently, for the cleare manifestation of his will and pleasure concerning them: and therfore it is a shamefull slander and blasphemy against the Scripture to call them an *inkie letter*, and *dumbe judge*. And let them shew, if the Scriptures be not, where is that speaking Judge who hath power judiciall to expound the Scripture. Indeed their answer is, that the Church is this Judge, and that wee must consult at her mouth for the true meaning of the Scripture. *Ans.* The Church hath a ministerie and dispensation committed unto her, in the execution whereof she delivereth the meaning of the Scripture unto Gods people; but that is not from any judiciall authoritie committed unto her, to determine of the sense of Scripture of her selfe; but onely by comparing Scripture with Scripture, and expounding one place out of another; even as the Lawyer gives the sense of the Law, not from any judiciall power given unto him above the Law, but by observing the words with the scope and circumstances of the law. But here I would know, if the Church must needs be judge, by what means must she determine? they answer, by the

A *rule of faith, the consent of Councels and Fathers*; and if these faile, then *by the Pope. Ans.* By their rule of faith, they understand, *conjectures traditions*, that is, such trash beside Scripture as hath beene kept by tradition from hand to hand since the Primitive Church. But these are meere forgeries, and shame it were to subject the truth of God to the device of man: if these be made judge of Scripture, then shall the faith of the Church depend upon the *wisdome of man*, and not upon the *power of God*: a thing abhorred of the Apostle, 1 Cor. 2. 5. The only rule of faith is the Scripture, and true faith will admit no other judge beside the Scripture, to determine of that whereon it must depend. Secondly, for their consent of Fathers and Councels, that is no sufficient meanes to determine of the true sense of Scripture: for their severall errours and contradictions, one to another, and many times to themselves, shew that they wanted the immediate assistance of the Spirit. And the same is true of the Pope, as might easily be proved at large, by their grosse ignorance and errors. And therefore it remaines that the true judge and expounder of the Scripture is Scripture it selfe, as Christ himselfe by his practice shewth in this place.

B

The place alleaged by Christ, is this commandement of God unto his people, *Thou shalt not tempt the Lord thy God*. For the understanding whereof, we must search out three things: first, what the *tempting of God* signifieth: secondly, the *manner* how God is tempted: and thirdly, the *cause and roote* thereof. For the first, to tempt God signifieth to make triall and experience of God, and to prove whether he be so true, just, mercifull, provident, and powerfull, as his word reporteth him to be. Thus did the Israelites often tempt God, as the Lord saith, *Ye have your fathers tempted me, proved me, and saw my workes*: which latter words shew what it is to tempt God, even to seeke to have proofe by his works whether he be such a one as his word saith he is. If any shall say, we are commanded *to taste and see how gracious the Lord is*, Psal. 34. 8. yea the Lord bids his people *prove him*, Malach. 3. 10. *Ans.* Those places doe sufficiently expound themselves: for *Davids* taste and sight is by the grace of true faith and affiance, for in the same verse he pronounceth such blessed: and in *Malachie* the Lord bids them prove him, but yet in their way of obedience in providing for his Sanctuarie according to his ordinances. Therefore wee must know for the second point, that every triall of God is not simply evill, but that which is needlesse, when without warrant from his word, we presume upon him beyond the meanes of his ordinarie providence. Thirdly, the root of this sinne, is an unbeleeving heart, whereby a man doubts of the truth of Gods word, of his power, presence, and providence. Psal. 78. 18. *The Israelites tempted God in their hearts*, there is this sinne: the manner how followeth, *in requiring*

C

Deut. 6. 16.

To tempt God.

Psal. 95. 9.

D

Matth. 4. vers. 7.

meat for their lusts, &c. not contenting themselves with Gods present providence; the root and ground whereof is set downe, vers. 22. *because they beleeved not in God, and trusted not in his helpe*. When a man doubts of the fidelitie of his servant, he will lay something in his way, as a peece of silver, his purse, &c. to try him withall; so when a man beginnes to doubt of Gods goodnesse and fidelitie towards him, he will easily be brought to make needlesse triall of him by some worke of God beside his ordinarie providence. The meaning then is this, *Thou shalt not tempt the Lord thy God*, that is, thou shalt not make any needlesse triall of Gods goodnesse, mercie, power, or providence, from a distrustfull heart in the truth of his word.

God is tempted five wayes. 1

Here yet further for our instruction wee are to know, that God is tempted five waies, as the Word of God doth manifest: first, when a man shall appoint unto God, either the *time* when, the *place* where, or the *manner* how God shall helpe him, and performe his Word unto him; herein hee seekes experience of the truth and power of God. Thus the Israelites tempted God in the wildernesse when they wanted water; saying, *Is God among us or no?* God had promised to be with them in all their journey to Canaan, but that they will not now beleeve, unlesse he will shew his presence by giving them water in that place. And so likewise they tempted him in the want of food, Psal. 78. 19. *Can God prepare a table in the wilderneſſe?* The consideration whereof must teach us in all our petitions which wee make unto God for the accomplishment of his promises unto us, to beware of *limitting God*, as the Jewes did, by prescribing unto him time, place, and manner, for the accomplishment thereof; but wait with patience his good leisure. For hee that beleeveth will not make haste, but will *commit his way to the Lord*. Psal. 37. 5.

Exod. 17. 7.

Psal. 78. 41.

2

Secondly, God is tempted when men require a signe at his hands. Thus the *Pharisies* tempted Christ. Matth. 12. 38. *Master, we would see a signe of thee*: meaning thereby to be certified whether he were the Messias: and S. *Luke* saith, they *tempted him*. Luk. 11. 16. And thus doe all those tempt God, which refuse to embrace the doctrine of the Gospell, because they cannot see the Ministers thereof confirme the same by miracles. Thus doe many Papists plead against our religion, embracing rather the mysterie of iniquitie, because it is confirmed unto them by lying wonders; not considering that the truth which we professe was once sufficiently confirmed to be the truth of God, by his owne testimonie thereunto in signes and wonders through the hands of the Apostles. *Quest.* Is every asking of a signe a tempting of God? for *Gedeon* asked a signe when he was to bee a Judge and deliverer of Gods people, Judg. 6. 17. And so did *Hezekias* to be assured of the lengthning of his dayes, 2 King. 20. 8. And

A yet we read not that God charged them with tempting him, but did condescend to their requests. *Answ.* There be two cause, in which we may require a signe of God, and not tempt him: first, when God commands a man to aske a signe at his hands: so might *Abias* have asked a signe of God, for his assurance of the victorie according to Gods promise; yea he is blamed for not asking it when the Lord commanded him. Secondly, a man may aske a signe of God, when it serves for the necessarie confirmation of an extraordinarie calling, or some speciall promise of God made to man: in this case did *Gedeon* aske a signe of God for the further confirmation of his extraordinary calling, to be a deliverer unto Gods people. And so did *Hezekiah* for his further assurance in the lengthning of his life, by an extraordinary promise, fifteene yeares. But out of these cases to aske a signe of God, is to tempt him: as the Pharisies did, who would prescribe unto God what kinde of miracle they would have, even a signe from heaven, not contenting themselves with those miracles which Christ did ordinarily worke among them.

Judg. 6. 17, 21.

B

Thirdly, a man tempts God when he goeth on in any sinne against Gods commandements; for hereby he makes needlesse triall of Gods justice, mercy, and patience. The Lord said of his people, *they tempted him ten times, and have not obeyed his voice*. Malac. 3. 15. *The people murmuringly say, they that worke wickednesse are set up, and they that tempt God are delivered*; where working wickednesse and tempting of God are all one. Which serves to admonish us, that with all speed we breake off the course of our sins by repentance, for while we continue in sinne we tempt God, and so lie open to all his judgements, depriving our selves of the guard and protection of Gods holy Angels, nay they will become our enemies, and in stead of protection, execute Gods heavie vengeance upon us.

Numb. 14. 22.

3

Fourthly, they tempt God, that impose upon Gods people the religious observation of legall ceremonies abolished by Christ: Act. 15. 10. *Now tempt yee God* (saith *Peter*) *to lay a yoke upon the Disciples neck, which neither our Fathers, nor wee were able to beare?* This is to make triall of Gods power in the saving of his people. Whereby we may see how wicked and damnable the Romish religion is, which wholly stands in the observation of ceremonies, partly heathenish, and partly Judaicall, whereto when men submit themselves, they doe nothing else but tempt God.

4

Fifthly, they tempt God, that refuse or neglect the ordinary and necessary meanes of their preservation, either for body or soule: as hee that being to goe over a water, will leave the bridge which is the ordinary way, and adventure dangerously thorow the water: for herein hee seekes a needlesse experience of Gods power: so doe they also that neglect or con-

5

temne Gods holy ordinance for the saving of mens soules in the ministery of the word. Now to this kinde of tempting God, doth Christ apply this commandement in this place; as if he should say, When God hath afforded unto men an ordinary meanes for their helpe and safetie, they are not to refuse the same, and to seeke for safety from God extraordinarily. I am now in a dangerous place, I confesse, upon this pinacle, yet there is some ordinary way to get downe, as staires or ladder; and therefore unlesse I would tempt *the Lord my God*, I may not cast my selfe downe, and thereby seeke for extraordinarie preservation, as thou perswadest me. Thus also they sin that goe into places of great danger without a calling: so *Peter* sinned in thrusting himselfe into Caiphas hall, a place of temptation, as by lamentable experience hee found too true. Thus *Davids three Worthies* sinned in adventuring upon their enemies host, for the fetching of a little water out of the well of *Bethlehem*; and therefore when it was brought unto him, *David would not drinke thereof, but powred it out for a sacrifice unto the Lord*, 2 Sam. 23. 16.

Here some may aske, whether they doe not tempt God, that adventure to climbe on high places, to stand on spire steeples, or runne on the ridge of high houses, and to goe on ropes a great heighth from the ground. *Ans.* Men may doe such things in a twofold estate; either having a lawfull calling thereto, as Carpenters and Masons, who are to worke upon high buildings; now they without tempting of God may climbe and stand on high and dangerous places; or else having no lawfull calling thereto, as they who use to doe such things to make knowne their activitie, or onely to afford delight and admiration unto others, for their private gaine and advantage; and such tempt God fearefully; for Christ was better able to have cast himselfe downe from this pinacle, and have preserved himselfe without hurt, than these men are to save themselves in their adventures; and yet he refused so to doe, because he would not tempt the Lord his God. Thus much for the meaning of this commandement.

The doctrine for instruction hence, is to be gathered from this command applyed to the text, which the Devill alleageth: and it is this; *Whosoever looketh for the accomplishment of Gods promises unto him, must be carefull to walke before God in the wayes of his commandements, and in the works of his calling with all good conscience.* God indeed hath made many gracious promises in his word, of blessings temporall and eternall, but they that tempt God shall not find the comfort of them; mens sinnes hinder these things from them; Gods goodnes is to be seene and tasted in the wayes of faith and obedience. God hath promised the guard of his Angels to his children while they keepe themselves in their wayes: if therefore thou wouldest have this protection, thou must keepe thy selfe in those waies that God would have thee to walk in. And in the riches of his love God hath made a promise of everlasting life with freedome from eternall perdition, to those that beleeve in Christ, Joh. 3. 16. Thou therefore that wouldest enjoy the comfort of this promise to thine immortality and life, must get true faith into thy heart, and thereby live all the dayes of thy life. The same may be said of every promise of God pertaining either to soule or body, the fruition of them both depend upon the practice of some part of obedience; which if thou doest neglect, thou doest but presume in making title to the promise: *Peter* tels *Simon Magus* plainly, *he had no part with them in the gifts of the spirit*, while his heart retained a purpose to live in sin, Act. 8. 21. Breake off therefore the course of sinne, and inure thy selfe to the practice of obedience, so shall Gods promises bee sweet unto thine heart; and the more thou proceedest in obedience, the more comfort thou shalt find in Gods gracious promises: but if thou doe lay hold on sinne, the comfort of the world will depart from thee. And thus much for the second temptation.

v. 8. *Againe the Devill tooke him up into an exceeding high Mountaine, and shewed him all the kingdomes of the world, and the glory of them:*

9. *And said unto him, All these will I give thee, if thou wilt fall downe and worship me:*

10. *Then said Iesus unto him, Avoid Satan: for it is written, thou shalt worship the Lord thy God, and him onely shalt thou serve.*

These words containe the third conflict betweene our Saviour Christ and Satan; wherein consider three points: I. Satans preparation; v. 8. II. Satans assault upon Christ; v. 9. III. Christs answer thereto; v. 10. For the first, before we come to the hadling of it in particular, we are to consider that unto every assault the Devill prepares himselfe afresh: which should teach us to labour to furnish our hearts every day afresh to be able to repulse his new assaults. Now particularly; this preparation hath two parts: first, *Satan takes Christ into an exceeding high*

high mountaine: secondly, he sheweth him all the Kingdomes of the world, and the glory of them all. For the first, it may be demanded, what way Satan tooke up Christ into this high *mountaine? Ans.* He might doe it two wayes; either by vision, or by reall and locall transportation of his body from the temple to some high mountaine. Some thinke this was done by vision onely in Christs minde, as *Ezechiel* was carried by the Lord from Babylon to an exceeding high mountaine in the land of Israel. But I rather thinke that Christ was really and locally transported by the Devill in body from the Temple to some high mountaine; for Christs temptations were not imaginarie, but true and reall. Againe, the words import a true and reall transportation, without any mention of a vision.

Ezec. 40. 2.

The reasons why the Devill carries Christ to an high mountaine, may be these: first, the devill hath a great desire to imitate God in his glorious workes, that so he may disgrace the works of God, yea and God himselfe as much as he can. Now wee read, that God tooke up *Moses* into mount Nebo, from whence hee shewed him all the land of Canaan; so Satan, that he might seeme to goe beyond God, takes up Christ into an exceeding high mountaine, to shew him all the kingdomes of the world, and the glory of them. Secondly, he did it for the furtherance of this last assault wherewith hee tempted Christ: for he meant to entice Christ with the glory of the world; and therefore brings him where hee might take the fairest view thereof.

Deut. 33. 19.

Satan may have power over the bodies of Gods children.

Now in that Satan transports the bodie of our Saviour Christ this second time, we see that by Gods permission, Satan may have power over the bodies of Gods children, to transport the same from place to place, or otherwise to vex them, and that not once only, but sundry times. This wee must observe and remember carefully, as a stay and prop against distrust and despaire, if God should suffer Satan to vex us, by such transporting of our bodies from place to place, or by any outward calamities; and that not once or twice, but divers times; for that which befell the head Christ Jesus, may well befall any of his members.

The second part of the Devils preparation is this: *he sheweth unto Christ all the Kingdomes of the world, and the glory of them.* This he could not doe actually: for there is no mounraine so high in all the world, whereon if a man were placed, he could see one halfe or one quarter of the kingdomes of the world, as they are seated and placed upon the face of the earth; nay, if a man were set in the Sunne, and from thence could looke unto the earth, yet he could not see past the halfe thereof. And therefore wee must know, that the devill did this in a counterfeit vision; for herein he can frame an imitation of God.

Of Diabolicall visions.

Now the Devils visions be of two sorts; either in outward senses, or in the minde and understanding. His visions in the outward senses be delusions, whereby he makes men beleeve they see that which indeed they do not see: this might easily be proved by manifold examples recorded in the Histories of all times, but that one shall suffice, of his counterfeit resemblance of *Samuels* forme and attire to the witch of *Endor* for the deluding of *Saul*; when as indeed *Samuels* true body was in the grave, and his soule with the Lord. 1 Sam. 28. 14.

Secondly, the devill hath visions whereby he deludes the understanding: Zach. 13. 4. the Lord saith hereof, *The Prophets shall be ashamed every one of his vision.* These visions the Devill shewes to men sometime sleeping, sometime waking: even as the Lord doth shew his visions to his owne servants. The visions of Satan shewed to men sleeping are called *dreams*: Deut. 13. 1. *the false Prophet hath his dreame.* His visions shewed to men waking, are to such as have crazed braines, whom he perswades strange things of themselves: as some, that they are Kings or Princes; others, that they are Christ, John Baptist, and such like: examples hereof in all ages are many. Now touching this vision of Satan to Christ; some thinke it was inward in Christs minde, but I rather take it to have beene in his outward senses onely, as the words of the text doe import; the Devill by his art did cunningly set forth and represent unto the eies of Christ a notable shew and representation of all the kingdomes of the earth, and the glory of them.

Herein the Devill sheweth great power and skill, in that he can represent unto the eie in his counterfeit visions such strange and admirable sights. And it teacheth us, that the practices of Sorcerers and Magicians, undertaking to represent unto the eie, partly in the aire, and partly in glasses, either the persons of men that lived long since, or actions done in far countries, or long before, are not meere fancies, as some thinke, who deny altogether that such things can bee shewed: for the Devill can resemble things done long since, and a farre off; for if he could set such a sight before the eye of our Saviour Christ in vision, as the view of the whole world, and the glory thereof, then much more can he represent unto the eye of man strange and marvellous things.

The Devils drift in this resemblance unto Christ is this; hereby he intended most cunningly to insinuate himselfe into the heart of our Saviour Christ; for before he propounds this third assault, he shewes unto Christ all the kingdomes of the world, and the glory of them, that Christ might take a liking of them, and so desire them, and at length accept of them upon Satans offer. Thus he dealt with our first Parents; upon their first communication hee shewes unto *Eve* the outward beauty of the forbidden fruit, *that it was faire to looke upon*: and tels her of the good estate they should attaine unto by eating of it, and so at length brings

Gen. 3. 6.

Matth. 4. vers. 9.

Tooke well to hearing and hearing.

Prov. 4. 23.

Psal. 119. 37. Iob. 31. 1.

Temptations from the right hand most dangerous.

2 Sam. 11. 2.

brines her to yeeld to his temptation.

Hence we must learne to have speciall care in the good ordering of all the outward senses of our bodies, specially the two senses of learning, *seeing and hearing*: for by them the devill can cunningly convey his temptations into our hearts; the senses (specially these two) are the windowes of the heart and soule, and if wee keepe them not well, Satan will be sure to convey some evill into us. We must therefore obey *Salomons* counsell, *Keepe thy heart above all watch and ward*; this we cannot doe unlesse we looke well to our outward senses, for they are the doores of the heart. This made *David* to pray, *Lord turne away mine eyes from beholding vanitie*: and *Iob* to make a covenant with his eyes. And so must we make conscience of hearing and looking, lest hereby we give advantage to the Tempter.

Further, in this fight obserue the deepe policy of the Devill: there are in the kingdomes of the world besides glorie and dignitie, many troubles, hurlburlies, and vexations; now these the Devill conceales from Christ, and shewes him only the glory, pompe, wealth, and dignity of the world, that so he might the more easily winde his temptation into the heart of our Saviour Christ. And the same course he still observeth in tempting men to sin; he hides from their eyes all the miseries, plagues, and punishments which are due to sin, and that will follow upon it; and shewes them only all the profits and delights that they may reape thereby: thus he sugars over the poison of his temptations, that men never feele the bitternesse of them, till their soules be therby deadly infected; but then he takes a cleane contrary course, and shewes to the wounded soule all the woes and terrours of Gods wrath, that if it be possible he may bring a man to despaire. And therefore we must be most watchfull of being infatuated with the deceitfulnesse of sinne in false shew of profit and pleasure.

Secondly, the Devils policie doth notably appeare, in reserving this temptation for the last place: for hee knowes full well how forcible with man be the temptations of profits, pleasures, and honours. From whence we may also learne, that temptations fetched on the right hand, from honour, pleasure, and commodity, are the most dangerous, and doe soonest creepe into the heart of man, prevailing far more than temptations on the left hand, which are taken from adversitie. The Devill foiled *David* worse in the time of peace and ease, than ever he could do during the time of *Saules* grievous persecution against him. And he prevailed more against the Church by errours and heresies under *Constantine* and other Christian Emperors, than he could doe by most bloudy persecution for the space of 300. yeares before. Yea, in these our dayes, worldly hopes have drawne those from the sinceritie of religion, whom outward violence could not move: prosperity is a slippery path, wherein a man doth soone catch a fall, and therefore we must learne to be most watchfull over our owne hearts, when wee have fairest weather with the world.

Luke 4.

Lastly, S. *Luke* addeth this circumstance of time, that the Devill shewed all these things unto Christ in as short a time as might be, even in *a moment or point of time*: whereby we may perceive the devils great celeritie and speed in doing any thing he takes in hand, herein hee goes beyond all men in the world; for being a spirit he is able to worke wonders, and though hee cannot goe beyond the strength and compasse of nature, because his power is finite, yet by reason of his agility and speed, hee can goe beyond the ordinary course of nature in the manner of working the things he takes in hand. And this exceeding quicke speed the devill here useth, to stirre up in Christ a more eager desire after those strange and goodly things, whereof he had but as it were a glimpse, that so by degrees hee might worke in Christ a liking of them, for the nature of man doth more eagerly affect strange things when they be hidden, and the eye of man doth more wistly behold them. And this also, as the former, must make us watchfull against all Satans crafty wiles, that we be not beguiled by him. Thus much for Satans preparation.

The second point in this conflict, is the temptation it selfe, in these words; vers. 9. *And said unto him, All these will I give thee if thou wilt fall downe and worship mee.* The drift of Satan in this assault (which we must carefully obserue) is to draw Christ to commit idolatry by the hope of worldly kingdomes, and the glory of them: herewith he proves him, when he could neither weaken his faith by his first temptatiō, nor worke presumption in him by the second. And looke how he dealeth here with Christ, so doth he commonly in the world: many an ones conscience and religion doth hee quite overthrow, by worldly hopes of riches, pleasures, and preferments: thereby not only ordinary professors, but Ministers and Preachers of the Gospell have been drawne to abjure and renounce that truth which formerly they have taught, & to betake themselves as the Popes vassals, to professe and maintaine his blasphemous idolatries: hereby also Protestant-merchants are drawne to become very serviceable to the Popish Churches, by transporting among them wax, and such like merchandise, which serve as necessary helps & furtherances to their idolatrous service. And what else is it that makes the people generally to change religion with the times and states, but because they would still enjoy their worldly commodities? And the more men doe possesse in the world, ordinarily the lesse courage and resolution they have for the religion of God, as experience in Queene *Maries* dayes hath shewed; which in general may admonish us how dangerous an enemy the world is to the power of true religion.

This

Matth. 4. vers. 9.

This temptation hath two parts; A promise made to Christ, and the condition thereof. The promise in these words, *All these will I give thee*: he saith not, I will procure God to give them unto thee, but *I will give thee them*: where we may see, that Satans drift is to cause Christ to take him for his Lord, to depend and wait on him for his kingdome, and to acknowledge him to be the giver thereof: which notably bewraies his egregious boldnesse, that dares thus challenge to himselfe the Lords owne right, even in the presence of him who was true Lord and King of heaven and earth. Let no man therefore thinke, that Satan will lose ought for want of adventure; but in regard thereof bee better armed against him.

Now that which the Devill aymed at in Christ, doth he commonly effect in the world: he makes men beleeve that he is the giver of all things, and so brings many a one to rely upon him. Indeed with their lips men will confesse that God gives them their daily bread, even all things they have; but their dealings and practice speake aloud, that the devill is governour and giver of all: for how doe many men get their livings? Is it not by lying, fraud, and oppression? Doe not most men hereby seeke to inrich themselves? Well, the just Lord never approveth such meanes; the Devill feeteth such courses a foote, and him they serve, and on him they relie that walke therein.

Satans enmitie against Christs spirituall kingdome.

Secondly, note a further reach of Satan in this promise of these earthly kingdomes, even to overthrow Christs spirituall kingdome. Satan knew well that if Christ were the true *Messias*, he should be a King, and have a kingdome, though not earthly, yet spirituall in the hearts and consciences of men, which should bee the ruine of his kingdome; and therefore he labours with Christ to entertaine an earthly kingdome, that so his spirituall kingdome might not be looked after. And looke as he seekes to deale with Christ the head, so he perseveres against the Church which is his body: for Gods Church hath it ministery, which in it nature is a soveraignty, to be exercised in the dispensation of the word: now the Devill hath laboured by all meanes to bring this ministery wherein the Churches spirituall soveraigntie doth consist, to become an earthly lordship and dominion, tha by this meanes he might overturne it, and make it fruitlesse in the building and upholding of Christs spirituall kingdome: and how he hath prevailed this way, the church of Rome doth shew to all the world.

Satan would bring Christs to idolatry.

Thirdly, obserue the largeneſſe of the Devils promise: *he will give to Christ all the kingdomes of the world, and the glory of them*: but this is more than he meant to our Saviour Christ, at least-wise more than he could performe: for all these were not in his power. Now because in all things we must bee as unlike the Devill as may be, hence we must learne to be wary and watchfull to our promises, that therein we be not like unto Satan, promising that which we never meane to performe, or never can performe although we meant it. In all our promises therefore we must looke to two things: first, whether the thing we promise be in our power: secondly, whether it be lawfull for us to performe. This fidelity in keeping promise is a fruit of the spirit, called by the Apostle *faith*, Gal. 5. 25. and a propertie of him that must *rest in Gods holy mountain*, Psalm. 15. 4. not to change from a man's lawfull oath or promise, though the performance of it doe tend to his great hinderance.

Fourthly, in this promise of Satan we may obserue, that he knowes all the kingdomes of the world, else he could not have shewed them to him, which here he offers to give; yea his offering of them, with the glory of the all, which he could so speedily represent, doth shew unto us, that he is most expert in the policies and regiments of States and Kingdomes: he goes not to and fro for nought compassing the earth, Job. 1. 7. And his promise of them to Christ, was made to inflame his heart with ambition, after those kingdomes & glories, that he might enjoy some of them at the least. Wherein we may note that one speciall practice of the devill is to overturne States and kingdomes, by putting ambition into mens hearts after earthly kingdomes and glories: his study is to doe mischiefe, and in the ruine of kingdomes he overthrowes many, and therefore hereunto he endevours himselfe with might and maine. Hence come insurrections & rebellions in kingdoms, which no time nor age could ever escape: looke as he stirred up the Chaldeans and Sabeans to inrich themselves by spoyling of Job, so dealeth he by ambitious and covetous persons in all estates, as true records of times doe fully testifie. We may see the truth hereof in our owne land, in the manifold complots and treasons both at home and abroad, that have beene conspired and attempted against our Prince and State, by profane men stirred up by the Devill, through ambition and discontent: howsoever by Gods mercy themselves have beene taken in the snare that they laid for others. In regard whereof we are all bound to yeeld all praise and glory to God, for his gracious preservation and defence both of our Prince and State; and to shew forth our thankfulnesse by all holy obedience unto that God, who hath brought to nought the devillish conspiracies & treacheries of the ambitious instruments of Satan. Secondly, we must pray unto God continually for the preservation of our Prince and State; crying aloud unto God, as the people did at the coronation of *Salomon*, for the safetie of our Prince: yea, we must daily intreat the Lord to bring to nought the counsell of Achitophel, and of all that thinke evill against the Lords anointed among us. *Quest.* But how comes it to passe that any Prince or State can stand, if the Devill have such malice against them? *Answ.*

Q. Elizabeth, and it may fitly be applyed to our gracious State.

1 King. 1. 39.

Through

Through the good providence of God, who gives his Angels charge to guard and defend, not onely his children in particular, but also whole Kingdomes and States. And one part of their office is for the good of Gods Church, to repell the rage of Satan and his instruments, yea to stand with Gods Church in the execution of judgements upon the enemies thereof. In the siege of Jericho, an heavenly captaine of the Lord of Hosts came to helpe *Iosuah*: and when the king of Syria sent a mighty host to take the Prophet *Elisha* that was in Dothan, the Lord sent for his defence *horses and chariots of fire, which filled the mountaines*. And in the dayes of *Hezekiah*, for his comfort, and the joy of Gods people, an Angel of the Lord slew in the host of *Zenacherib*, that came again[1] Jerusalem, an *hundred fourescore and five thousand in one night*. And we want not sure testimonie of this good providence of God in the strange discoveries of many devillish conspiracies.

Iosh. 5. 14.

2 King. 6. 17.

Fifthly, Satan saith, *All these will I give thee*. This is the voice of the great red Dragon: and the same is the voice of the Pope of Rome, both registred in their canons, and daily attempted in practice, to dispose of all the kingdomes of the earth; whereby he shewes evidently, that he is that *beast comming out of the earth, having two hornes like the Lambe, but he spake like the Dragon*. For the Lambs hornes he shewes in calling himselfe the servant of servants; and the voice of the Dragon, that is, of the Devill, in taking upon him to dispose of the soveraignties of these earthly Kingdomes.

Isa. 37. 36.

Rev. 13. 11.

Lastly, Saint *Luke* recordeth a reason, which the Devill addeth to his promise, to prevent all conceit of impossibility in him to performe the same; to wit, for that *the power and glory of all the kingdomes of the world is delivered to him, and to whomsoever he will he gives it*. Wherein observe in Satan two notorious sinnes: first, a grosse lie; for Daniel saith, that it is *Iehovah, the most high God, who beareth rule over all the kingdomes of men; and giveth them to whomsoever hee will*. Secondly, arrogant and shamelesse boasting, to vaunt himselfe even to the Lords owne face, as though he were Soveraigne Lord of that which belongs to God alone. The consideration whereof must move us, who in all godly conversation must be contrarie to Satan, to renounce al lying, and to make conscience to speake the truth from our hearts; And also to abandon all vaine boasting of our selves, what we are, or what we can doe: yea rather to speak basely of our selves, that so God in all good things we do may have glory. Lying and bragging are the properties of Satan, and therefore cannot beseeme the tongue and heart of the children of God.

Luke 4. 6.

Dan. 4. 22.

The second point in this temptation, is the hard condition which Satan would have Christ to yeeld unto for this gift; *If thou wilt fall downe and worship me*: even to commit most abominable idolatrie in worshipping the Devill himselfe. Herein we may observe sundry things.

First, that it is a principall part of the Devils endevours against Gods Church, to seeke the overthrow of true religion, and the pure worship of God, by sowing therein the seeds of heresies and idolatries; for if he dares be thus bold with Christ the head, as to seeke to draw him from the worship of his Father to such abhominable idolatrie, what will he not attempt with silly and sinfull men? The Scriptures are plentifull in shewing his endevours this way. *Michaiah saw in a vision an evill spirit* offering himselfe unto God, to become a lying spirit in the mouth of all *Ahabs Prophets*, even foure hundred at one time. When *Iehoshuah* the high Priest stood before the Lord, *Satan stood at his right hand to resist him*, he sought to hinder the building and worship of the materiall temple; much more therefore will he seeke to hinder the building of the spirituall temple, even the worke of the ministery in conversion of soules, wherby they are pulled out of Satans kingdome, and made pillars in the temple of the living God. Satan is that *envious man that soweth tares* of errors and heresies in the Church of God, which is the *field* of the good husbandman. He hindred *Paul* from comming to the Thessalonians, whereby it appeares, that he did his endevour to hinder the course of the Apostolicall ministerie. In the Church of Smyrna, *he cast some into prison*, stirring up wicked men so to doe, thereby to hinder the embracing of the Gospell. *Iohn saw three uncleane spirits like frogges come out of the mouth of the Dragon, and out of the mouth of the beast, and out of the mouth of the false Prophet*. These are *spirits of the Devils, working miracles, and going to the Kings of the earth*: thither they goe for the stoppage of the Gospell; for if Kings oppose themselves, they become greatest hinderers to the Gospell of all other. And these frogges, by the common consent of Catholike expositors, are the rabble of Popish Friers, Priests, & Jesuites, who seeke the infection of States thorow all the world. By all which, the Devils enmitie against the Church is most apparant.

1 King. 22. 22.

Zac. 3. 1.

Matth. 13. 39.

1 Thess. 2. 18.

Rev. 2. 10.

Rev. 16. 13, 14.

Theuse. I. This shewes what care and diligence Gods Ministers should shew for the building of Gods Church, and the furtherance of the Gospell: for they should seeke to the uttermost of their power to countervaile the envious practice of Satan against the Church.

II. Every Christian must hence learne, to pray not onely for their owne good estate, but also for the welfare of Gods Church every where, in free passage of the Gospell, in the establishing of true doctrine, and in the continuance of constant obedience thereunto. For Satans endevour is to subvert and corrupt the truth, and to draw men from obedience; and unto him GODS children must ever oppose themselves, the rather because their welfare stands in the good of Gods Church.

Secondly, in this condition of Satans offer to Christ,

Christ, we may observe that his endevour is to bring men to worship him: for if he durst attempt a demand hereof at the hands of Christ, who shall think to escape this assault when opportunitie serves him? And howsoever men thinke it impossible, that Satan should thus far prevaile with any, as to bring men to worship him; yet doubtlesse (though he could not prevaile with Christ) herein he attaines his purpose in the world, and that with the greatest part thereof: for the three religions of the Jew, Turke, and Papist, doe at this day over-spread the greatest part of the face of the earth; and in them all, such a worship of God is propounded unto men, wherein God is not worshipped but the Devill. For the evidence whereof, marke these two rules; First, *that all doctrines devised by man in the matter of religion, which either directly, or by iust consequence oppugne the Word of God, are doctrines of Devils*. 1 Tim. 4. 1. 3. Doctrines repugnant to the word, touching marriage, and meats, are doctrines of Devils; and so by proportion are all such like. Secondly *all devised worship of God by man, against Gods word, is no worship of God, but of the Devill*: 1 Cor. 10. 20. *The things which the Gentiles sacrifice, they sacrifice unto Devils, and not unto God*. Doubtlesse, the Gentiles intended to worship God in their images, but because that worship was not according to Gods will, the Apostle respects not their intent, as a thing that could nothing availe in this case, but saith peremptorily, their worship was done unto the Devill. And in reason it must be so: for why should we think, that God should accept that for his worship, which is not agreeable to his will, but devised by man, according to the will of the Devill?

Two Rules for triall of Religion 1

2

From these two rules it will follow, that the best of the three forenamed religions is no worship of God, but of the Devill: for all of them have such worship as is devised by man and not of God. The Jew worships God out of Christ; and to doth the Turke; yea, and the Papists worship God, but yet out of the true Christ: for (as hath beene shewed else-where) the Christ of the Papists is a counterfeit Christ. And in many other points of their religion, there is apparant repugnancie to the word of God; yea, of their *sacrifice of the Masse*, we may as truly say as the Apostle did of Heathen idol worship, that they sacrifice not unto God, but to the Devill: for therein is as vile, accursed, and abominable Idolatrie, as ever was devised by man. So that it is plaine, the Devill doth mightily prevaile, in causing men to worship him. Yea, he prevaileth thus not onely in the world, but in Gods Church; for all such as (notwithstanding their outward profession) have their hearts let upon the world, more eagerly affecting the honors, profits, & pleasures thereof, than God and his word, do indeed and truth worship the Devill: for he is the *God of this world*, ruling in the hearts of the children of disobedience, by the baits of honour, profit, and pleasure: he stealeth mens hearts from God, and so herein they doing the will of the Devill, must needs worship him; for looke *whereon a man setteth his heart, that he worshipeth for God*.

2 Cor. 4. 4.

Thirdly, here obserue that the Devill would faine make a covenant with Christ for worship at Christs hands, he will give Christ the glory and riches of the world, hereto is nothing wanting but Christs consent. Whereby we see that it may be true, which sundry times we heare of, and many histories doe record, to wit, that some persons doe make a league with the Devill, wherein the Devill covenanteth to be serviceable unto them in procuring them honour, riches, pleasures, or great renowne for some strange activities, whereto he will enable them, upon condition that they for their parts give unto him their bodies, their soules, or their bloud. Some indeed are of minde, that such things are meere forgeries and delusions of the Devil, in that no league can be made between him and man: but they are deceived; for he attempted in effect such a thing with Christ: what will hee not therefore doe with silly and sinnefull men, especially when he findes them cast downe with discontents? And thus much for the Devils assault.

Some make a league with the Devill.

The third point in this conflict is Christs answer, v. 10. *Then Iesus said unto him, Avoid Satan; for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve*. This I will handle as the words lie in order.

Before his answer he propoundeth a speech of indignation and detestation both of the Devill and his offer, *Avoid Satan*: as if he should say, I have heard thee Satan speake injuriously against my Fathers word, and against my selfe; and now againe, thou uttereſt blasphemie against my Father, wherein thou goest about to dishonour him greatly; but I abhor thee Satan, and these thy temptations: therefore hence, avoid, and have no more to doe with me.

How to behave our selves towards blasphemers.

In this detestation of Christ towards Satan, for uttering blasphemy against his father, in his challenge to have power to dispose of all the kingdomes of the world, as being his owne, we are taught not onely to grieve at such blasphemies as we shall heare uttered against God, but to testifie our detestation and indignation towards them. The world is full of black-mouthed Rabshekaes, who will not spare to blaspheme the glorious name of our God, and to scoffe and deride his sacred word: now when we meet with such, we must not be like Stocks without affection, but in Christian wisdome from bleeding hearts for the reproach of God, shew forth godly zeale and indignation, for the refuse of his glory. The hypocriticall practice of wicked *Iezabel*, in proclaiming a fast upon the false accusation of *Naboths* blasphemie against God and the King, may teach Gods Church to be zealous indeed against all blasphemers. When *Rabshekeh* railed on the God of Israel, good King *Hezekiah rent his cloathes*, and

1 King. 21. 10.

2 King. 19. 1.

and humbled himselfe in great measure for that reproach against his God. *Teares were Davids meat day and night*, while the Heathen among whom he was constrained to live, *said unto him, where is thy God? And psal. 119. Lot vexed his righteous soule from day to day, with the unlawfull deeds of the filthy Sodomites, living among them.* The practice of these godly men must bee a president for us to follow, that wee heare no blasphemie against God without detestation. And as all Gods children must practise this dutie, so especially Masters of families; *David* would not suffer a *lyar* or a *slanderer to come in his sight, or abide in his house*; much lesse would he have endured a blasphemer of God, or a slanderer of his word. The Law commanded that the *blasphemer should be stoned to death*, who wittingly and willingly spake a word against God: and no doubt this law is perpetuall. Let a man but speake a word of disgrace against an earthly Prince, and it costs him his life, and that justly: how much more then should he die the death, though he had a thousand lives, that shall blaspheme the King of kings? Shall one that hath been baptised into the name of Christ, say there is no God, and that the Scriptures are but a device of man, and yet live? God forbid: for this hellish sinne desiles a kingdome. And therefore the Magistrate with the sword of justice must cry out against such wretches, *Away from us, blasphemers.*

Secondly, in this *Avant* of Christ given to Satan, we learne how to behave our selves against entisers from religion and the obedience of God, we must hold them as limmes of the Devill, and in that regard have nothing to doe with them, but with Christ bid them avoid from us. The Lord commanded that in this case, *Parents should not spare their owne children, nor children spare their Parents, if they were enticers to Idolatrie; but their owne hands must bee first upon them to put them to death.* Our Saviour Christ would not spare *Peter*, when he gave him bad counsel, to spare himselfe from suffering that which God had ordained for him, but saith unto him, *Get behinde me, Satan.* So that we are without excuse, if we shall reject this counsell of *Salomon*, *Heare no more the instruction that causeth to erre from the words of knowledge.*

Thirdly, hereby wee also learne how to behave our selves towards Satan, when hee is violent and importunate in his temptations and assaults, to wit, that howsoever wee may reply to them, our of Gods Word when they are more milde, yet when Satan beginnes therein to shew his force and violence, we must not reason with him; for Christ would not endure his blasphemy, though hee answered his temptations. In schooles of learning, it is counted a simple part to hold alwaies to the conclusion: but in the schoole of Christ when the conscience is to deale with Satan, the safest way is, by both hands of faith, to lay fast hold of the conclusion: cleave fast to Christ, let the Devill say what he will, bee not drawne thence one jot.

After Christ hath shewed his detestation to Satans blasphemie, he answers his temptation in saying, *It is written, thou shalt worship the Lord thy God, &c.* And whereas hee finds the third time, *it is written*, taking his answer from the Scripture; it teacheth us, that Scripture of it selfe is of power sufficient to vanquish the Devill. This the Church of Rome will not admit; for they make Scripture to be of five kinds, *inward* and *outward*; By *inward Scripture* they meane, the universall consent of all Catholikes in all ages. And by *outward Scripture*, they understand the written [illegible] contained in the Bible. Now they say, *inward Scripture* is the more excellent; for the outward Scripture they call *a dead letter, of no power*; and they make generall Councels equall with them for substance of doctrine. If this were true, Christ would not have alleaged outward Scripture, as they call it; but he knew the written word was the powerfull weapon, sufficient to vanquish the Devill. And therefore herein they doe shamefully blaspheme the truth of God, and so God himselfe.

Secondly, this allegation of Christ teacheth us how to behave our selves against all enemies of the truth, that would allure us to heresie, as to Popery, Anabaptisme, or such like; namely, to sticke fast to the text of Scripture, and not to suffer our selves by any meanes to be drawne from it. It may be they are learned, and thine adversarie both learned and eloquent; yet here is thy refuge, cleave fast to this written word, and if thou have no text for thy truth, make more account thereof, than of all the testimonies of Councels, Fathers, or men whatsoever. This instruction is needfull, for it may be God will suffer seducers to try his children, and then, unles they keep sure this ground of faith, they shall surely be seduced.

The text which Christ alleageth for his answer, is taken out of Deut. 6. 13. where the words are thus read; *Thou shalt feare the Lord thy God, and serve him.* At the first, it may seeme that Christ misalleageth that text, and corrupteth it: for where *Moses* saith, *Thou shalt feare the Lord thy God*; Christ saith, *Thou shalt worship the Lord thy God*; and to the latter part Christ addeth the word *onely*; saying, *him onely shalt thou serve*, for that which *Moses* saith, *and serve him.* But the truth is, here is no corruption, but a most worthy allegation, as we shall plainly see, if we consider two things: first, that Christ and his Apostles in alleaging the Scriptures of the old Testament, did not so much respect the words, as the true and proper meaning of the place. Secondly, that they oft expound the places which they alleage, and theruppon do sometimes vary in word, but still retaine the true sense and meaning. So it is in this text alleaged: *Moses* saith, *Thou shalt feare the Lord thy God,* under-

understanding by *feare, religious awe and reverence*: And Christ saying, *thou shalt worship or adore the Lord thy God*, understanding by worship, outward adoration in bowing of the body, whereby we testifie the inward awe and reverence of the heart, as when we humble our selves to call upon God by prayer. And this change of words by Christ, serves for excellent use in this place, to wit, to let us more clearely see what this feare of God is. *To feare God*, in that place, is from a reverent awe of the heart towards God, to humble a mans selfe in prostrating his body before the Lord, either to praise God for benefits received, or to pray unto him for gifts and graces needfull. Againe, for the word which he addeth, thereon is no fault at all: for the full sense and true meaning of *Moses* Text must needs include so much, as the Prohibition annexed in the verse following declareth plainly shew: for saying, *Thou shalt feare the Lord thy God, and serve him*: and adding, *Thou shalt not walke after other gods*, Verse 14. it is not all one, as if he had said, *thou shalt serve him onely?* So that we have just cause to beleeve Christ for the true and plaine explaining of the words, and not to surmise the least corruption in the alleaging of them.

Verse 13.

Now then for our further instruction in this Text alleaged, consider two points: first, what worship and service is: secondly, to whom it belongeth. First, *worship generall* betokeneth, *the exhibiting and giving of reverence and honour to another.* This worship is two-fold; Civill, or Divine; Civill worship is that outward reverence and honour which one man gives to another, as by prostrating the body, bowing the knee, &c. The end of Civill worship is, to testifie and acknowledge superioritie and prehemminence in another, either for authoritie and office; as the subject worships his king and governour, or for gifts and graces, or for old age; as inferiours in gifts, and younger in age by due reverence must acknowledge. In this Civill manner did *Iacob bow himselfe seven times to his brother Esau*, hereby acknowledging him for his superiour, and better, Gen. 33. 3. Thus also did *Abraham bow himselfe before the Hittites*, Gen. 23. 7. And *Lot unto the Angels that came into Sodom*, taking them to be but men, Gen. 19. 1. And in this civill manner it is lawfull to kneele before Kings and Princes, to testifie our subjection unto them, and loyall acknowledgement of their prehemminence over us under God.

Worship in generall.

Civill worship.

Divine worship is the ascribing of Divinitie to the thing we honour, whereby we make it unto us some divine thing above the order of any creature. A man may ascribe Divinitie unto a thing foure wayes; First, by attributing the godhead unto it, or giving unto it such honour, whereby hee acknowledgeth the same to bee God. Secondly, by ascribing unto it the attributes of God, as omnipresence, omnipotencie, to be most just, to know all things, &c. Thirdly, by accepting and acknowledging it to be the Creator and Preservation of all things, Foundation, by acknowledging it to be the giver of all good things, the deliverer and deliverer from all evill. And to whatsoever thing it worships, a man ascribes any of these, to the same doth he ascribe Divinitie. This divine worship doth principally consist in religion and piety; for by religion, which indeed is Gods worship, and by pietie, doe men ascribe unto a thing divine and religious honour.

Divine worship.

Divine worship is two-fold; Inward in the minde; or outward in the body. Inward divine worship is, when a man gives his heart and soule to any thing, devoting thereto the affections of his heart, as love, feare, joy, hope, faith, and confidence, and that because he conceiveth it to be God, having divine properties, as omnipotencie, infinite wisdome, justice, mercie, &c. or being the Creator and Governour of all; or the giver of all good things unto him, and his preserver from all evill. This devoting of the heart and soule unto God, with the affections of the heart, is the principall substance of all divine worship, and indeed can be given to nothing but to that which is God, or conceived of as God. Outward divine worship is, when a man shall any way bow, prostrate, or cast downe his body to any thing, thereby to testifie, that his heart and minde are devoted to it: as that he holds it to be God, to be omnipotent, &c. Creator and governour, and his preserver, and therefore he doth repose his trust and affiance therein, for his love, joy, and feare thereon above all other things. And here we may observe a difference betweene Civill worship and Divine. By outward Civill worship, we onely acknowledge prehemminence and superiorite in another, in regard of authoritie, of gifts, age, or such like. But by outward divine worship, we acknowledge Divinitie to be in the thing whereto wee bow or prostrate our selves. Againe, we must here also remember, that outward Divine worship serves onely to testifie the inward; even to make knowne what thing it is which we conceive to bee God, and whereto we have devoted the affections of our hearts.

Difference betweene Civill worship and Divine.

Thus we see what worship is, and the kindes thereof. And here we must understand our Saviour Christ to meane, *outward divine worship*: as if he should say, Thou shalt religiously submit, bow, or prostrate thy body unto God in prayer and thanksgiving, thereby testifying that thou hast devoted thy heart and soule unto him: not onely conceiving him to bee the Divine essence, omnipotent, infinite, &c. but also that thou doest rest and relie on him as on thy Creator, who doth blesse thee with all good things, and preserve thee from all evill.

Besides this worship, God doth mention a *serving of God*, which being distinguished from worship must needs import some other thing. *Service* in generall, is nothing else but the giving and performing of obedience to the

service.

Absolute.

commandement of another. This service is two-fold; *absolute*, or *in part*. *Absolute* service is, when a man obeyes the commandement of another without any condition or exception, and that not onely in body outwardly, but in soule and conscience, in thought, will, and affection. And this absolute service is proper to God alone: for we must never call his commandements into question, but looke what God commands, and as he commands it, so must we simply and absolutely yeeld obedience thereto, not onely outwardly in body, but inwardly in soule and spirit, with the powers and faculties therof, and in all the affections of our hearts. *Service in part*, is that which is due to governours and superiours from their inferiours in the Lord: for God hath given power to Magistrates here on earth, to make lawes for the good of civill, estates; in yeelding obedience thereunto, their inferiours must doe them service; yet not absolutely, but with restraint, to wit, in the Lord, so farre forth as their commands agree with the will of God, and crosse not his command. Again, our obedience unto them is in body and outward conversation: indeed we must from the heart yeeld service and obedience unto them: but yet the conscience properly cannot be bound by mens lawes; they onely concerne the outward man in speech, gesture, and behaviour. Now of these two kindes of service, our Saviour Christ speaketh here, of simple and absolute service, whereby both soule and bodie with all the powers and parts therof yeeld absolute obedience and subjection to the will and commandement of God.

In part.

Revel. 19.10.

We see what worship and service is here required: Now we must observe the person to whom the same is to be given, in these words, *The Lord thy God*. Divine worship, whether inward or outward, and absolute service of the whole man, must be given to no creature, Angel, nor man, be they never so excellent, but to the true God alone. The scope and drift of the first and second commandements, is to binde every man to give so much to his God, and to beware of giving the same to any other besides the Lord. And the practice of the good Angel that talked with *John*, doth shew the same thing: for when *John* fell before his feet to worship him, the Angel said, *see thou doe it not: --- worship God*. Where we see the good Angels doe strive for the furtherance of Gods right in these duties, howsoever this wicked spirit tempting Christ, doth herein seeke Gods great disgrace. And thus we may perceive that Christs applying of this Text against Satans temptation is most pregnant; for Satan requiring of Christ the prostrating of his body before the Devill, in token that he did worship him as the giver of those kingdomes which he offered unto Christ, is justly repulsed by this Text, which bindeth every man to give outward divine worship, whereby the inward worship of the heart is signified, to God alone, and not to any creature.

Here then we may learne, that it is not lawfull to give to Saint or Angel, or any creature whatsoever, outward divine worship or adoration, whereby the inward devotion of the heart is testified. This Text is plaine to the contrary, and the reason we have heard, because divine prostrating of the body to any thing is a testification that wee ascribe divinitie unto it some way; which without the guilt of idolatry cannot be done to any creature: for let a man worship Saint or Angel by prayer or thanksgiving, and therein he doth ascribe unto them some proprietie of the divine nature; as, to know the heart, to be able to heare, to helpe, or such like. The Papists here say, they doe not thinke the Saints to whom they pray, to be God, neither doe they worship them as God. But this will helpe them little; for the Devill moving Christ to yeeld unto him outward divine worship, never meant, that Christ should adore him for God, but onely desired, that by this outward adoration of prostrating his body before him, Christ would acknowledge him to be the giver of these kingdomes (for he durst not be so bold as absolutely to desire to bee worshipped for God) and yet Christ tells him, that outward divine worship, even in respect of the acknowledgement of such a gift, is proper to God alone. And yet the Church of Rome doe give unto Saints, that which the Devill demands, and Christ denies by appropriating it unto God: for they make severall Saints deliverers and protectors from severall diseases and dangers: as the Virgin *Mary* from shipwracke; Saint *Roch* from the pestilence; *Raphael* from sore eyes; *Apollonia* from the tooth-ach; and *Catharine* for all manner of afflictions. Yea, they make them patrons and protectors of whole countries and kingdomes, as Saint *James* for Spaine, Saint *Denis* for France, Saint *Patricke* for Ireland, &c. Now sith many a one may give a kingdome, that cannot defend it, let all men judge, whether they doe not give more unto Saints, than Satan demanded to bee acknowledged unto him by our Saviour Christ: yea, they make them intercessors for the procuring of the favour of God, and life everlasting: they call the *Virgin* Mary, *the Queene of Heaven*, and pray to her that by the authoritie of a mother, she would command her sonne to heare their prayers; which is to make Christ a punie and underling unto her; which are greater matters than the disposing of earthly kingdomes. Here they say, that they may doe that to the glorious Saints in heaven, which is done to earthly Princes; for men adore them, and in their absence fall downe before their chaires of estate. *Ans.* The adoration given to Princes, is but a civill acknowledgement of their preheminence: and kneeling before the chaire of estate, is onely a testimonie of of loyaltie and subjection; it is not directed to the Princes person being absent, but onely serveth to testifie his subjection to that authoritie and power which is set over him in the Lord;

Matth. 4. vers. 10.

Vse. No creature must have divine worship.

Breviar. in missa quotid. de B. Maria. Missale & Breviar. Sarisber. in missa de Sancto Rocho. Alan. Cop. dial. 3. 23. Ken. exam. concil. Trid. part. 3. cap. de invocat. sanct. Tac. de Voragine, aur. reg. c. 167.

Worship of reliques unlawfull.

Lord; there is no divine propriety ascribed by either of these unto the person or authoritie of the Prince. But now in bowing downe to pray to Saints, there is religious adoration given them: for therein be ascribed unto them these divine properties, that they can know the heart, heare, and helpe a farre off, pray for them in particular, and such like; by all which God is robbed of his honour.

And though we condemne the Papists for giving to Saints divine worship, yet we must beware of despising the Saints of God in Heaven: for there is due unto them a threefold honour; first, thanksgiving to God for them, who inabled them by his gifts and graces, to be in their times, speciall instruments of good unto Gods Church. Secondly, we are to carry a reverent estimation of them being now in heaven, as of the friends of God, and temples of his holy Spirit. Thirdly, we are to follow the example of their godly conversations in the duties of godlinesse. But from giving unto them divine worship we must carefully abstaine.

Againe, if the divine worship of Saints be here condemned, then much more is the worshipping of their reliques; then also is their instituting and observing fasting dayes and holy dayes unto their Saints here justly reproved. Neither can our Church herein bee condemned with them, though we retaine the names of such dayes among us, because it is for another end; our fasts are meerely civill on such dayes; and our holy dayes turned from the adoration of Saints to the service of God, whereon also our conscience knowes her liberty given of God for honest labour in a lawfull calling as need requires.

Further, observe how Christ here joynes the *worship of God*, and the *service of God* together: teaching us not to content our selves with doing the duties of Gods worship, but withall we must yeeld unto him absolute service and obedience. Men commonly thinke they have done enough, if on dayes appointed they come to the Church, and there performe outward worship unto God in hearing the word, in prayer, and receiving the Sacraments; these, I confesse, be worthy workes, if they be well performed: but herein is the common errour, that when they have performed this outward worship, they make no conscience of *absolute service*, the thing which Christ here joynes to worship; they thinke that in their callings they may live as they list, either idlely or unjustly, by fraud and dissembling: but sever not thou service from worship, which Christ hath joyned together, lest God say unto thee for thy worship as he did once to the Jewes, *My soule hateth your new moones, and your appointed feasts, they are a burden unto me, &c.* What, doth God hate that worship himselfe appointed? No, but he hates the severing of it from service and obedience, wherein they should shew forth to their brethren, love, justice, and mercie; he rejects all service at their hands, because *their hands were*

Esay 1.14.15.

full of blood. v. 15. Read Mal. 1. ver. 6, 7, 8. The offering of sacrifice was a speciall part of worship under the law, and yet though a man should bring for his sacrifice *thousands of Rams, or ten thousand rivers of oyle*: nay, though he brought *his first borne, the fruit of his body for the sinne of his soule*, yet all is nothing without *justice, mercie, humbling himselfe, and walking with his God*, verse 8. Let us therefore serve God sincerely in our conversations, as we seeme to honour him in duties of religion; let us shew the feare of God in our lives: for worship without service, is like the *cutting off of a dogges head or offering swines flesh, &c.* as Esay 66. 3. which is an abhomination to the Lord.

Thirdly, observe that Christ addeth *onely* to *Moses* words, for the better clearing of *Moses* meaning; which may serve for our just defence against the Papists: they blame us greatly for teaching that a man is justified by faith *onely*, saying the word *onely*, is not in any place ascribed to justification by faith. We answer, in all the Testament this word *onely* is not joyned to this Command, *Thou shalt worship the Lord thy God, and serve him*; and yet Christ saith, *it is written, him onely shalt thou serve*, because the restraint and inhibition annexed, from giving this worship and service to any other, doth in effect include *onely*: even so, though in letters and syllables we doe not finde this word *onely* adjoyned to this sentence, *man is justified by faith*; yet because of the exclusion of workes usually annexed to that phrase, as that, *We are justified by faith without the workes of the Law*, Rom. 3. 28. *and are justified freely by his grace*, verse 24. *and that a man is not justified by the workes of the Law, but by faith*, Galat. 2. 16. hereupon I say we may hold and teach, and that truly, according to the true intent therof following Christs example in this place, that the Scripture saith, *a man is justified by faith onely*.

1 Cor. 10. 4. 5.

Lastly, from this commandement wee must learne our duty touching Gods service: in word wee will all acknowledge our selves to bee his servants, but if herein wee will approve our selves to be his servants, wee must resolve and labour to yeeld unto him absolute obedience, as well in heart, minde, will, and affection, as in outward conversation. The end or the ministery of the Word, is not onely to reforme the outward man, but to *cast downe* the inward *holds* of sinne in the imagination; *and to bring into captivity every thought to the obedience of Christ*. And this is done, when after true repentance a man endevoureth to yeeld unto God totall obedience, and that from the whole man, in soule, and body, and spirit, not for a time, but continually.

V. 11. *Then the devill left him, and behold the Angels came and ministred unto him.*

Christ his ghostly issue in their temptations.

These words contain the third part of this description of Christs temptations: to wit, the happie event and issue thereof, in Christs glorious victorie over the Tempter: which is the principall part, wherein consists the maine comfort of Gods Church; for as in temptation Christ stood in our roome and stead, so is this victorie not his alone, but the victorie of his Church. This issue containes two parts. First, Satans departing from him. Secondly, the Ministerie of good Angels unto him.

For the first, *then the devill left him:* that is, after that by temptations he could nothing prevaile, then he betakes himselfe to flight. In this appeares the unspeakable mercie of God unto his Church, in mitigating, and in due time putting an end unto the afflictions and temptations thereof: for the case of Christ the head in this conflict, is the case and condition of all his members. Now here we see what a gracious issue the Lord put to these assaults of Satan; in due time his enemie flies: and so will the Lord deale in all the miseries of his Church, and children: God promiseth to *David* concerning *Salomon*, that *if he sinne, he will chastise him with the rod of men, and with the plagues of the children of men:* that is, with such punishments as he shall be able to beare, *but his mercie he will not take from him.* The Prophet *Habacuck* in his complaint against the wrong and violence of the wicked done to the just, is found what *impatient towards God for his delay*, Habac. 1. 2, 3. Therefore in the vision afterward shewed unto him, he is bid to wait *for deliverance, for though it tarrie, yet it shall surely come, and shall not stay*, Chap. 2. 3. Thus *Paul* comforteth the Christian Corinthians: *God is faithfull, and will not suffer you to be tempted above that which ye are able to beare, but will give an issue with the temptation, that ye may be able to beare it*, 1 Cor. 10. 13. *The bodies of the two Prophets who were slaine for the testimonie of the Lord Jesus, are suffered to lie in the streets unburied, for three dayes and an halfe*, that is, for some short time; which being expired, *The spirit of life entring from God shall enter into them, and revive them: then feare shall take their enemies, but they shall ascend up to heaven, and their enemies shall see it.* All these plainly manifest Gods great mercie, in giving a gracious issue to the troubles of his children; yea, by good experience we may see the truth hereof, in the happy issue that the Lord hath put to the most fearefull temptations of Pandrie in our time, who have beene exercised therein, some for a yeare or two, other for longer time, even many yeares together, and yet in the end have sung the song of joyfull deliverance: it may be some of Gods children beare the crosse to their dying day, yet the Lord sustaines them in it by his grace, and in the end shewes them mercie and peace.

Secondly, in this departure of Satan from Christ, we may observe a notable difference betweene the first *Adam*, and the second. The first *Adam* was tempted at the entrance of his estate: Satan prevailed in that conflict, and bringing him captive into his Kingdome, having forcibly taken possession of him. The second *Adam* is tempted also, but the devill can finde no meanes whereby to prevaile with him: *the prince of this world commeth, but hath nought in me*, saith Christ, Joh. 14. 30. but after his flight is faine to flie away.

Satan prevailed not against Christ.

Satans departing from Christ, more two circumstances: *when* Satan departed, and for *how long* a time. First, *when* he departed is noted in this word *then*, that is, after the third temptation; when Christ in indignation for his blasphemie against God, had said, *Avoid Satan*; and withall had answered his temptation out of the written word, then he departed, and not before.

Gives Satan no ground.

First, that the best way to vanquish Satan is to give him no ground, but to withstand him manfully at the first: Jam. 4. 7. *Resist the devill, and he will flie.* Now Satan is resisted, when from our hearts we cast our soules on the promises of God contained in his word, and in the whole course of our lives pray for strength of grace to stand against his assaults; whereby we may see the great error and deceit of those, who account of Satans temptations as of fits of melancholy, and thinke they may be removed by musique, merry company, and such like; but these are no weapons to drive away the Devill. Secondly, this also shewes their dangerous course who yeeld to Satans temptations for a time, taking their pleasure in their youth, purposing to rebell him when they are old, and then to repent: soo many take this course, but it is fearefull: for thus doing, they set open all the doores of their heart to the Devill, and suffer him to take quiet possession, little considering that it is beyond their power to dispossesse him at their pleasure: For indeed hereby they become like to a man that is sicke of the Dropsie, who the more he drinkes, the more he desires: so he that willingly gives place to Satans temptation, the more he sinnes, the more he may: for the longer he is tempted, the more by yeelding is he weakened, and the greater is the danger of his soule: the confession therefore leaue of Christ to resist betime.

A good ground against despaire.

Secondly, in this circumstance note, that when Christ resisteth Satan, and bids him avoid, he departs, and is presently gone. Was this any verme in Satan that he doth thus readily depart at Christs command? No verily, though he obey, it is not praise-worthy; for obedience is two-fold, voluntarie, and constrained: voluntarie, when the creature doth Gods command without compulsion: thus *Adam* did before his fall, and all holy ones that are pittified and sanctified doe this in part in this life. Constrained obedience is, when the creature is made to obey God, will he nill he. This is like to the obedience of rebells, who being attached and arraigned for their treasons, in suffering are made to obey the Princes lawes. And such was this

Satans obedience not commendable.

this obedience of Satan, forced upon him by the powerfull command of Christ, who is Prince and Lord of all creatures. And this is to be marked, that when Christ gives forth his powerfull command, then Satan must obey whether he will or not. This is evident by his manifold dispossessions of the uncleane spirits, who came forth at his command, though they accounted him as their tormenter. Now that which here befalls the devill, shall one day be verified of all wicked men; if they will not now obey God willingly, while in the ministerie of the word he bids them *repent and beleeve the Gospel*; they shall one day be compelled, even at the dreadfull day of judgement, will they nill they, to obey that woefull voyce of Christ, *Depart from me ye cursed into everlasting fire*, Matth. 25. 41. In regard whereof, we must ever be carefull, now in the day of grace, to yeeld unto Christ voluntarie and cheerefull obedience, unto all his commandements both of the Law and Gospel, lest one day we be constrained to obey in going to our endlesse woe: Satan who is a thousand-fold stronger than man, could not resist his power; how then shall we that are but dust and ashes, stand before so great a God?

Luke 4. 13.

This circumstance of time is more fully noted by Saint *Luke*, saying, *and when the Devill had ended all the temptation, he departed from him:* whereby thus much is signified, that looke what knowledge, craft, or power the devill had, that did he employ to the utterm ost in these temptations before he left our Saviour Christ. Whereby it appeareth, that Christ was tempted in the highest degree and measure that Satan possibly could attaine unto: herein did the devill shew the extremitie of his fraud and malice against Christ; which further appeares by this, that the Angels of Heaven came and ministred unto him for his comfort; so as though Satan could not taint the sacred heart of our Saviour Christ with the least spot of sinne; yet in these temptations, Christ was troubled with the same sorrowes, griefes, and vexations which Gods children usually feele in their temptations: The consideration whereof serves for speciall use.

First, to keepe all Gods children from despaire in the greatest extremitie of their temptations, even when they shall feele their conscience (as it were) set on an iron racke, and the flashings of Hell fire already kindled in their soule: for Christ Jesus the head of the Church was tempted by Satan in the highest degree, so as the Angels came to minister comfort unto him, and yet he still remained the welbeloved sonne of God; and so may any of Gods children remaine Gods deere elect, even then when the violence of Satan shall seeme most to prevaile against them.

Secondly, this teacheth us to suppresse all rash judgement in our selves, of all such as shall be exercised by Satan in extreme temptations: for oft it will fall out that the conscience of Gods childe shall be exceedingly tormented in temptation, that hee finds cast out, hee is forsaken of God, and shall be damned; when as indeed hee still remaines the deere childe of God, as Christ our Saviour did Gods welbeloved in the deepest assaults of Satan. And therefore the relation published of *Francis Spira* his desperation, doth inconsiderately tax him for a castaway; considering that nothing befell him in the time of his desperation, but that which may befall the childe of God: yea, our owne land can afford many examples which match *Francis Spira*, whether wee regard the matter of his temptation, or the deepnesse of his desperation, who yet through the mercie of God have received comfort. And therefore in this case, Christian charitie must ever binde us to thinke and speake the best.

Francis Spira.

Lastly, Satans departing upon the ending of these three temptations, gives us to understand, that howsoever the devill abound with temptations of all sorts, yet these three are the ground of all, and the most principall temptations that Satan hath: for in this combat he did his worst, and shewed the violence of his rage and wrath. And therefore it will be needfull for us to take speciall notice of them, as also of Christs repulses given unto them, that so we may be the better armed against them and the like. Thus much for the time when Satan departed.

Luke 4. 13.

The second circumstance touching his departure is, for how long the devill left him, noted by S. *Luke*, not for ever, but *for a season*. Some may say, we doe not finde that Satan tempted Christ ever after this, save onely upon the crosse, where he *spoiled principalities and powers*, Colos. 2. 15. *Ans.* The devil tempts men two wayes; sometime by himselfe, as he did our Saviour Christ in this place, and upon the Crosse, and our first mother *Eve* in the garden, Gene. 3. 1. Sometime by men whom he useth as his instruments: thus he tempted *Adam* by *Eve*, and *Job* by the Chaldeans and Sabeans that robbed him, and by his friends who sought to draw him from his integritie, Job 27. 5. Now though Christ were not often after this tempted immediately by the devill, yet by Satans instruments he was many times sore assaulted to the griefe of his heart; as by the Jewes, the Scribes and Pharisies *Herod*, and *Pontius Pilate*, who required figures of him, mocked and persecuted him.

The state of Gods Church on earth.

Here we may see a notable patterne of the state of Gods Church & children in this world: for looke as Christ their head is sore tempted, and then let alone, and yet but for a season, being tempted againe by Satans instruments; so fareth it with them, one while they are exercised with outward temptations, and another while with inward assaults; then through Gods mercie they have freedome for a season; but afterward, Satan comes upon them againe, either by himselfe or by his instruments: which must teach us willsome in regard of the state of our owne Church in particular, to wit, that we must not dreame of a perpetuall freedome from trialls

trialls and temptations, howsoever through Gods mercie we has enjoyed admirable peace and tranquillitie for many yeares together; for being a part of Christs mysticall body, we must looke for the same condition with our head Christ Jesus, who being first tempted of Satan, was left but for a season, and after tempted againe; and therefore we must resolve our selves undoubtedly that trialls will come; what way God onely knoweth; but the winter of affliction will follow our harvest of joy and peace: and the yearely visitations, by plagues and famine, are symptomes, that is, signes and forerunners of more heavy judgements, unlesse we prepare to meet our God in the practice of speedy and unfained repentance. And as this is the state of our Church in generall, so is it the particular condition of every Christian, whose life is a continuall intercourse of trouble and peace: and therefore every childe of God must be watchfull against security, and with the end of one assault, joyne his preparation for a new: This was the state of Christ, and the servant must not looke to be above his master. And thus much for the devills departure.

The second part of the issue of this conflict, is the ministerie of the Angels unto Christ; *And behold the Angels came and ministred unto him.* In saying *Behold*, the Evangelist commends unto our consideration the view of a great wonder, to wit, that that person whom the devill would have had to have worshipped him, is here worshipped and served of the holy Angels of God. Let no man therefore judge of himselfe by that which Satan would perswade him to in temptation; Christs estate doth now appeare farre different from that which Satan would have brought him to; and so shall all Gods children finde it to be with them after temptation, if therein they fight manfully after the example of Christ.

Touching the ministerie of these Angels, here observe three points. First, the bond that causeth the good Angels to minister unto Christ. Secondly, their number. And thirdly, the time of their ministerie.

I. Point. The bond of their Ministerie, is Christs sovereignitie over the Angels, not onely as he is God their Creator, but as he is Mediator, God and Man, even the man Christ, (I say not the manhood of Christ) but Christ (as I may say) the man-God, is the Lord of all Angels, and they doe him homage and service. And though the manhood of Christ bee not Lord of Angels, yet being received into the unitie of the God-head, it is thereby exalted above all Angels by many degrees. Wherein we may behold the endlesse goodnesse of God, in advancing our nature, which by sinne was made more vile than all earthly creatures, farre above the Angels in degree, by reason of this conjunction which it hath with the nature of God in the person of Christ.

Now as by this bond the Angels are made ministers unto Christ, so by vertue of the same they become ministers to all the true members. *Iacobs* ladder is thus expounded by our Saviour Christ: *Verily, verily, I say unto you, hereafter shall ye see heaven open, and the Angels of God ascending and descending upon the sonne of man. This sonne of man is Christ*, who being God and man reacheth from heaven to earth, and from earth to heaven; to him the Angels ministred, and by him they descend to minister to all the Saints of God here on earth. John 1. 51.

The use. I. This teacheth us to admire the endlesse goodnesse of God unto his Church and children, not onely in bestowing heaven and earth upon them, but even in giving his glorious Angels to become ministring spirits for their protection, defence, and comfort. II. This their ministerie, must admonish us to carrie our selves reverently and holily in all manner of conversation. If we were in the presence of an earthly Prince, Oh how carefull would we be to our behaviour both for words and actions? much more then should the presence and attendance of Gods glorious Angels, who pitch their tents about us, if we be Gods children, make us circumspect to all our wayes; and the rather, because their ministerie is for our comfort and protection, while we keepe our selves in the straitwayes of God.

II. Point. Their *number.* It is not said one *Angel*, but *Angels* came and ministred unto him. Indeed when he was in his Agonie in the garden a little before his passion, *one Angel came and ministred comfort unto him*: so that sometime one, sometime moe attended on him, even as the evill spirits come to tempt, sometime one alone, as Satan did here to Christ, and sometime moe, as they did when he was upon the Crosse. And as it befell Christ, so doth it to Gods children, they have sometime one good Angel to attend upon them, and sometime many: so likewise have they sometime one evill spirit to assault them, and sometimes many, as the man in whom the legion was. And hereby falleth to the ground this common opinion, that every man hath one good Angel, and one bad attending upon him, the one to protect him, the other to tempt him. But this opinion doth not well stand with the tenour of the Scripture, which thus sets out the state of man, in regard of his attendance by Angels, that there are sometimes moe about him, and sometimes fewer; whether wee speake of good Angels, or of evill spirits. Luke 22. 43.

III. Point. The time when these good Angels came and ministred unto Christ, is noted in this word *Then*: that is, when the devill had done all he could against our Saviour Christ: they came not in the times of his assaults, but when Satan had ended his temptations and was gone. There is no doubt but the good Angels were alwayes about our Saviour Christ, attending on his blessed person, but at this time it is like they tooke upon them some visible shape, that

Matth. 4. vers. 11.

Matth. 4. vers. 11.

that so their ministerie might be the more comfortable unto him; as it is like the Devill appeared in some shape for Christs greater terrour in his temptations.

God will sometime hide his mercie from his children.

In this circumstance of time, we may observe a worke of Gods providence, which he pleaseth to exercise in the time of temptation upon his owne children; to wit, for a time to hide his mercy from them, withdrawing the sensible feeling of his favour. Thus he dealt with his beloved Sonne Christ Jesus; during the time of Satans violent temptations, he concealed from him the sensible assistance of the ministerie of his Angels, they shew not themselves till Satan is departed. And so farcth it many times with Gods deere children, upon whom he bestowes the good graces of his Spirit: as a nursing-mother to trie the affections of her childe, will sometimes hide her selfe from it, leave it alone, and suffer it to take a knocke or a fall; so will the Lord leave his children to themselves, and conceale from them the signes of his favour, suffering them to be buffeted in temptation for a time, that they may finde thereby what they are in themselves without Gods grace, & by feeling the bitternesse of that estate, the more to hunger and thirst after his grace and favour, the more joyfully and thankfully to embrace it when it is renewed, and the more carefully to keepe it all the dayes of their life. What made *David* to account so highly of the courts of Gods house, as that he esteemed the filly *birds happy that might build their nests by Gods altar*, but his banishment thence, by the persecution of *Saul*, wherein he was constrained to remaine in *Meshech, and to dwell in the tents of Kedar*? And so when the people of God were in Babel, *remembring Zion they wept*: Oh then, *let my right hand forget to play, if I forget thee, O Ierusalem; let my tongue cleave to the roofe of my mouth, if I preferre not Ierusalem to my chiefe joy.* Psal. 84. 1, 2, 3. Psal. 120. 5. Psal. 137. 1, 5, 6.

But unto many, this doctrine of temptations will seeme to small purpose, may altogether needlesse, for that they never felt any such conflicts with the devill, they deeme him from their hearts, and they trust to God never to be troubled with him: this is the common estate of most men (those onely excepted who have felt how hard a thing it is truly to repent and beleeve) thus to blesse themselves in a carnall peace; but silly soules, they know not their owne hearts, nor the fearefull case in which they stand; for all the true members of Christ must be made conformable unto their head; now he *was consecrated the Prince of their salvation through afflictions*, Hebr. 2. 10. his soule was heavie unto the death, but before he could finish the worke of our life: yea, he is tempted by satan before he is comforted by the Angels: those therefore that were never tempted, have yet no fellowship in his afflictions, they have not begun any conformitie with Christ, so as it is like, they are still bondslaves unto Satan, for if they had escaped out of his snare, they should feele his assaults to get them in againe: in regard hereof, the childe of God is constrained to buckle hard with Satan in temptation, and to pray many a time to be delivered from his buffetings. And indeed howsoever for the present this be not joyous, yet they may count it *exceeding great gladnesse*, as the Apostle saith, not onely for this triall of their faith which bringeth forth patience, but also because herein they be come like unto Christ in his humiliation, which may give them assurance that they shall be like him in glorie: *for if we be dead with Christ, we shall also live with him: and if we suffer, we shall also reigne with him.* Adde further, that these men that never felt the assaults of Satan, are as yet under a most fearefull judgement of God in *hardnesse of heart*. When Christ fed five thousand men with five loaves and two fishes, *he distributed it by the hands of his Disciples*: but after it is said, *they perceived not this matter of the loaves*; and this reason is rendred, *because their hearts were hardened*, vers. 52. And so it is with them that never feele the temptations of Satan: for he goeth about continually, like a roaring Lyon seeking whom he may devoure, as they whose hearts are not hardened doe well perceive. To conclude therefore, let these men who yet never felt in themselves these assaults of Satan, unfeignedly endevour to change the course of their lives, by the practice of true repentance, in eschewing evill and doing good; let them give themselves sincerely to the exercise of prayer for the removall of their stonie hearts, and the renuing unto them hearts of flesh, let them heare the word, and doe the same; and then they will shortly sing another song, to wit, *that whosoever will live godly in Christ Iesus must suffer temptations, and be assaulted by the Devill*; and then will they finde that this doctrine is needfull; yea, they will blesse God for this worke of his spirit, that caused these temptations of Christ to be so particularly recorded, with his happie issue and victory over them all, not onely for himselfe, but for his members, that in their temptations they may looke unto Jesus, lest they should faint in their mindes: *for in that he suffered, and was tempted, he is able to succour them that are tempted*, Hebr. 2. 18. James 1. 2. 2 Tim. 2. 11, 12. Matth. 6. 41.

ROM. 16. 20.

The God of peace shall tread Satan under your feet shortly. The grace of our Lord Iesus Christ be with you. Amen.

FINIS.

A faithfull and plaine

EXPOSITION

VPON THE

TWO FIRST VERSES

OF

The second Chapter of ZEPHANIAH.

By that late Reverend Preacher of Gods Word,
M. WILLIAM PERKINS.

Containing a powerfull Exhortation to Repentance: as also the manner how men in Repentance are to search themselves.

Preached at Sturbridge Faire, in the field; taken from his mouth: And afterwards diligently perused; and now published for the common good, by a Preacher of the word.

PROV. 28. 13.

Hee that hideth his sinnes, shall not prosper: But hee that confesseth and forsaketh them, shall finde mercie.

LONDON,
Printed by IOHN HAVILAND.
1631.

TO THE RIGHT WORSHIPFVLL, MY verie worthy and Christian friend,

Sir WILLIAM GEE, Knight,

One of his Majesties honourable Councell in the North,

Recorder of the Townes of *Beverly* and *Hull*, and one of his Majesties Iustices of Peace in the East-riding of the Countie of *Yorke*, a true friend of learning, and pietie; and to the vertuous and religious Lady his Wife: Grace and Peace from God, &c.

AMongst the many reasons (Worshipfull Sir) which have perswaded me that Popery cannot be the true Religion, this is not the least: the insufficiencie of their doctrine of faith and repentance: which two things though they be the chiefe and principall points in Religion, and so necessarie, that he who doth not both know, and practise them aright, can never be saved: yet I dare avouch, that the faith and repentance of the Romish Church, as they are taught by many of the best approved Papists, are no better than such a repentance as an hypocrite and a very reprobate may attaine unto. Indeed, to insist upon repentance onely (they make many faire flourishes) they call it pennance, they make it a Sactament, and say it is a bord that saves a man after shipwracke, and write many great volumes of it, and of *Confession*, and of *Cases of Conscience*, (as you good Sir in your owne reading know better than I) and yet alas, when all is done, it is but a shadow of repentance: and indeed how can they teach aright the doctrine of repentance, which erre so foully in setting downe the justice of God, and the vilenesse of sinne? which two points a man must know, else he will never repent: but Poperie misconceiving the justice of God, teaching it not to be infinite, in as much as it needeth not an infinite satisfaction; and misconceiving the nature of sinne, teaching every sinne not to be damnable, nor to offend Gods infinite justice, erring (I say) in these two, how is it possible they should conceive aright the nature of repentance? by which a man seeing his sinnes, their foulenesse, their punishment, and his owne miserie by them, confesseth them, bewailes them, fearing Gods justice, flieth from it, and craves forgivenesse of his mercie, and lastly purposeth, and endevoureth to leave them all, and to lead a new life. The serious consideration hereof, hath often made me wonder, why many Popish treatises, being in some sort exhortations to repentance, should be so accounted of as they are by some: for though, I confesse, there are some of them, good and wholesome meditations, and many motives to mortification, and good life; yet would I gladly learne of any man but this one thing, how those exhortations can be pithy, or powerfull, sound, or any way sufficient to move a man to repentance, when as, not those bookes, nor all Poperie is able to teach a man sufficiently what true repentance is.

Canis in Catechis. Costerus in Enchir.

Conradus. Navarrus. Lopez Sairus. Hallus. Graffius, and many other.

If any man reply, I will therefore learne the doctrine out of the Protestants bookes, and use the Papists for Exhortation onely: I then answer, is it not a more compendious, and convenient, and a lesse scandalous course, to seeke exhortation out of such writers, as doe teach the doctrine aright? Nay, I doubt how it is possible to finde a powerfull exhortation to repentance in any Papist, who erres in the doctrine: the reason is manifest, because Doctrine is the ground of Exhortation: and if the doctrine be unsound, how can the exhortation be any better? Let us therefore leave these muddie puddles,

puddles, and set our water at the fountaine: the water of life, at the fountaine of life; I meane the doctrine of faith, and repentance, at the written word of God, and at such mens writings as are grounded thereupon, and agreeable thereunto.

Dening, Greenham, Bradford, and many others.

Now amongst those many instruments of God, who have laboured with profit in this great point of Religion, namely repentance: drawing their doctrine out of the two brests of the two Testaments of Gods booke; I may well say (to say no more) that this man of God, Master *Perkins*, deserves to have his place: whose labours while he lived, and his yet living labours, what they deserve, I had rather others should proclaime, than I once name; who professe my selfe to be one of those many, who may truly say, that by the grace of God, and his good meanes principally, I am that I am. But leaving him in that glorious mansion, which Christ the Lord of the harvest hath prepared for him, and now given him, I returne to my selfe, and doe humbly praise the Lord of heaven, who gave me my time in the Vniversitie, in those happie dayes, wherein (besides many worthy men of God, whereof some are fallen a sleepe, and some remaine alive unto this day) this holy man did spend himselfe like a Candle, to give light unto others.

The scope of all his godly endevours, was to teach *Christ Iesus*, and him crucified, and much laboured to move all men to repentance, that as our knowledge hath made Poperie ashamed of their ignorance, so our holy lives might honour our holy profession. And as repentance was one of the principall ends, both of his continuall preaching and writing; so especially and purposely hath he twice dealt in that Argument.

First, in his Treatise of Repentance, published 1592. wherein briefly (as his manner was) but soundly, pithily, and feelingly, he layeth downe the doctrine, and the very nature of Repentance: and after the positive doctrine, he toucheth some of the principall controversies and difficulties in that doctrine: but afterwards thinking with himselfe, that he had not fervently and forcibly enough, urged so great and necessarie a lesson as Repentance is, therefore shortly after, being desired and called to the dutie of Preaching, in that great and generall assembly at *Sturbridge Faire*, he thought it a fit time, for this necessarie and generall exhortation to repentance: to the intent, that as we were taught the doctrine of repentance in the former Treatise, so in these Sermons we might be stirred up to the practice of it. And certainly (good Sir) I judge there could not have beene a matter more fit for that assembly, than an Exhortation to Repentance: for as the audience was great and generall, of all sorts, sexes, ages, and callings of men assembled out of many corners of this Kingdome; so is this doctrine generall for all: some doctrines are for Parents, some for children, some for schollers, some for trades-men, some for men, some for women; but repentance is for all: without which, it may be said of all and every one of age, not one excepted; No Repentance, no Salvation.

These Sermons being in my hands, and not delivered to me from hand to hand, but taken with this hand of mine from his owne mouth, were thought worthy for the excellencie, and fit for the generalitie of the matter, to be offered to the publike view.

And now these first fruits of my labours in another mans vineyard, as also all that hereafter doe or may follow, I humbly consecrate to the blessed *Spouse of Christ Iesus*, the holy Church of God on earth, and namely to the Church of England, our beloved Mother, who may rejoyce that she was the Mother of such a sonne, who in few yeares did so much good to the publike cause of Religion, as the wickednesse of many yeares shall not be able to weare out. But first of all, and especially, I present the same unto you (my verie Worshipfull and Christian friends) who (I must needs say) are verie worthy of it in many respects.

M. Perkins but fourtie yeares old at his death.

1. For the matter it selfe, which is repentance, my selfe being able to testifie, that you are not hearers but doers, ripe in knowledge, and rife in the practice of repentance: in so much as I dare from the testimonie of my conscience, and in the word of a Minister pronounce of you, that as you have heard and knowne this doctrine of repentance, so blessed are you, for you doe it.

And 2. for him who was the Author hereof (whose mouth spake it from the feeling of his soule, and whose soule is now bound up in the bundle of life) I know, and cannot

in good conscience conceale the great delight you have alwaies had in the reading of his bookes, the reverend opinion you had of him living, and how heavily and passionately you tooke his death and departure: therefore to cheare you up in want of him, I send you heare this little Booke, his owne childe, begotten in his life time, but borne after his death: observe it well, and you shall finde it not unlike the Father: yea, you shall discerne it in the Fathers spirit; and it doubts not but to finde entertainment with them, of whom the Father was so well respected.

And for my selfe, I spare to rehearse what interest you have in me, and all my labours, it is no more than you worthily deserve, and shall have in me for ever: you are the fairest flowers in this garden, which in this place I after others have planted for the Lord (or rather God by us:) And two principall pearles in that Crowne, which I hope for at the last day from the Lord my God; whose word at my mouth you have received with much reverence, and with such profit, as if I had the like successe of my labours in others, I should then never have cause to say with the Prophet, *I have laboured in vaine, and spent my strength in vaine*; but my judgement is with the Lord, and my worke with my God.

And if I knew you not to be such, as take more delight in doing well than in hearing of it, I would prove at large what I have spoken of you: yet give me leave to say this, which without open wrong I may not conceale, that beside your rare knowledge, and godly zeale in Religion, and other duties of the first Table to God himselfe; your charity and pity to the needy distressed Christians at home an abroad, your mercifull dealing with them who are in your power, your benevolence to learning, and namely to some in the Vniversity, doe all proclaime to the world those your due praises: which I (well knowing your modesties) doe spare once to name: neither would I have said thus much, were it not for this cold and barren age wherein we live, that so when our preaching cannot move, yet your godly examples might stirre up. Pardon me therefore, I pray you, and thinke it no wrong to you, which is a benefit to Gods Church: but goe forward in the strength of the Lord your God, and hold on in that happy course you have begunne: *be faithfull unto the end, the Lord will give you the Crowne of life: faithfull is he which hath promised, who will also doe it*: proceed (good Sir) to honour learning in your selfe and others; and Religion especially, which is the principall learning, and proceed both of you, to practise Religion in your owne persons, and in your family; hold on to shine before your family, and amongst the people where you dwell, in zeale and holinesse: hold on hereby still to shame Popery, to stop your enemies mouthes, and to honour that holy Religion which you professe, to gaine comfort of good conscience to your selves, and assurance of eternall reward: and lastly, to encourage mee in those painfull duties which lie upon me: for I openly professe that your religious zeale and love of the truth, with many other good helps, are principall encouragements in my Ministery, and especiall motives unto me, to take the charge of publication of so many workes of this holy man deceased, as may not in better manner bee done by others. But I keepe you too long from this holy Exhortation following; I therefore send you to it, and it to you, and from you to the Church of God: for I dare not make it to be privatly yours and mine, wherein the whole Church hath interest as well as we. It was preached in the field, but it is worthy to be admitted into our hearts. I found it in the open field, but upon diligent view finding it to be Gods Corne, and a parcell of his holy and immortall seed, therefore I brought it home, as good Corne deserves: And as it is Gods Corne, so in you, I desire all holy Christians to lay it up in Gods Garners, that is, in their hearts and soules.

Psal. 11 5. Apoc. 2 10. 1 Thess. 5 24.

And thus committing this little volume to your reading, the matter to your practice, you and yours to the blessed favour of that God whom you serve: and my selfe and my endevours to your hearty love and holy prayers, I take my leave: From my study, *August. 7. 1605.*

Yours in Christ Iesus ever assured,

W. Crashaw.

AN EXHORTATION TO REPENTANCE.

ZEPHANIAH 2. V. 1, 2.

Search your selves, even search you, O Nation, not worthy to be beloved: before the Decree come forth, and you bee as chaffe that passeth on a day.

THE Prophet in the first Chapter of this Prophecie rebukes the *Iewes* of three notable crimes, Idolatrie, Fraud, and Cruelty. In this second hee exhorts them to Repentance, and withall reproveth some of their speciall sinnes. In the three first verses he propoundeth the doctrine of Repentance, and addeth some speciall reasons to move and stirre them up to the practice of it. In propounding the doctrine of Repentance, hee directs it to two sorts of men: First, to the obstinate and impenitent Jewes, in the first and second verses. Secondly, to the better sort of them, in the third: So that the summe and substance of these two first verses, is a briefe and summary propounding of the doctrine of Repentance to the obstinate Jewes. The words containe in them five severall points, touching the doctrine of Repentance.

First, the duty to be performed, *Search*: Secondly, who must be searched; *your selves*: Thirdly, who must doe it; *the Iewes*: who are further described to be a *nation not worthy to be beloved of God*: these are in the first verse. Fourthly, in the second verse, the time limiting them, when to repent, *before the Decree come forth*; that is, before God hath put in execution the judgements which are already decreed and appointed for them. Fifthly, a forcible reason urging them to doe it, which lieth hid, and is necessarily implied in the fourth point; namely, that there *is a Decree against them*, which wants nothing but execution: which also shall come unlesse they repent: whereby they shall be fanned: and if they shall bee found to bee chaffe, they shall flie away with the wind of Gods justice. Of all these points in order.

For the first, the holy Ghost saith, *Search your*

A *selves*. The words are commonly read thus; *Gather your selves*: which though it be good, for that in repentance a man gathereth himselfe, and all his wits together, which afore were dispersed, and wandered up and downe in vanity: yet I rather allow their translation, who read thus, *Search, or fanne your selves*: but either of them may stand, because the word in the originall doth comprehend both significations; yet it seemeth that to search or fift fits the place better, considering the same manner of speech is afterwards continued in the word *chaffe*: so that the meaning of the holy Ghost seemeth to bee this; Search, try, and fanne your selves, lest you be found like chaffe, and so flye away, and be consumed before the justice of God. Iunius.

B Concerning this duty of searching, let us observe, first, that the holy Ghost urging the Jewes to repent, useth not the word Repentance, but bids them search themselves: yet meaning, he would have them to repent: giving us to understand, that no man can have true and sound repentance, but he who hath first of all searched and examined himselfe: and this stands with good reason; for no man can repent, who first of all doth not know himselfe, and his owne wretchednesse; but no man can see into himselfe, nor know himselfe, but he that doth diligently search himselfe: so that the beginning of all grace, is for a man to search, and try, and fanne himselfe, that thereby he may know what is in himselfe: that so upon the search, seeing his C fearefull and damnable estate, hee may forsake himselfe, and his owne waies, and turne to the Lord. Thus speaketh the holy Ghost in the hearts of holy men; *Let us search and try our waies*: and marke what followeth; *and turne againe to the Lord*: as though there were no turning againe to the Lord, but after a searching of our selves. With this testimonie of the holy

Ghoſt, records the teſtimonie of all holy men: conſcience, who all know, that the firſt beginning of their turning unto the Lord, was a ſearching of themſelves. Let any repentant ſinner aske his conſcience, and call to minde his firſt calling and converſion, and he will remember that the firſt thing in his repentance was this; that he ſearched into himſelfe, and looked narrowly into his waies, and finding his waies dangerous, and his caſe fearefull, did thereupon reſolve to take a new courſe, and turne to the Lord for pardon and mercy, and for grace to enter into more holy, and more comfortable courſes.

The man that paſſeth upon ridges of Mountaines, and ſides of hills, or that goeth over a narrow bridge, or ſome dangerous and ſteepe rocks at midnight, feareth not, becauſe he ſeeth no danger: but bring the ſame man in the morning, and let him ſee the narrow bridge hee went over in the night, under which runnes a violent ſtreame, and a bottomleſſe gulfe, and the dangerous Mountaines and rocks he paſſed over, and he will wonder at his own boldneſſe, and ſhrinke for feare to thinke of it, and will by no meanes venture the ſame way againe: for now he ſeeth the height of the mountaines, the ſteepneſſe of the hills, the craggineſſe of the rocks, the fearefull downefall, and the furious violence of the ſtreame underneath, and thereby ſeeth the extreme danger, which afore hee ſaw not: therefore he wondreth and rejoyceth that he hath eſcaped ſo great a danger; and will by no meanes be drawne to goe that way in the day, which he went moſt carelеſſly in the darkneſſe of the night, but ſeeketh another way (though it ſhould be farre about). So a ſinner in his firſt eſtate, which is naturall and corrupt (as we are bred and borne) hath a vaile before his face, ſo that he ſeeth nothing: The wrath of God, and the curſe due for ſinne, Hell and damnation ſeeking to devoure him, he ſeeth them not, although (living alwaies in ſinne) he walketh in the very jawes of hell it ſelfe; and becauſe hee ſeeth not this fearefull danger, therefore hee refuſeth no ſinne at all, but ruſheth ſecurely into all manner of ſinne; the night of impenitency, and the miſt of ignorance (blinding his eyes), that he ſeeth not the narrow bridge or this life, from which if he ſlide, he falls immediatly into the bottomleſſe pit of hell.

But when as Gods Spirit hath by the light of Gods Word opened his eyes, and touched his heart to conſider his eſtate, then he ſeeth the fraile bridge of this narrow life, and how little a ſtep there is betweene him and damnation, then he ſeeth hell open due for his ſins, and himſelfe in the high way unto it: ſinne being the craggy rocke, and hell the gaping gulfe under it; this life being the narrow bridge, and damnation the ſtreame which runneth under it; then he wondreth at his miſerable eſtate, admireth the mercy of God, in keeping him from falling into the bottome of hell, wondreth at the preſumptuous boldneſſe of his corruption, which ſo ſecurely plodded on towards deſtruction; and being aſhamed of himſelfe, and theſe his waies, he turnes his heart to the God that ſaved him from theſe dangers; and ſets himſelfe into more holy waies, and more conformable courſes, and confeſſeth that ignorance made him bold, and blindneſſe made him ſo preſumptuous; but now he ſeeth the danger, and will by no meanes goe the ſame way againe: and thus the ſearching and ſeeing into the foulneſſe of ſinne, and the danger thereof, is the firſt beginning of repentance, and the firſt ſtep into grace.

This doctrine teacheth us what faith and repentance is generall in the world. All men ſay, they beleeve, and have repented long agone; but try it well, and we ſhall finde in the body of our Nation, but a lip-faith, and a lip-repentance: for even when they ſay ſo, they are blinde and ignorant of their owne eſtate, and know not themſelves, but preſume of themſelves, that becauſe they are baptized and live in the Church, therefore they are in Gods favour, and in very good eſtate; when as they never yet were reconciled to God: and are ſo far from it, that they never yet ſaw any ſinnes in themſelves whereof they ſhould repent. As a man travelling in the night, ſeeth no danger, but plods on without feare: So the moſt part of our common people, in the night of their ignorance, thinke and preſume they love and feare God, and love their neighbour; and that they have ever done ſo: Nay, it is the common opinion, that a man may dee ſo by nature, and that he is not worthy to live, who doth not love God with his heart, and beleeve in *Jeſus Chriſt*: But alas poore ſimple ſoules, they never knew what ſin was, never ſearched nor ſaw into their owne hearts with the light of Gods Law: for if they had, they ſhould have ſeene ſuch a ſea of corruption, that then they ſhould confeſſe it to be the hardeſt thing in the world, to love God, and to beleeve in Chriſt, and to forſake ſinne: it is therefore manifeſt, that they have not yet begun to beleeve or repent, nor have entred into the firſt ſtep of grace, which leadeth to repentance, for that they have not learned this leſſon, which the Prophet teacheth, that is, to *ſearch themſelves*.

Furthermore, let us in the ſecond place obſerve better the ſignification of the word; it ſignifieth to ſearch narrowly, as a man would doe for a peece of gold, or a precious Jewell, which is loſt in a great houſe: or as a man may ſearch for gold in a Mine of the earth, and but very little gold Oare.

Hence we may learne, that in true Repentance and converſion, we muſt not ſearch ſo onely, as to finde the groſſe and palpable ſinnes of our lives; but ſo as we may finde thoſe ſinnes which the world accounts leſſer ſinnes, and eſpy our ſecret faults and privy corruptions. Some corruptions ſeeme more neere a kinne to our nature, and therein men hope to be excuſed, when they forſake many other greater ſinnes: But a true penitent ſinner muſt ſearch for ſuch, ſo as a good Magiſtrate ſearcheth for a lurking Traitor which is conveyed into ſome cloſe and ſecret corner, and he muſt ranſacke his heart for ſuch corruptions, as wherein his heart takes ſpeciall delight, and muſt thinke that no ſinne can be ſo ſmall, but it is too great to bee ſpared, and that every ſinne great or little, muſt be ſearched for, as being all Traitors to Gods Majeſtie.

But alas, the practice of the world is farre otherwiſe, great ſins are little ſins, little ſinnes are no ſinnes: Nay, after a little cuſtome, great ſinnes are alſo little or nothing: and ſo at laſt, men make no bones of groſſe and grievous ſins, and for the moſt part, men ſearch ſo ſuperficially, that they ſcarce finde any thing to be ſinne: ſuch excuſes are made, ſuch diſtinctions are deviſed, ſuch mitigations, ſuch qualifications, ſuch colours are caſt upon all ſinnes; as now up and downe the world, groſſe ſinnes are called into queſtion whether they be ſinnes or no: and the great tranſgreſſions of the Law are counted ſmall matters, neceſſary evills or inconveniences, tolerated to avoid other evils; and what is he counted but a curious and preciſe foole which ſtands upon them? Ignorance after five and thirty yeares preaching is counted no ſinne: blinde devotion in Gods ſervice no ſinne: lip-labour in praying, vaine and cuſtomable ſwearing, mocking of Religion, and the profeſſors thereof, no ſinne: prophaning of the Sabbath, contemning of Preachers, abuſing of parents, no ſinne: pride in apparell, ſuperfluitie in meats, beaſtly and ordinarily drunkenneſſe, fornication, no ſinnes: Nay, deceits, coſonages, oppreſſing uſury, notorious bribery, and covetouſneſſe, that mother ſin; theſe are counted no ſinnes: theſe beames are made but moats by prophane men; and they are ſo minced, and carved, or there is ſome ſuch neceſſity of them, or ſome ſuch other flouriſh or varniſh muſt bee caſt upon them, as that they are little or none at all. Alas, alas, is not that a ſimple and ſilly ſearch where ſuch blocks as theſe are lie unſpied? what are Mole-hils, when ſuch Mountaines are not ſeene? Moats will be little regarded, where ſuch beames are not diſcerned: but it is cleare, that therefore there is no true triall, nor diligent ſearch made: for a true convert will ſearch his heart for all, and will ſpare none: He deales in ſearching his owne heart, as a good Juſtice of Peace in ſearching for Traitors or Seminari Prieſts. He ſeekes not ſuperficially, but moſt exactly, and leaveth never a corner unſought; and he thinkes great ſinnes to bee infinite, and little ſinnes great, and judgeth no ſinne ſo ſmall, but that it deſerveth the anger of God, and therefore hee wonders at the mercy of God, which throwes us not all down to hell in a moment: and he cryeth out with holy *Ieremy*, *'t is the Lords mercy that we are not all conſumed.* Lament. 3. 22. Away then with this ſuperficiall and hypocriticall ſearch, where ſo many ſins are ſpared and not found out. It is Phariſaicall, for even ſo the Phariſie, when he came into the Temple to reckon with God, and to tell what Traitors hee had found, that is, what ſins upon good ſearch he had eſpied, he returnes his preceipt, all is wel, hee hath found never an one, but beginnes to thanke God that he was ſo good, and ſo good, and not ſo ill, and ſo ill, nor yet like the Publican. The world is full of Phariſies; not onely the Popiſh Church, but even our Church ſwarmes with theſe ſuperficiall ſearchers, who cannot (becauſe they will not,) finde any ſinne to preſent unto God. Men thinke in the Countrie, a Church-Officer hazards his Oath, if hee preſent all well, and findeth no fault in his Pariſh, to preſent as puniſhable to the Ordinary: for men thinke it unpoſſible, that there ſhould be none in a whole Pariſh: then how doth that man hazard his owne ſoule, who being made overſeer and ſearcher of his heart, findes nothing in it to preſent to the Lord. For it is not more eaſie to eſpy outward and actuall tranſgreſſions in a whole Pariſh, than it is to finde heapes of corruptions in a mans heart, if a man will ſearch into the bottome of it with the light of Gods Law. Therefore when the Lord comes and keeps his viſitation, what ſhall become of ſuch a man, but to undergoe the ſtrict and ſevere ſearch of the Almighty, becauſe he would not ſearch himſelfe?

Our bodies and lives are free from the Spaniſh Inquiſition, (which is one of the laſt props which Satan hath lent the Pope, wherewith to uphold his declining Kingdome) and the Lord grant we may be ever free from it. But in the meane time, that might put us in minde how to deale with our corrupt hearts, and unmortified affections, even to erect an *Inquiſition* over them, to lie in wait for them, to ſearch them narrowly, and to uſe them roughly: yea, to ſet our hearts upon the racke of Gods Law, that ſo it may confeſſe the ſecret wickednеſſe of it; for the Papiſts doe not thinke us Proteſtants greater enemies to their ſuperſtition, than the inward corruptions of our owne hearts are to our ſalvation: therefore it may be a godly policy for every man, even to erect an *Inquiſition* over his owne heart and conſcience, and not to ſpare his moſt ſecret and deareſt ſinnes, and ſuch as are neereſt allied to his owne nature: for that is the true ſearch here commanded by the Prophet, and practiſed by all godly and holy men, when a man purpoſeth to finde all that are, and to eſpy even all his ſinnes: for a godly man is never ſatisfied in his ſearch, but ſtill, the more he finds, he ſuſpects the more are ſtill behinde, and therefore he continueth ſearching his owne heart all his life long: Therefore let every profeſſor look to it betwixt God & his conſcience, that he dally not with himſelfe in this caſe: for if he doe, then when God comes with his privie ſearch, his hypocriſie ſhall bee diſcovered, and his nakednеſſe ſhall be laid open in the view

of men and Angels, to his eternall confusion.

Thirdly, *Search* saith the Prophet; but not to content, he forceth it againe, *Even search you.* In thus repeating and urging this exhortation, the holy Ghost gives them and us to understand, that the true searching of a mans heart, and life, is a duty of great moment, and speciall necessity: therefore hee leaves it not after once naming it, but inforceth it the second time, as being no matter of indifference, but of great necessitie: thereby shewing, that it is a principall duty in repentance, even the beginning and foundation of all true grace.

And further, it is a meanes also to prevent Gods judgements: for when men search not themselves, then God sends the fire of afflictions and crosses to try and search them: but when they search themselves, then God spareth to search them by his just judgements.

Now in that this duty of searching is both the beginning of all true grace, and the meanes to stay Gods judgements, and therefore is so pitifully, and so forcibly urged by the holy Ghost, it must reach us all a necessary lesson, namely, to make great conscience of searching our selves. First, because God hath so commanded, and we are to make conscience of obedience to every Commandement. Secondly, because thereby we shal reape two so great commodities, as first thereby wee shall lay a sure foundation for the good worke of grace in us: and secondly, shall stay the hand of God, and his judgements from being executed upon us. Let us therefore hearken to this counsell of the holy Ghost, let us take the fan of the Law, and therewith search and winnow our hearts and lives. Our hearts for secret and hidden corruptions: Our lives, for committing of evill and omitting of good. Doe with your hearts as men doe with their Wheat: they will not suffer their Corne to lie long in the Chaffe, lest the Chaffe hurt it, but commit it to the fan, that the wind may separate them: So the graces of God in our hearts are pure Corne, our sinnes and corruptions are chaffe: looke well, and thou shalt finde in thy selfe much Chaffe, and but little Corne: let not then the Chaffe lie too long mingled with the Corne, lest it corrupt the Corne. Let not thy sinnes lie mingled with the grace of God in thee: if thou doe, they will choake it in the end, and so deprive thee of all grace: therefore rip up thy heart, and looke into thy life, and when thou hast sinned, enter into thy selfe, aske thy conscience what thou hast done, and be not quiet till thou hast found out thy sinne, and the foulnesse of it: and never think that thou knowest any thing in Religion, till thou knowest what is in thine owne heart, and what are thy speciall and privie corruptions; and look into thy owne faults, not with a partiall eye, but with a censorious and a straight judgement: spare sinne in no man, but especially condemne it in thy selfe.

But alas, these times of ours cry out of an other state, for even *Jeremies* calles ours: We may complaine as he did, *No man repents him of his wickednesse, saying, What have I done?* the same is the fore of our people, and the sicknesse of all Nations, that every man runs on in his sinnes, from sinne to sinne carelessly, even as the bard horse into the battell. But how rare a thing is it to finde a man that daily searcheth himselfe, and examines how he lives, and how the case standeth betwixt God and himselfe; and that when he hath done amisse, entreth into the closet of his heart, and strikes himselfe upon the brest, and disputes the case with himselfe, saying, *What have I done?* Oh what is this that I have done against God, against his Church, and against my owne soule!

The want of this is that which the Prophet complaineth of in that place: not as though it were sufficient thus to doe, in a mans owne conscience; but because it is a good beginning, and a step to further grace. For if a man did seriously thus deale with his conscience after his sinne, his conscience would shape him such an answer, and would tell him so roundly what he had done, that he would take heed how he did the same againe, and looke more narrowly and warily to himselfe all the daies of his life. Seeing therefore it is so necessary a duty, let every one of us endevour the practice of it, namely, to rip and ransacke our hearts, and to search our waies unto the bottome.

Now for your better instruction, and furtherance in the performance hereof; you must know, that this *Search* is to be made by the Law of God: for nothing else but Gods Law can help us, and let us see that which we must search for: for if we search by any other means, we may seeke and search long enough, ere wee find any thing that wil be matter of repentance. Aske the Devill, he will tell thee all is well, and that thou art in an excellent estate; and God loves thee, and thou art sure of Heaven: this long the Devill alwaies sings for the most part, till a man comes to die; for then he appeares in his colours; but till then, he labours to sing and lull all men asleepe in the cradle of security. Aske our owne flesh, and our owne hearts and natures, and they will answer and say, that all is well and safe, and that we have beleeved, and loved, and feared God all our daies. Aske the world, and men in the world; and they will answer, all is well; and they will say further, that thou art a right good fellow, and art worth twenty of those curious fooles, that sticke upon points, and stand upon circumstances, as swearing, and drinking, and good fellowship, and gaming, and such other nice and circumstantiall points: thus will worldly men answer: for thy prophane course is acceptable to them, because thereby thou approvest the same in them. Nay, goe further, and aske all humane learning in the world, and it cannot tell thee what one sinne is, nor what it is to offend God: so that there remaines onely the Law of God, the light whereof

of will disclose the darknesse of our hearts, and the justice whereof will reveale the unrighteousnesse and the perverseness of our natures: therefore to the Law of God must wee fue to helpe us in this search.

And yet for our better helpe in this duty, and that there may bee nothing wanting to that soule that seeketh God, therefore we are further to know, that if we will search our selves by the Law profitably, wee must marke three rules, the truth whereof unlesse wee know, acknowledge, and feele, wee shall never see our owne estate, nor profit by this *Search*, but plod on from sinne to sinne, untill wee plunge into Hell.

The first Rule is, that every man that came from *Adam*, sinned in the sinne of *Adam*: thou must therefore know, that his sinne in eating the forbidden fruit, was thy sinne, and thou sinnedst therein as well as he, (though thou wast then unborne) and that thou art guilty of it before God, and must answer for it to Gods justice, unlesse Christ doe it for thee. The reason hereof is, because we are his seed and his posterity, we were then in his loines, he was the father of us all; and was not a private man as we are now, but a publike person, the pledge of all mankinde, and bare the person of us all at that time: therefore what he did then, hee did it for himselfe, and for us: What Covenant God made with him, was made for himselfe and us: what God promised him, and he to God, hee promised for himselfe, and for us; what he received in his Creation, he received for himselfe and for us; and what he gained or lost by his fall, hee gained and lost for us, as for himselfe. He lost the favour of God, and originall puritie; therefore hee lost it for all his posteritie: guiltinesse, and Gods anger, and corruption of nature which he gained, he got for us all, as well as for himselfe. If we doubt of this point, it is proved by the Apostle: where the holy Ghost saith, *Rom. 5.14.* *Sin entred by one man, and death by sin, and that sin went over all: and that it went over all them which sinned not in the like transgression with Adam:* (that is, even our children) who as they are borne, are borne not onely tainted with originall corruption, but guilty also of *Adams* sinne. This is a most certaine truth, though it seeme strange; for few men thinke of it, that ever they shall answer for *Adams* sinne: and therefore if any object, what reason is there that I answer for another mans sinne? I answer, true, if it had beene *Adams* sin alone, but it was his and thine also: for he was thy father, and stood in thy roome: and thou also since thou wast borne, hast confirmed what hee did. Now therefore though not one of many thinks seriously thereof; namely, that he should stand guilty of a sinne committed more than five thousand yeares before he was borne, yet seeing it is most true, both in Scripture and good reason; let every man subscribe in his conscience to this truth. And let this be thy first

A direction in this search, that thou standest guilty of *Adams* first sinne.

The second rule to bee knowne is, that in every man are all sinnes: more plainly, that in every man by nature are the seeds of all sinnes, and that not in the worst, but in the best natured men: make choice of the best man, and the greatest sinne, and that worst sin is to be found in that best man. If any doubt of this, let him consider what originall sinne is, namely, a corruption of the powers of our soules: and that not of some, or in part, but of all and wholly. This corruption hath two parts: First, a want, not of some, but of all good inclination, a want of all goodnesse. Secondly, a deprivation, and proneness, not to some, but to all evill: and not a proneness onely, but originall sinne infuseth into every mans heart the seed of all corruption.

Many men stand much upon their good meaning, and upright heart, and brag of a good nature; but they are foully deceived: for take the civillest man upon the earth, and the seeds of all sinnes in the world are in him by nature. But to explaine this point fully, observe these two clauses:

First, I say not the *practice* of all sinnes, but the *seeds*; for all men practise not all sinne: the seeds are in their nature; but the practice is restrained, sometime by education, sometime by good and wholsome Laws; sometime the constitution of mens bodies deny the practice of some sinnes; sometime the Country a man dwells in, or calling a man lives in, keepes him from the practice of some sinnes: and alwaies a generall and limiting grace of God restraines the natures of all men, from running into many sinnes: which hand of God, if God should take away, and leave every man to his nature, wee should see that every man would practise any sin in the world: yea, even the greatest sins that ever we heard to be done in the world. All men which know themselves, know this to be true. And the more a man knowes his owne heart, the more he seeth that his heart is a sea of all wickednesse: and that it is the mercy and grace of God, that he hath not fallen into the mightiest and most monstrous sinnes in the world.

Secondly, I say, by nature. For I know by good education, and by grace it is otherwise; grace rectifieth nature, but that is no thankes to nature: for it is as evill and corrupt still, being severed from grace: and therefore nature must be fully abolished, afore man come to heaven. And yet (though all this be true) I say not that sin breakes out in all natures alike, though all natures bee alike corrupt: for the course of nature is restrained in some more than others, by the meanes aforesaid; but this is the truth, that whereas some are not so angry, some not so wanton, some not so cruell, some not so coveteous, some not so ambitious, &c. as others: that comes not from any goodnesse of nature in them, above the other originall, but from Gods

Gods hand, which tempereth, restraineth, and moderates every mans nature as he seeth good.

And if God did not thus moderate and restraine the natures of men, but suffer them to breake out to the full: there would then be no order, but all confusion in the world; therefore (as especially for his Churches quietnesse, so also for the preservation of publike peace, and the upholding of societie in the world betweene man and man) the Lord holds a hand over every mans nature, and keeps every one in a certaine compasse limited by the wisdome of his power; which restraining hand of his, if the Lord should take away, all societies and common-wealths would be turned upside downe, because every man by the universall corruption of his nature, would breake out into every sin. I end this point with appealing to the testimony of the consciences of all men, and especially of the best and holiest men, of whom I would aske this question, whether they finde not in their natures an inclination, even to the foulest sinne in the world, if shame, or feare, or else the grace of God restrained them not; so that the best men doe know well enough, what a doe they have with their corrupt natures, to keep them within the compasse of Obedience.

Nay, I yet adde further, the nature of men, and of all men is so corrupt since *Adam*, that even the seed of the sinne against the holy Ghost, and a proneneſſe to it, is in the nature of every man (though not one man amongst many thousands doe commit that sin) for seeing in that sinne, there is a heape or sea of all sinnes gathered together, he therefore that hath in his nature the seed of all sinnes, hath also the seed of it. And againe, seeing all evill tends to a perfection, as well as grace doth; what reason therefore is there, but we may safely thinke that the Devill would hale every one to that height of sinne, if it were not that the powerfull hand of God did prevent him; who will neither suffer wicked men, nor the Devill himselfe to bee so wicked as they could and would be.

The use of this second Rule is notable. For in this searching of our selves, it sheweth us what we are, without all colours or deceit, and fully discovers the uglineſſe of our natures; and it may teach us all how to think & esteeme of our selves, when we heare of *Cains* unnaturall murther, *Pharaohs* unnaturall cruelty, the *Sodomites* unnaturall lusts, *Achitophels* devilish policy, *Senacharibs* horrible blasphemy, *Judas* monstrous treason, *Julians* fearefull Apostasie. When we heare of the fearefull murders, treasons, perjuries, sinnes against nature, blasphemies, Apostasies, witchcrafts, and other the horrible sinnes of the world; let us then retume into our selves, and looke homewards, even into our owne hearts, and confesse every one, that these should have beene even thy sins also, if Gods grace had not prevented thee.

This will humble thee, and make thee thinke vilely and basely of thy selfe, and so consequently bring thee to repentance and true amendment: and the very reason why men repent not, nor amend their waies, is because they are Pharisies by nature, & thinke highly of themselves, and of their owne natures, and their naturall inclinations: this will be a hard saith and a strange Doctrine in them; Oh they have excellent natures, and they cannot endure such and such sinnes, and they thanke God, they are not as ill as others: but let all such men know, they must cease magnifying nature, and learne to magnifie Gods grace. Let them know that nature in them, is in the Root as much corrupt, as in the worſt man in the world, and every mans heart is a bottomleſſe fountaine of all sinne; therefore praise not thy nature, but Gods grace and mercy in giving thee so good a nature; or rather so well restraining or rectifying thy nature; and stay not there, but desire of the Lord, that as he hath given thee a better tempered nature than to other men; so also he would bestow on thee his speciall and saving grace: and as he hath kept thee from the fearefull sinnes of others, (thou being as ill naturally as they) so he would also lead thee into the way of salvation, which elſe the best nature in the world can never attaine unto.

The third rule to be knowne and practised by him, who will truly search himselfe, is, that every man borne of *Adam*, is by nature the childe of wrath, and Gods enemy: this is true of all without exception; high and low, rich or poore, noble or simple, borne in the visible Church or without. And further, by being enemie of God, he is therefore borne subject to hell, to damnation, and to all other curses; so that look as a Traitor convicted stands thereby in his Princes high displeasure, and is sure of death, without a special pardon; so stands every man when he is borne, convicted of high treason against God, in his high displeasure; and is in danger of Hell, which is the fulfilling of the wrath of God. Thus *David* confesseth of himselfe; *I was borne in iniquity, and in sin hath my mother conceived me.* If in sinne, then in Gods wrath, and under the danger of damnation. If any aske, how, or why this is so: I answer, the truth, as also the equity of this third rule depends on the two former: for, because every man is borne guilty of *Adams* great sinne, and also tainted originally with all corruption, and a proneneſſe of all sinne; therefore it followeth in equity and justice, that every man is borne under the wrath and curse of God. This point is a plaine and evident truth: yet men in the world thinke not so, and it is the cause why men repent not of their sinnes: for most men thinke that by nature they are in Gods favour, and therefore they need not so sue for it in humiliation and repentance; but onely live civilly, and doe no open wrong, and all is well: whereas (alas) there is no condemned Traitor, more out of his Princes favour, nor more

more sure of death without a pardon, than all we are out of Gods favour, and sure of damnation, unleſſe we procure Gods favour againe, by faith and repentance.

For the better opening of this third rule, and the manifesting of the truth; let us know further that the curse of God, under which we are all borne, is threefold:

The first is a bondage under Satan: It is a certaine truth, that every man as he is borne of his parents, and till he repent, is a slave of Satan; man or woman, high or low, Satan is his Lord and Master. He sits as Judge in his heart; and in this sense Satan is the King of the Nations, and god of the world. Men will in words defie Satan, and nor name him without defiance, and spit at him; and yet (alas) hee is in their hearts; they spit him out of their mouths, but hee is lower, they should also spit him out of their hearts; and that is true defiance indeed: for alas, he lodgeth in thy heart, and there he maketh his throne, and reignes untill the Spirit of regeneration dispoſſeſſe him: and till then, no servant is so subject to his master, no slave to his Lord, as is the heart of man by nature unto Satan, the prince of darkneſſe. Nay, our bondage is more fearefull than the slavery of any poore Christian, in the Spaniards, or in the Turkes Gallies: for their bodies are but in bondage, and at command, and under punishment, but our best part, our heart, our conscience, our soule it selfe is captivated unto him, and under his command, who is the King of cruelty and confusion, and Lord of hell, whose commandements are injustice, whose service is sinne, and whose hire is damnation.

The second part of the Curse, is the *first death*, or the death of the bodie: that is, a separation of the soule and body asunder for a time, namely, till the last judgement. This death is duly and justly the punishment of any one, for the least sinne: therefore how due and just a punishment upon that horrible heape of sinfulneſſe, which is in every mans nature? and it is a most terrible curse: For it is the very gate of hell, and the downfall of damnation unto all men, but such as by faith and repentance doe get their death sanctified by the death of Christ; unto such men indeed it is no curse, but a gracious and glorious blessing, for it is altered by Christ his death. But unto all men by nature, and which repent not, it is the heavy curse of Gods wrath, and the very downfall into the gulfe of Hell.

The third part of the curse, under which every man is born, is the *second death*, the death of soule and body; which is the eternall want of Gods presence, and the accomplishment of his wrath: and an apprehension and feeling of that wrath, seazing on body, soule, and conscience. The first curse was a spirituall death, the death of the soule, The second a temporary death, the death of the body. The third is an eternall death, a death both of soule and body together, and for ever. This eternall death is the curse of all curses, the misery of all miseries, and torment of all torments; and I shew it thus. Often when thy tooth aketh, and sometime when thy head aketh, or in the paine of the stone or cholicke, thou wouldest give all that thou hast in the world to be eased of that paine: Nay, in the extremity of some fits, many wish wish themselves even out of the world. Now if the paine of one tooth can so farre distemper minde and body, that it cannot be releeved with all the pleasures of this life; O then, what a torment shall that be! when not one kinde of paine, but the whole viall of Gods wrath shall bee powred, not on one member, but on the whole soule, body, and conscience; and that not for a time, under hope of better; but eternally without hope of releese: and that not in this world, where there are comforts, helps, and remedies; but in that ugly and darksome place of torments: and that not amongst living men, which might mitigate thy paine, or elſe bemone thee, and bewaile it with them: but with the Devils and damned spirits, which will now laugh at thy destruction, and solace themselves in this thy misery, and will rejoyce, as thou didst seive them in earth, so now in hell to bee thy tormenters. It may be therefore (by the way) good warning and wisdome to us all, when we feele the extremity of some bodily paine, to consider with our selves and say: Oh then, what shall be my misery and torment if I repent not; when not one member, but soule, body, and conscience, shall be racked and tormented in the feeling and apprehension of the anger of the Lord of hosts.

In these three points stands that curse and wrath of God, under which a man is borne. And these doe answer to the three degrees of sinne, which are in us: for as the two first Rules taught us, there is in every man by nature, till he repent, a threefold guiltineſſe. First, a guiltineſſe of *Adams* sinne. Secondly, the taint of originall and universall corruption. Thirdly, a pollution by many outragious actuall sinnes. In the first of these, every man is equally guilty. In the second every one is equally corrupt. But in the third, every one keepes that compaſſe, within which the Lord will keepe them, by his limiting power.

Now as in our guiltineſſe of *Adams* sinne, sinne hath his beginning: in originall sinne, his continuance: in actuall sinne his perfection: so answerable hereunto, the wrath of God (which alwaies standeth oppoſite to sinne) is begun in leaving us by nature to the slavery of Satan, is continued by death, and accomplished in damnation.

And now these three Rules, I commend to the carefull and Christian consideration of you all: certifying you from God, that as you can never be saved, unleſſe you repent; nor repent, unleſſe you search your selves (as here the Prophet biddeth;) so that you can never search your

your selves aright, till you be perswaded, and resolved of these three rules, and of the truth of them all, even in your heart and consciences: namely, First, that thou art guilty of *Adams* sinne. Secondly, that thou art prone by nature to all evill in the world. Thirdly, that for these thou art subject to the wrath of God, and to all the curses of his wrath: but when thou art in heart and conscience resolved that these are true, then thou art a scholler for this lesson of the Prophet, *Search thy selfe*. For when thou goest thus prepared unto this Search, and esteemest of thy selfe, as these three Rules have described thee: then if thou search into thy selfe, thou wilt finde thy selfe and thy estate to bee such, as will cause thee to repent, returne, and take a new course: therefore what the Prophet said to these Jewes, I say unto you also, my brethren of this Realme of England, who are here now gathered together out of many countries and quarters of this Realme; yea, in the name of the same God, I cry unto you, *Search, O search your selves*: and thinke it not a matter indifferent to doe, or not to doe it: but know it, that God commands you, as ever you will come to salvation; *Search your selves*. And the rather because by these three rules, you see how much chaffe of corruption is in your nature, and what need therefore it hath to be searched into, and fanned by Repentance. Be well assured thou man, whatsoever thou art, there is so much chaffe in thee, that if thou search not, and fanne it not out, thou wilt prove nothing but chaffe at the last day, and so bee blowne away with the wind of Gods justice into hell. Take hold therefore of this exhortation, and deferre it not.

Thou wilt not suffer thy Wheat to lie too long in the chaffe, for feare of hurting it; Is it then safe to suffer the chaffe of thy lustes and corruptions to lie cankering and rotting in thy heart? Be sure that that little portion of grace which thou attainest unto, by living in the Church, and under the Ministery of the Word of God, will be putrified and cleane corrupted with the chaffe of thy sinnes: therefore againe and againe, I exhort you to make conscience of this duty: Search into your selves, fan out this chaffe, this presumption of ours, and high esteeming of our owne nature, and conceits of Gods favour before we have it; that so this chaffe being blowne away, the Lord may then bestow upon us soundnesse of grace, and the foundation of all goodnesse, which is a holy and humbled heart.

Salvation is such a building, as the foundation thereof had need to be sure and strong: Ignorance, blindnesse, and presumption, are not sufficient foundations for such a building: therefore as no man will build a strong house upon any earth, but will first search it, lest it prove sandy, and so overthrow all: so a wise Christian will not build his salvation upon fancies and conceits, and naturall presumption; but will *Search*, and looke into his heart: and finding these to be sandy and rotten, and therefore too weake for the foundation of so glorious a building, will refuse them all, and labour to furnish his heart with such sound grace, as whereupon he may trust so weighty a worke, as the salvation of his soule. Againe, if thou wilt stand in the day of triall, then search thy heart betimes, and discerne betwixt chaffe and wheat: thou seest that chaffe flyeth away before the wind; but the good corne endures the fanne, and the fury of the wind: so in the day of triall, temptation, sicknesse, or open persecution, the chaffe of naturall presumption, and outward formality in religion will flie away; and it must be the penitent, humbled, and beleeving heart, which must then abide it out, and endure the fanne of temptations and persecutions.

And to conclude: Let not the Devill deceive thee, in making thee imagine or hope to please God, and yet to let thy corruptions lie unsearne, and thy sinnes unsearched out, lest thereby thou marre all; for thou usest not to lay up wheat in thy garners, untill it bee purged from the chaffe; so thinke not to store up any saving knowledge, or any other grace of God in thy heart, untill the chaffe of vanity be first blowne away, that so the holy graces of God may be laid up in the garners of thy soule. And therefore questionlesse (to speake one word to touch our common professors in the very fore of their soules,) all knowledge that is stored up in these impure and unsearched hearts, is even as wheat laid up in the chaffe, which is a thousand to one sure to be eaten up by the chaffe, so that when the winnowing time of triall and persecutions comes, I feare that such men will (for all their knowledge) shrinke aside, and betray the truth; their knowledge then proving no better than chaffe, because it was laid up in an unholy heart. If therefore thou wouldest stand and endure, when Popery, or persecution, or temptations come, if thou wouldst abide the fury of the fanne of temptations; now then exercise thy heart with the fanne of Gods Law, search and ransacke it, purge out the chaffe of corruption, and store up knowledge in an holy heart and a good conscience, and that will abide the violence of all temptations; yea, when God suffers the Devill to doe with us as he did with *Peter*, to winnow us like wheat, to sift and try us as he did *Iob*, with the furious wind of all his malice; the knowledge will prove Wheat that will abide the wind, and gold that will abide the fire: thus glorious it will be in the end, if wee follow this holy Prophets counsell, and search our hearts.

And thus much for the first point (namely) this duty of searching here commanded, in which wee have stayed the longer, because it is the foundation of all the rest: and this being well laid, the whole building will goe up the faster.

Now we come to the second generall point here

here laid down: that is, whom we must search? the Prophet answereth, *your selves*; not other men, but your selves. This search so urged and inforced by the Prophet, must not be of other mens hearts and lives, but of our owne: our owne are our charge, and not other mens; and therein is the saying true, which elfe is most false; *Every man for himselfe*: for as every soule must be saved by it selfe, so must it beleeve, repent, and search it selfe.

The duty therefore here commanded, is for every man that would have his soule to bee saved, to Search it, and reforme it, and leave others to be searched by themselves. Here the holy Ghost meets with the common corruption of this world (and that is) that men are Eagle-eyed, to see into the lives of other men, but to looke into their owne hearts and lives, they are blinder than Moles: they can see moats in other mens lives, but discerne not beames in their owne; whereby it comes to passe, that they stumble and fal foully: for the eyes of most men are set upon others, and not upon themselves: and thereupon it is, that an evill man seeing other men, and not himselfe, thinks best of himselfe, and worst of other men; but contrariwise, a good man seeing himselfe, and not other men, thinks worst of himselfe, and better of other men: an evill man lookes outward, and judgeth other men; but a good man lookes homeward and judgeth himselfe: and in judging, condemnes himselfe, farre above other men: and that because by searching into his owne heart and waies, hee knowes that by himselfe, which he knowes not by any man in the world besides.

So then, we must search, not other men, but our selves: our owne hearts and our owne lives are our charge and burthen: the lives of other men concerne us not, being private men, further than either to follow them being good, or take heed of them being evill: but to search, or to bee inquisitive into them, is no duty commanded us, but rather a foule and a base vice forbidden of God. Indeed Magistrates in their people, Pastors in their congregations, and housholders in their families are to search: but they can search only for criminall causes, or open actuall sinnes: but this searching must be of our hearts, which no man can search, but our selves onely. Few men have a calling to enquire into other mens lives, but every man hath a calling to search into himselfe: but (alas) men doe farre otherwise, they suffer themselves to rot in their owne sinnes, and erect an Inquisition over other mens lives: and it is to bee seene in daily experience, that those men who are the great-searchers and priers into other men, are the neglecters and forgetters of themselves. And contrariwise, they who doe narrowly search themselves, and their owne wayes, and looke into the corners of their owne hearts, doe finde so much worke to doe with themselves, that they little busie themselves with other men. And thus much may suffice for that point.

It followeth; *O nation not worthy to be beloved.*

The third point: *Who must search?* The Jewes who are here termed a Nation, not worthy to be beloved: and yet for all that, they are bid to search themselves, that so upon their Repentance they might be beloved. Where wee may see the unspeakable love of God, and his wonderfull mercy, offering grace unto such men as are altogether unworthy of it. Gods children are by nature like other men, and God findes nothing in them, why to respect them above others: but even of his owne mercy makes them worthy, who of themselves are not: therefore how worthy is that God, to have all the love of our hearts, who loved us when we were not worthy to be beloved.

But let us examine more particularly, why God doth call the Jewes a Nation not worthy to be beloved: I answer, God had blessed them above other Nations: He gave them his Covenant of grace, and thereby made them his people, and committed to their trust his holy Word and Oracles; but he dealt not so with other nations, neither had the Heathen knowledge of his lawes. Besides all this, they had a better land than others about them, it flowed with Milke and Honey (that is, with all commodities, and delights) and though their Country was but little, yet themselves so populous and so powerfull, that whilest they pleased God, no enemy durst set upon them.

Thus for soule and body, they were every way a Nation blessed of God, a people beloved of God above all others. Now how did this people (thus beloved of their God) requite this his love, which they had no more deserved than any other Nation? Certainly, as they deserved it not afore they had it: so they requited it not when they had it; but requited this love of God with sinne, with rebellion, and with disobedience. They tempted him, they provoked him to wrath, they presumed of his mercy, and proved a most stubborne and stif-necked people, a froward generation. *Moses* partly saw this in his owne experience, and better discerned it in the spirit of Prophesie: and therefore wondring at this their wickednesse, he cried out; *Doe you thus requite the Lord, O foolish people, and unwise? thus*, that is, with sinne and disobedience, which is the only meanes to displease the Lord, and to provoke him to wrath: for this cause, they are worthily called a foolish and unkinde people by *Moses*, and here by the Prophet, *A Nation not worthy to be beloved*: namely, for their unthankfulnesse and unkindnesse; which was such, as they not onely were slacke and carelesse in performance of such duties as God required, but even multiplied their sinnes, and committed those foule rebellions which his soule hated.

And amongst many, the Prophet here in this Chapter,

Chapter, noteth three of their great sinnes; for which they were a Nation not worthy to bee beloved, *Covetousnesse*, *Cruelty*, and *Deceit*: all which were the more heinous and intolerable, because they were the sinnes of their Princes, their Rulers, and their Priests, who should have beene lights and examples to the rest.

Now though every sinne in it selfe, is of that ill desert, as it is able to cast us out of Gods favour, and deprive us of his love; yet behold, here God complaines, not upon a little cause, but for wonderfull and exceeding unthankfulnesse and unkindnesse in them, who of all other should have loved the Lord.

As a man cares not for hard usage from him, whom he esteemes not; but a little unkindnesse doth greatly grieve a man, from him who is loved and respected: so it is with the Lord our God; he loved not the Gentiles, as he did the Jewes, neither was he so bountifull unto them: and therefore (as we may see) though they lived alwaies in ignorance, and continued alwaies in disobedience, yet the Text saith, the time of that ignorance God regarded not: but when as the Jewes his owne people, whom he chose out of all people, and bestowed his love upon them, and made his Covenant of grace with them, when they became unkind, unthankfull, forgetfull, stubborne, and rebellious; that caused the Lord even to complaine of the indignitie, and to cry out by *Moses*, *Doe you thus requite the Lord, O foolish people and unwise?* And here by the Prophet, *O Nation not worthy to be beloved*: and therefore there is no man, but if he be asked what he thinkes of this Nation of the Jewes; he will answer, that they are a most vile and wicked people, a froward generation, and that they are worthy to taste deeply of all Gods plagues, who so farre abused his love and mercy.

But what, doth this belong to them alone? and is *Israel* only a Nation not worthy to bee beloved? Nay, I may cry out with as good cause, O England, a Nation not worthy to bee beloved. For God hath beene as good a God to us, as he was to the Jew: and we have beene as unkinde a people to him, as they were to him. But that I may be free from discrediting our Nation, and from defiling my owne nest, let us prove both these points, and lay them open to the view of the world.

1. First therefore, the sinne mercies and far greater, have beene powred and heaped upon us: he hath called us out of the darknesse: First of Heathenisme, and then of Popery: his covenant of grace and salvation, he hath confirmed with us, his treasures of his Word and Sacraments hee hath imparted unto us, his holy Word never better preached, and the misteries thereof never more plainly opened since the time of the Apostles: and as we have Religion, so we have it under a religious Prince, whereby it comes to passe, that these blessings of salvation wee enjoy not in secret, or by stealth, but we have it countenanced by authority: so that Religion is not barely allowed, but even as it were thrust upon men. Besides all this, we have a land also that floweth with milke and hony: it is plentifull in all good things; we have liberty and peace under a peaceable Prince: and the companions of peace, prosperitie, plentie, health, wealth, come, wooll, gold, silver, abundance of all things that may please the heart of man: thus hath God deserved the love of England.

2. But now England, how hast thou requited this kindnesse of the Lord? certainly, even with a great measure of unkindnesse: that is, with more and greater sinnes than ever Israel did: so that if *Moses* spake true of them, then may our *Moses* much more truly cry out against England: Doest thou thus requite the Lord thou foolish people? And if this Prophet said thus of Israel for three sinnes, then may it be said of England for three hundred sinnes (O England) a Nation not worthy to be beloved: for thou hast multiplied thy transgressions, above theirs of Israel, even as though thou hadst resolved with thy selfe, the more Gods kindnes is heaped on thee, the more to multiply thy sinnes against him. For thou England, as thou hast required the Lord with sinnes; so not with a few sinnes, or small sinnes, or sinnes which hardly could have beene prevented: for that had beene a matter of some excuse, or not of so great complaint. But thy sinnes are many, and grievous, and capitall. And which is worst of all, wilfull and affected, even as though God had deserved evill of us, and that therefore we ought maliciously to requite him.

If any man make doubt of this, and therefore thinke I speake too hardly of our Church; I will then deale plainly and particularly, and rip up the sores of our Nation, that so they may be healed to the bottome.

The common sinnes of England, whereby the Lord is requited, are these: First, ignorance of Gods will and worship; (I speake not of that compelled ignorance in many corners of our Land, which is to be pitied because they want the meanes) but wilfull and affected ignorance. Men are ignorant even because they will be ignorant. Meanes of knowledge were never so plentifull, and yet never more grosse ignorance; is not he wilfully blinde, who will not open his eyes in the light? and can there be any darknesse at noone day, but it must be wilfull? But our Nation is darke and blinde in the Sun-shine of the Gospell, and grossely ignorant when the Gospell beats their eares, and light shines round about them: so as if they closed not their eyes, and stopped not their eares, they could not but both heare and see. Who would looke for ignorance after thirty five yeares preaching? and yet many are as ignorant, as if they had beene borne and brought up under Poperie: so that our people are as evill as those

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Psal. 147.

1 Sa. 17. 30.

in the dayes of Christ, of whom the holy Ghost saith: *Light is come into the world, but men love darknesse more than light.* So knowledge is come into England, but many English men love ignorance better than knowledge. Alas, how many thousands have we in our Church, who know no more in religion, than they heare in common talke of all men; and which is worse, they thinke it sufficient also; and which is worst of all, whereas they might have more, they will not, but care not for it.

2. The second maine sinne of England, is *Contempt of Christian Religion*. Religion hath beene among us this five and thirtie yeares; but the more it is published, the more it is contemned, and reproached of many; in so much, as there is not the simplest fellow in a Countrey towne, who although he know not one point of religion, yet he can mocke, and scorne such as are more religious than himselfe is: this is one of the moths of England, that eats up religion: this is grievous in whomsoever, but most intolerable in two sorts of men. First, in them who are altogether ignorant, that they should mocke they know not what. A pitifull thing to heare one, who himselfe cannot give the meaning of one petition in the Lords Prayer, to upbraid other men, because they are so forward. But it is the worst of all, when men of knowledge, and such as live civilly, and would be counted good Christians, and indeed of the better sort, cannot abide to see others goe a little before them: but if they doe, presently they are hypocrites and dissemblers. Thus not prophanesse, nor wickednesse, but even Religion it selfe is a by-word, a mocking stocke, and matter of reproach; so that in England at this day, the man or woman that begins to professe religion, and to serve God, must resolve with himselfe to sustaine mockes and injuries, even as though he lived among the enemies of Religion, and not among professors; and as Religion increaseth and spreadeth it selfe, so doth the number of these mockers. O what a cursed sinne is this! To contemne the greatest favour that God can give us, that is, his holy Religion: for which we should rather praise him all the dayes of our lives. All that God can give a man in this World, is his Gospel; what then can God give to be regarded, when his Gospel is contemned?

This sinne was never amongst the Jewes; they indeed regarded it not so as it deserved, but who did ever make a mocke and scorne of it but England? O England, how canst thou answer this? God sends thee the most precious Jewell, that he can send to a Nation; and thou scornest it, and them that bring it, and them that receive it: even as though it were no blessing, but a curse: so that as Christ saith to the *Iewes, for which of my good workes doe you stone me?* So may the Lord say to England, I have given thee a fruitfull land, a blessed Prince, gold and silver, peace and libertie, plentie, and prosperitie: for which of these O England doest thou contemne my Religion? The least of these deserve love, but England hath a better than all these; that is, his Gospel, and Word of salvation: and yet, that also is contemned (as being nothing worth) and those which confesse it, and these that bring it, and consequently God himselfe that gave it. If England had no more sinnes but this, this deserves that it should be said of us, that we are a *Nation unworthy to be beloved* above all Nations: for some Nations would have Religion, that they might love it, but they cannot have it: some have it and love it not: but in no Nation is it made a mocking-stocke, but in England. And where are those men but in England, who (like the dog in the manger) will neither entertaine religion themselves, nor suffer them that would? let us in time take heed of this sinne, as a sinne that crieth to God, to revenge so vile a dishonour done to his Majestie: neither is there any sinne that more certainly fore-shewes, and more forcibly hastens the removing of the Gospel from us. For high time it is to leave loving, where love procures disdaine: And to stay giving, where gifts are scorned.

Carie home this lesson to your great townes and Cities where you dwell; for in these populous places are these great mockers; for where God hath his professors, the Devill hath his mockers; and repent betimes of this sinne: for hold on in mocking, and be sure that God (who will not be mocked) will remove his Gospel from you, but if you leave this sinne, and entertaine the Gospel (as it worthily deserves) then be sure of it, God will continue his Gospel to you and your posterities after you, in the face of all your enemies round about you.

3. The third common sinne of England, is *Blasphemie*, many wayes; but especially in vaine Swearing, filthy Swearing, and forswearing, and the abuse of all the names and titles of the Lord God. This sinne is generall, even over the whole land, especially in Faires, and Markets, where men for a little gaine, will not care to call the Lord of Heaven to be witnesse to a lie, and the God of truth to testifie an untruth.

And which is worst of all, Gods holy name is used in vaine oathes, and ordinarie talke, when men have no cause to sweare at all: so that it is most lamentable to see and observe, that the name of any man of Honour, or Worship, is used more reverently, and lesse abused, than that fearefull and glorious name, *the Lord our God*.

4. The fourth great and great sinne is, *Prophanation of the Sabbath*. A common sin every where; and yet so great a sinne, that where it reignes, in that Countrie, Congregation, family, man or woman, there is no feare of God, nor any true grace in them: for the keeping of the Sabbath, is the maintaining, increasing, and publishing of religion.

5. The fifth sinne of our Nation, *is unjust dealing in bargaining between man and man*. How

Iohn 10. 32.

There were then present in both Cities and townes of the Land.

haud is it to finde an honest, simple, plaine-dealing man: and that even in such great assemblies as this is, I feare present experience will testifie: you are now many thousands gathered together, some to buy, some to sell, some to exchange: Remember that I have told you, an honest hearted, and plaine dealing man is hard to finde: therefore labour to approve your selves sincere hearted men: remember the counsell of the holy Ghost; *Let no man oppresse nor defraud his brother in bargaining: for the Lord is the avenger of all such things.* These sinnes are generall, and universall as a canker: and so are the sinnes of the 6. 7. and 8. Commandements, (though they be not altogether so common as these be) *Murthers, Adulteries, Vsuries, Iniheries, Extortions, Confonages*, they are a burthen under which our earth groanes; and they crie against us to heaven; so that upon as good, or much better cause may be said to us, as to the Jewes, *O Nation not worthy to be beloved.*

Looke at the outward face of our Church, at the signes of Gods love, which are amongst us, and at Gods dealing with us; and behold, we are a most beautifull Church, a glorious Nation, a Nation to be admired and wondred at: but looke at the lives of our ordinarie professors, looke at our sinnes, and at our requiting of Gods love; and we are a people of *Sodom*, as full of iniquities as they were, whose sinnes are so many, so rife, and so ripe, that at the last they will even bring downe fire and brimstone, or some other strange judgement upon us, if repentance doe not prevent it, or the cries and prayers of holy men stay not Gods hand. So then let us all here assembled, grant and confesse, that wee are a Nation, so farre from being worthy to be beloved, as that wee are most worthy to bee hated, and to have all the wrath of God powred upon us.

Now then, are we so, and shall we continue so still? Nay, that is worse, and most wretched of all; then let every one of us lenne this dutie; enter into our selves, search our hearts and lives, that they may lay open to our owne sight, to the confusion of us in our selves, that in God by repentance we may be ratified up.

Our sinnes lie open before the face of God, and stinke in his presence, and crie for vengeance: and before the face of Gods Angels, who bewaile them; and before the face of the Devill, who rejoyceth in our confusions: and shall they lie hid onely to our selves? Now then, if we would have them hid from God, and stop the crie that they make against us, and keepe them from Satan, who accuseth us for them; we must so search our selves, that they may lie open to our owne hearts: Remember thou thy sinnes, and God will forget them: lay them open before thy owne face, and God will hide them from his: Write them up for thy owne selfe, and God will blot them out of his remembrance: but if contrariwise thou hidest them, then assure thy selfe, the more thou hidest, and buriest them, the more open doe they lie in the face of God: and then what will follow, but that they will all be disclosed at the last day, to thy eternall confusion. Therefore againe and againe, I exhort you in the name of God, Search your selves, finde out your sinnes, confesse them to God freely, and ingenuously; confesse their desert to be Hell and Damnation, humble your hearts to God, crie and call for pardon as for life and death, purpose and promise to leave them, begin a new course of life, believe stedfastly, and double not of pardon and forgivenesse in the blood of Christ, continue in that faith and that new course of life: So may England prevent Gods judgements, and quench that great action of unkindnesse, which God hath against them, and become a *Nation as worthy* (upon their faith and repentance) in CHRIST to *be beloved*, as for their peace and prosperitie, they have beene of all Nations of the earth admired.

Hitherto of the third generall point.

4. The fourth generall point in this exhortation, is the time limited them when they should search: *Before the Decree come forth, &c.* As though the Prophet should say, Israel repent, before God execute his judgements on thee. For behold the gracious dealing of God; Man sinneth, his sinnes deserve plagues, but God presently plagueth not, but deferres it, he puts a time betwixt the sinne and the punishment (ordinarily:) this he doth to shew his mercie unto mankinde, because he would not destroy them, if they would amend. Therefore after the sinne he smites not presently, but puts off his punishment, that in the meane time man may repent. Here the Prophet compares the Lord to a mother: for as she conceives the fruit in her wombe, and beares it a long time, ere she bring it out, so the Lord after a mans sinnes, or a peoples sinnes, conceives, that is, ordaines and decreeth a judgement for it, but he keeps it up, and all that while he beares it; But as she when her time is come, doth travaile and bring forth: so when the time that God hath appointed is come, and still sinne is not repented of, then his justice travels to bee delivered of that judgement, which Mercie hath kept up so long a time. Thus the old World had an hundred and twentie yeares given them for time of repentance; all that while God was in conceiving; at last when their sinnes were ripe, and no hope of amendment, then God travelled, and brought forth a fearefull birth, namely, the universall flood, to wash away, and take revenge upon the universall iniquities of those times. So many hundred yeares hee gave unto the Jewes, long he was in conceiving their destruction, and oftentimes he had it at the bringing forth, as in the captivitie of Babylon, and under *Antiochus*; yet his mercie stayed it, and still he travelled longer, tells them here by the Prophet, and yet the decree is not come forth, (though it bee conceived:) but at last when *Israel*

Israel would not repent, but grew worse and worse, (as in Christ his time) then he could containe no longer, but travelled indeed, though with griefe, yet hee hath brought forth: and what? a most fearefull birth, even an utter desolation of that Kingdome and Countrey, of their Citie, and Temple, and a dispersion of their Nation over all the world: but as a woman at last is delivered with danger and difficultie, with paine and sorrow; so the Lord long conceives, but at last brings forth his judgements: yet it is with griefe and unwillingnesse, and he is loth (as it were) and much grieved, to execute his most just judgements on those, who have professed his name: he often touched the Jewes a little, and as being unwilling to finite them, he drew backe his hand againe: but at last when their sinnes did so increase, and were so strong, that they even did wring out by violence his plagues from him; then with much bewailing of their great miserie (as we may see in Christ weeping for them) he executed his judgements on them. But as they are long a comming: so, when they come forth, they are the heavier; as a childe, the more fulnesse of time it hath, is the greater, the livelier, and the stronger; so Gods judgements, the longer God deferreth them, and is in conceiving them, the heavier are they when they come: that is manifest in the Jewes, once his owne people; for he hath destroyed their land with an irrecoverable destruction, and smitten their posteritie with a blindnesse of minde to this houre, so that to this day, when the old Testament is read, the vaile is over their eyes, that they cannot see the light of Christ Jesus, but plod on in fearefull and palpable blindnesse.

This Doctrine hath speciall use to this our Church, to teach us to looke to our selves betimes, and trie our owne wayes, and turne to the Lord; for wee cannot tell how farre off his judgements are: in reason they must needs be neere, they have beene so long deferred, and so justly deserved of us. Certainly, God hath long beene in conceiving judgements and plagues for the sinnes of England, and often hath Gods hand beene upon us, by warre, famine, pestilence, inundations; and yet it hath beene pull backe againe; and his sword hath beene put up into his sheath, and God hath stayed his birth even in the verie travell, and we have escaped, even as a man, whose necke hath beene upon the blocke, and the Axe holden up to strike: so then yet the day is not come, yet we have time: happie we that ever we saw this day, if now we have grace to repent, *and search our hearts*; for then we shall stay this judgement decreed, that it shall never come forth against us; but if we deferre to repent, and put off from day to day, and lie rotting still in our sinnes; then know and be assured, that as the decree is established, so it must needs come forth: and then when judgement is come forth, and the stroke striken, repentance is too late: therefore what he said to the Jewes, I say unto us, *Search thy selfe, O England*, (a Nation not worthy to be beloved) *before the decree come forth*, which is already past against thee. Thus much for the fourth point.

5. Now followeth the last point: the reason of all. *Why should we search our selves?* The reason is included in the fourth point: *For there is a decree come forth against thee.* And though the execution be deferred, and though God be unwilling to take it out, yet without repentance, it is most certaine, it shall come forth, and be executed at the last. In one word, this is the reason. Repent, or else certainly God will take vengeance. But (will man heart say) is this true? Or rather, these bee but words to feare men, and to keepe them in awe. I answer, for the proofe and experience hereof, never goe further than this place, and present example we have in hand: the Prophet bids them *Search, Search, and Repent*: else as certainly as there was a judgement conceived, so certainly it should bee executed upon them: they would not heare, nor search, nor repent, but what followed: let all men judge whether God is not true of his word to them or no: yea, alas, who seeth not that God hath travelled indeed, and hath brought forth a fearefull judgement on them, and hath made them for these thousand yeares and a halfe, the gazing-stocke, the by-word, and the amazement of all the world.

Thus was it threatned to the Jewes, and thus it is performed: and certainly thus hath it beene threatned, and thus shall it be performed to thee, *O England*, except thou prevent the judgements that are comming; *O happie England*, that I may say to thee, it is yet but comming. For as for the miserable Jewes, upon them (alas) it is come already: to those poore soules it can be said no more, *Repent before the decree come forth*, for it is now past: but thou art happie, for thy day is not yet come: yet I may say to thee, *Repent before the decree come forth*: and *O happie England*, that thou mayest heare this word (*Before*) sounding in thine eares. Therefore my beloved brethren, who are here assembled out (almost) of every corner of this kingdome, heare my words, and carrie them home with you into all Countries. God is the same God still, as just, and as jealous, as ever he was: our sinnes are as ill, nay, much viler than the Jewes were; how can it be then, but that must fall to us that fell to them; therefore the zeale of Gods glorie, and my desire of your salvation makes me, that I dare not flatter, but tell you the truth: that is, that out of all question, if we search not our selves and repent, there is a generall judgement in preparing for us: certainly the *Decree is one*, and what can stop the execution of it, but *Repentance*; God hath long spared, and he hath beene long in travelling, therefore (though nothing can be said in way of prophecie) I am in my conscience perswaded

perswaded to feare, and that out of infallible grounds of the word of God, that a plague and a judgement, and that most fearefull, hangs over England: and that it is already pronounced upon this Nation, and shall be as certainly executed, without a visible reformation: and because I may seeme to speake somewhat at large, give me leave to give you the reasons inducing me hereunto.

1. First, the Gospell hath beene preached these five and thirtie yeares: and is daily more and more, so that the light thereof did never shine more gloriously, since the Primitive Church: yet for all this, there is a generall ignorance, generall of all people, generall of all points, yea, as though there were no preaching at all: yea, when Popery was newly banished, there was more knowledge in many, then is now in the body of our Nation: and the more it is preached, the more ignorant are many, the more blinde, and the more hardened (even as a stithie the more it is beaten upon, the harder it is,) so they, the more they heare the Gospel, the lesse they esteeme it, and the more they contemne it: and the more God calls, the deafer they are; and the more they are commanded, the more they disobey. We preachers may crie till our lungs flie out, or be spent within us, and men are moved no more than stones. O alas, what is this, or what can this be, but a fearefull signe of destruction? Will any man endure always to be mocked? then how long hath God beene mocked? Will any man endure to stand knocking continually? If then God hath stood knocking at our hearts five and thirtie yeares, is it not now time to begone, unlesse we open presently?

But if we will know what this argueth, to contemne the Gospel, and not to repent when the word is so abundantly preached: reade the Storie of *Eli* his wicked sonnes. He spake unto them, and gave them godly counsell, but they *hearkened not unto the voyce of their Father.* But will some say, that is no great matter, not to heare their father is a common thing: but marke what followeth: *They would not heare their Father, because the Lord would destroy them:* a fearefull thing. Even so it is with a Nation or people: are they taught, and are they worse and worse? take heed: If *Elies* sonnes obey not, it is because God will destroy them.

Wherefore *Eli*, and many *Elies* have spoken to England, and England heares not, England obeyes not, England repents not: take heed the Lord in heaven say not. *England will not heare the voyce of the Prophets, because I will destroy it.* Let no man say, we take upon us to prophecie; we onely give warning, and shew the danger by example of the like.

2. My second reason is this. One judgement executed, and not working repentance, is always a forerunner of another: that Rule is certaine, and an evident truth, and needs no proving. Now we have beene visited with Famines, Earth-quakes, Pestilence, Inundations, Thunder and lightnings in winter, and most strange and unseasonable weather: but alas, all these have taken no effect: where is the humiliation, repentance, and reformation which they have wrought? therefore it must needs be, there remaines behinde a greater judgement. Men may be so mad to thinke these be ordinary things, and to come by course of Nature, and ordinary causes: but certainly they are the shaking of the Rod, and fore-runners of a greater judgement, unlesse Repentance cut off their course. For looke as one cloud followeth another, till the Sunne confumes them; so one judgement hastens after another, and repentance onely is the Sunne, which must dispell them.

3. Thirdly, it stands with the justice of God, according as he hath revealed it in the Scripture, especially in Deut. 28. out of the whole Chapter, it must needs be gathered as a Rule; *I will curse that people that breake my lawes:* now we may not deny, but this land of ours, is for abundance of sinne, a people of *Sodom:* all kindes of sinnes, in all estates of men, rage and reigne every day more and more; therefore I conclude, that unlesse we repent, and so dissolve this cloud of judgement, that hangs over our heads; it cannot be but a most fearefull tempest is to come at the last, and when it is come, it will be too late to wish they had done it. Therefore in the bowells of Christ Jesus, let this be to entreat and to exhort you all, to search and looke into your selves, that so repenting and changing your wayes, you may get the sword againe into his sheath, which is already drawne out, but yet hath not stricken home; and may quench the wrath which is already kindled, but yet burnes not out as it will doe, if by repentance wee quench it not: and doe this every one, as you tender the salvation of your owne soules, and the continuance of the Gospel to this glorious Nation, and the peace and prosperous state of this Church and Common-wealth. For let men make what causes they will, it is certainly sinfulnesse that overturneth kingdomes, and changeth states, as all these kingdomes and states have felt, who have continued finally to contemne the Gospel.

It followeth; *And you be as chaffe that passeth on a day.*

The Prophet proceedeth, and describeth more plainly the manner and state of that plague, which God will send upon them; the meaning was partly opened before, to be in effect thus much: Search your selves, lest God take his fanne and trie you, because you would not trie your selves, and finding you upon the triall, not found wheat, but light chaffe, blow you to hell with the wind of his wrath. The *Metaphor* which the Prophet useth is this; he compares the Lord to a husbandman, great and rich, the whole world is his corne field; severall nations, (as this of ours for one) are his heaps of corne: but these heaps of corne be full of chaffe, that

that is, these particular Churches, are full of hypocrites; now a wise husbandman letteth corne and chaffe lie together no longer, than till the wind doth blow, and then he appoints his fanning time to sever his corne from his chaffe, and to blow away his chaffe, and lay up his corne: so God, the great and wise husbandman, will not let the chaffe lie for ever amongst the Wheat, he hath therefore appointed his fanning times, when to blow the chaffe into hell, and to gather His Wheat into heavenly garners.

Now Gods winnowing times are two; the one is at the last day, after this life, and that is Gods great winnowing day of all his corne, (that is, of all men) when the bad shall be severed from the good for ever, never to be mingled againe with them, but by the strong and powerfull fanne of His last and finall judgement to be blowne into hell: the wind of whose wrath, at that day, shall be stronger to blow them all away, than all the wind in the world to blow away one handfull of light chaffe.

2. Gods other fanning time, is in this world, and that is also double. The one is, when the word is preached: *The preaching of the word is one of Gods fannes:* For when the Gospel is preached to a Nation or Congregation, it fannes them, and tries them, and purgeth them, and so severs them, that a man may see a manifest difference of the chaffe and the wheat, that is, of the godly man and the wicked man: this preaching of the Gospel, doth *John* the *Baptist* expressly call a fanne: where the holy Ghost pursueth this whole *Metaphor* most plainly; speaking of Christ, he saith, *Whose fanne is in his hand, and he will throughly purge his floore, and gather his wheat into his garner, but the chaffe he will burne with fire unquenchable.* The wind of this fanne of the Word preached is so strong, as that it severs the chaffe from the Wheat, that is, good professors from hypocrites in the visible Church, and blowes so strongly upon the wicked, that it brings them to the beginning of hell even in this world, for it so worketh upon the conscience, as if it cannot convert them, it strikes them with feare, terrour, and torment, either in life or at death, which torment of conscience is the very flashes of hell fire.

But when this first fanne of the Word will not serve to bring men to repentance, (for the Word preached doth not confound a man actually, but onely pronounce the sentence, and thereby strike the conscience) then God hath another fanne, and that is the *fanne of his judgements:* and that fanning or winnowing time is, when he executes his vengeance and his judgements on a Nation: this is his latter fanne, when the first will not prevaile, this is his powerfull and strong fanne driven about by the wind of his wrath: this fanne went over the old World, and swept them all away, and went over the Nation of the Jewes, and we see they are no more.

1. These three fannes of God, make a three-fold separation of the chaffe from the Wheat, that is, of the wicked from the Elect; with the fanne of his word, which is powerfull, he severs them in affection and disposition, and makes a distinction of them, so as generally the Wheat is knowne to be Wheat, and chaffe discerned to be chaffe, by the preaching of the word: but though the tares be knowne to be tares, yet both grow together, so that the word onely severs them in affection, and sets severall notes of distinction upon them both.

2. But then the second fanne of his judgements is more violent: for thereby he severeth them asunder in soule, gathering the soules of the godly as his Wheat into the heavens, and blowing the soules of the wicked into hell: but yet the bodies of them both lie together, as partakers of the same judgement, so subject to the same corruption, and are lodged in the same grave of the earth, and death hath like dominion over them all.

3. But afterwards at the last day, at Gods great harvest, and great winnowing time, he then with the wind of his power severs them asunder in soule and body: Wheat from the chaffe, Sheepe from the Goats: and separateth them, never to be mingled againe for ever and ever: and then with the wind of his wrath he blowes the chaffe into fire unquenchable, and with his loving favour gathereth his Wheat into the everlasting and glorious garners of heaven.

So then, the first severeth them in affection. The second, in soule for a time. The third, actually in soule and body for ever and ever.

Now of these three winnowing times, the holy Ghost speaketh here properly of the second: namely, *the fanne of Gods judgement:* so that the meaning of the *Metaphor* is this: search your selves and repent betimes, lest God come upon you with some fearefull *Judgements*, because you have so long contemned *the fan of the word*; and finding you too light to abide the triall, do take you away in the judgement, and cast you into hell: for as fire as the fan of the word hath made difference of you, which are chaffe, and which are Wheat, so sure shall the fanne of his judgements blow away the chaffe to hell and damnation. Thus much for the meaning.

Now for the use, for us in England, the case stands thus: Our Church doubtlesse is Gods corne field, and we are the corne-heape of God: and those Brownists and Sectaries are blind and befotted, who cannot see that the Church of England is a goodly heape of Gods corne: but withall we must confesse, we are full of chaffe; that is, of prophane and wicked Hypocrites, whose hearts and mindes abound in sinnes and rebellions: and many of our best professors are also too full of chaffe, that is, of corruption, and doe give themselves too much libertie in many sinnes; but alas, the pure Wheat, how thin is it scattered? how hard to finde a man, at least a family, which dedicate themselves to the

3 Sam. 3. 13.

Matth. 3.

Lord, in holy and sincere obedience, and labour to make confcience of all sinnes: now therefore seeing we are Gods corne-field, and we have some pure Wheat amongst much chaffe, therefore God will winnow us to finde out the corne: if he have but one corne of Wheat in a handfull of chaffe, but one good man of many, he will stirre all the heape for those few cornes, he will not care to blow all the chaffe to hell, to finde out those few cornes of Wheat, to lay them up in heaven: so that out of all question, *England* being so full of chaffe, must looke to be winnowed.

Now for the fifth fanne of his word, it hath beene used in this land these five and thirtie yeares, and that as powerfully and as plentifully as any where in the world, and yet (alas) many are more God-lesse, more ignorant, more prophane than ever they were, yea, wickednesse groweth, and the chaffe increaseth above the Wheat; be sure therefore, that God will bring his fecond fanne upon us, becaufe we will not suffer the firft, the milde and *gentle fanne of his word to erie* and fearch us: therefore hee will bring the *fearefull fanne of his judgements, and* with it he will blow foule and body into hell, with their owne sinnes and corruptions, which we would not suffer the fanne of Gods word to blow from us. The firft hath fo long blowne in vaine, that the fecond muft needs come upon us, and is fcarce already begun to blow; three or foure blafts have blowne over us, famine, peftilence, earthquakes, fire, water, wind, these have fo blowne some of us, that they have taken away a great number of us. For us that remaine, this onely remaines, that we ftrengthen our felves by grace, to be able to ftand againft the next blaft; for come it will, and when it comes, no wealth nor worldly thing can inable us to endure it, onely faith and repentance, and the grace of God will ftand us that day. Now therefore, in that fo fearefull a fanning abideth us; feeing it is fo neere (as appeareth by the blaft already paft over us, which are nothing but the forerunners of a greater tempeft:) what fhould be our care (except we care not to be blowne body and foule into hell) but to labour to efchew this fearefull fanne of Gods wrath: or at leaft, if it come upon us, that it may not blow us to hell, but lotion us to heaven. If thy heart be touched to aske how this may be: I anfwer thee, onely to follow the Prophets advice in this place, by *fearching and trying our felves.* The way to efcape Gods triall, is to trie thy felfe: and to efcape Gods judgment, to be judge to thine owne foule; and fo the way to efcape the fearefull fanne of God, is to fanne thine owne heart by the Law of God. For whomfoever the firft fanne (that is, the word of God) doth worke upon, thefe men are never blowne away with the fanne of Gods judgements. O then, entertaine the Word of God into thy heart, fubmit thy foule unto it, let it pierce, and trie, and ranfacke thy heart, and lay before thee thy wretched eftate by thy finnes: and when thou fhalt fee thy nakednefle and mifirie, confeffe it, bow before it, be humbled for it, crie and call for mercie and forgivenesse; pray againft thy fpeciall finnes, ftrive to purge them out, as the poifon of thy foule, crave grace from God againft thy finnes; and if thou feelt any finnes more welcome to thy nature, more deere unto thee, and which more prevaile againft thee, than others *doe*, pray againft thefe finnes, and ftrive againft them above all: and endevour that by the fanne of Gods word, they may be blowne away from thee. When thou haft done this, then make what will come of it; when thou haft fanned thy felfe, God will not fanne thee: but when the fanne of his judgement comes, and blowes fo ftoutly upon the wicked, that the Lord finding thee already fanned, and cleanfed by his word, will fpare thee, and his judgement fhall either blow over thee, and paffe by thee untouched as over *Lot* in the deftruction of Sodom) or elfe fhall fanne out all thy corruptions, and blow thee up to heaven, to be laid up as pure Wheat in the heavenly garners and manfions of glory, which Chriſt afcended to prepare for thee.

Now then amongft thefe many bufineffes, with which this world doth cumber every one of us (all which fhall periſh with the world it felfe) let us, good brethren, fpare fome time for this great bufineffe. *Martha* may be cumbred about many things, but *this is that one thing which is neceffarie*; therefore whatfoever is done, let this not be undone. Once a day put thy felfe and thy life under the fanne of Gods Law, trie thy felfe what thou art, and thy life, how thou liveſt. Once a day keepe a Court in thy conficience, call thy thoughts, thy words, and deedes to their triall: let the ten Commandements paſſe upon them, and thy finnes and corruptions which thou findeſt to be chaffe, blow them away by repentance; ſo ſhalt thou remaine pure and cleane Wheat, fit for the houſe and Church of God in this world, and for his kingdome in heaven. But if we will not doe this, then alas, what will follow? my heart grieveth to utter: but I muſt, unleſſe I ſhould be a falſe Prophet: And therefore I will. Our long peace, plenty, and eaſe have bred great ſinnes, ſo great, that they reach to heaven, and provoke Gods Majeſtie to his face, and ſo ſtrong, that they will violently draw downe judgements from God upon us: which when they come, they will be ſo powerfull and ſo violent, that they will blow us away like chaffe, and bring this kingdome to ſome miſerableneſſe. O therefore how happy are we, if we can entertaine this doctrine, and practiſe it: for in ſo doing, we ſhall prevent Gods judgements, we ſhall continue the Goſpel to this Land, and preſerve this glorious Nation from being deſtroyed or diſpeopled, by ſome fearefull judgement.

Beloved, you come hither to this place, purpoſely to buy and ſell, and thereby to better your eſtates in this world: how happy then are you,

In the plague in London, there died some weeke, almoſt 4000. a weeke: in 1603. there died 30 a weeke

At Smithfield Faire.

you, if beſides the good markets you make for your bodies and eſtates, you learne alſo how to make your ſelves abide the triall of Gods judgements, and how to be made pure corne, fit to replenish the garners of heaven, and how to continue Gods favour and the Goſpel to this Nation. If thou goe away with this leſſon, thou haſt a Jewell more worth, than if thou ſhouldeſt goe home poſſeſſed of all the great riches of this Faire: you call this and ſuch like times, *Faire times*: but if thou learne this leſſon right, then thou mayeſt ſay, that this was the faireſt day indeed, that ever ſhone upon thee, ſince thou waſt borne. This precious Jewell which I have ſpoken of all this while, I here offer unto thee. Every one brings hither ſome-thing to be ſold, this is the merchandize that I bring, and fet to ſale unto you: what ever commoditie any of you bring, it is from ſome quarter of this land, but all is from the earth: but this that I bring it is from heaven, and all the earth cannot yeeld it: and as it is from heaven, ſo it is of a heavenly vertue, and will worke that which all the wealth in this faire is not able to doe: therefore caſt not to buy the baſeſt and let paſſe the beſt of all: and never alleage that it is above thy compaſſe, and bring a Jewell is too deare and coſtly for thee; for I offer it freely unto you, and to every one of you: I pronounce unto you from the Lord, that here this bleſſed doctrine is offered unto you all in his name *freely, and that you may buy it without monie.* Happy is that day, when thou comming ſo farre to buy things for thy body, and paying ſo deare for them, doeſt meet with ſo precious a Jewell, the vertue whereof will ſave thy ſoule, and payeſt nothing for it. Thou mayeſt hereafter rejoyce and ſay, I went to buy and ſell, and to helpe my body: but I have alſo learned to ſave my ſoule. I went thither to helpe to maintaine my owne eſtate: but I have learned to helpe to maintaine England in proſperitie: for aſſuredly, if we would all of us learne this leſſon, and practiſe it, we might aſſure our ſelves of the glorious proſperity of England, to continue from generation to generation: whereas alas, if we continue and goe forward in our ſinnes and impenitencie, it is greatly to be feared, that neither the Goſpel, nor this peace, will reach to our poſteritie. Therefore now to make an end; I once againe, and laſtly commend this doctrine to you all, and every one of you, (for this merchandize that I bring is of that nature, that though ſome take it, yet there is alſo enough for every one) and I commend it unto you, even from the mouth of God himſelfe: thinke of it I charge thee, as ever thou looked to appeare before the face of Chriſt Jeſus the great Judge, at the laſt day; and if thou wouldeſt eſcape the rigor of that judgement, enter now into judgement with thy ſelfe, and

Eſay 55.

Ezech. 14. 23.

ſearch thy ſelfe: if thou now will not receive this doctrine, then ſhall it at the laſt day be a bill of Enditement againſt thee: for if it five thee not, it ſhall condemne thee; thinke of it therefore ſeriouſly, as a matter that concernes thy ſoule and body; yea, and thy poſteritie, and this whole Realme, all which ſhall ſmart for it, if we repent not. And if the body of our people, and thoſe whole hearts are wedded to the world, will not entertaine this doctrine, then I turne unto you that feare the Lord, and to you I direct my laſt warning: Search, O ſearch, and trie your hearts and lives, renew and revive your faith and repentance, that if judgement doe come and blow upon this Nation, and drive the Goſpel from it, and it to hell; that yet you may have a teſtimonie to your conſciences, that you did not pull downe this generall calamitie, but for your parts laboured to have prevented it, by your earneſt prayers and hearty repentance: that ſo the poſteritie enſuing may not curſe you, but ſpeake reverently of you, and praiſe God for you, and wiſh that all had done as you did; for then they had enjoyed this goodly land, and all Gods bleſſings with it, as we their forefathers did afore them: and ſo ſhall our names not rot, but flouriſh amongſt the poſteritie to come, which ſhall be partakers of the conſolation: And when we have ended our repentance, let us then every one of us deale with the Lord by earneſt prayer for this Church and Nation, that the Lord would ſhew his mercie upon it, and continue unto it this peace and the Goſpel: it is nothing with the Lord to doe it, his powerfull hand is not ſhortned, he can continue our peace, when the Papiſts looke for hurli-burlies; he can continue the Goſpel, when they hope to ſet up their Idolatrie againe: let us therefore plie the Lord with our prayers, and with *Moſes* ſet our ſelves in the breach, and pray for the ignorance of the multitude, and bewaile their ſinnes, who bewaile not their owne. So did *Noah*, *Daniel*, and *Iob*, in their ages, and prayed for the people in generall calamities: let us all be *Noahs*, *Daniels*, and *Jobs* in our generations: If we doe thus, then when judgements come, we ſhall either turne them away from our Nation, or at the leaſt, we ſhall deliver our owne ſoules.

Let us now turne to the Lord in prayer, and becauſe it cannot be hoped, but that this our generall unfaithfulneſſe muſt needs end with ſome heavie judgement; let us deſire the Lord ſtill to ſpare us, and give us time and leiſure to repent: that ſo we entring into our ſelves, and ſearching our hearts, and turning to the Lord; he may turne away his imminent judgements: and that when his wrath doth burne out indeed, we may then be counted worthy in Chriſt, to eſcape thoſe things which muſt needs come upon the world. *Amen.*

OF THE CALLING OF THE MINISTERIE.

Two Treatises:

DESCRIBING THE DVTIES and Dignities of that calling.

Delivered publikely in the Vniverſitie of CAMBRIDGE, By M. WILLIAM PERKINS.

Taken from his mouth, and now diligently peruſed and publiſhed, by a Preacher of the Word.

1 CORINTH. 4. 1.

Let a man ſo thinke of us as of the Miniſters of Chriſt, and diſpoſers of the ſecrets of God.

LONDON,
Printed by IOHN HAVILAND.
1631.

TO THE RIGHT WORSHIPFVLL,

Sir EDVVARD COOKE, Knight,
His Majesties Attourney Generall,

AND

Sir THOMAS HESKITH, Knight,
Attourney of his Highnesse Court of Wards and Liveries,
and one of his Majesties Honourable Counsell in the North,
Grace and Peace from Iesus Christ.

RIght Worshipfull, give me leave to put you both in *one* Epistle, whom *one* service, *one* place, *one* profession, *one* order, *one* Religion have so neerely combined: as you are *Brethren* many wayes, and especially in the profession and practice of one Religion; to vouchsafe to be *ioynt Patrons* of this little after-birth, this *fetus posthumus*, of that worthy man Master *Perkins*, now deceased. I send you here one of the *shortest*, and one of the *greatest* of his Treatises: had it beene as well brought forth *in vivo*, as it was begot by *him*, it had beene a *childe* not unworthy of so great a *Father*; but seeing it is now a *Fatherlesse* childe, be you the *Tutors* to this Orphan, at whose hands Orphans and *wards* have beene well vsed. The *Father* whilst he liued was a shining light to this our Church, and being dead, is a shining starre in heaven for *example and imitation* to *righteousnesse*, and his doctrine will shine in Christian Churches, whilst the Sunne shineth upon the earth. The subject of this Treatise is the *Ministerie*, where are laid downe the *duties and dignities*. And well doth he couple the former together: for some can challenge the *dignities* of the Ministerie, and cunningly cast the *duties* from their shoulders: others performe the *duties*, but are kept from the *dignities* due to so longing to that calling: but as he that will doe the *duties*, may iustly challenge the *dignities*; so he that will expect the *dignities*, must doe the *duties* of a Minister: therefore in this building, these *two* beames are in great wisdome well ioyned together by this wise *Master builder*; and so closely coupled, as the idle or ambitious man cannot looke at the *dignities*, but he must withall behold the *duties*; nor the painfull and laborious man see his *duties*, but withall shall see the *dignities* thereto belonging.

And surely (Right Worshipfull) none might better haue written of this subiect than he: for who may more worthily describe the *dignities* of the Ministerie, than he, who neither by doctrine nor conversation, was ever taxed of any staine to this Ministerie? Or who may better challenge the honour of his calling, than he, who was ever an honour to his calling? And who might better teach the *duties* of the Ministerie, than he, who so discharged them, as himselfe could not iustly be reproued, nor his hearers themselues cannot but *commend*? And who may better teach them to others, than he that carefully practised them in his owne person? And so none could be a fitter

[illegible]

Author of this diſcourſe than he, ſo not many fitter Patrons than your ſelves: not many in your profeſſion better Schollers, nor any that better love Schollers than your ſelves: and you are ſome of thoſe few in this wicked age, who willingly yeeld all *dignities* and due reverence to ſuch Miniſters, as you ſee willingly to diſcharge the *duties* of good Miniſters. Well would it be with the Miniſterie of England, (and the better with it, the better with England) if all as great as you, were as good friends to it as you. And if the Papiſts except, and ſay, how can this be, for that you have beene perſecuters of their Prieſts? Let me anſwer once for you, who often anſwer for many diſtreſſed men: they perſecute you with ſlander, that ſay you perſecuted them, (but be content to beare your part in Popiſh ſlanders, with our Prince and State, our Counſellors and Clergie, our Parliaments and Lawes; for none of theſe have eſcaped theſe viperous tongues) for though you have executed the Lawes upon ſome of them, in your ſeverall places, yet not with ſharpneſſe nor ſeveritie, but with mercifull juſtice, and that alſo not as they were Prieſts, but Plotters, Practicers, Subverters, and Seducers: and as they were Prieſts, you fought their reformation, not their ruine. And if they, who can hardly diſcharge themſelves from being Prieſts of *Baal*, have had but Juſtice, and that alſo tempered with Mercie, it ſhewes how good regard you have, and how much you eſteeme all good and faithfull Miniſters, which are Gods Interpreters. In a word, if all our Miniſters were ſuch as this Treatiſe deſcribeth; or came but as neere it as the Author hereof did; and if all our great ones did uſe and eſteeme good Miniſters as you doe, we ſhould then ſoone pull the Miniſterie from under that foot of contempt, with which this prophane age doth daily tread upon it. The Church of *Rome*, who are farre wiſer in their kinde, than the children of light, have taken other and ſtrange courſes to magnifie the Clergie. They teach, that the ſtate Eccleſiaſticall, is ſo farre more excellent than the Civill, as the Sunne is than the Moone, and that not in ſpirituall onely, (for that we denie not) but in temporall power, pompe, and eſtate: and that therefore the chiefe of their Clergie, is as farre above the mightieſt Emperour, as the Sunne is above the Moone: and as the Moone borroweth her light from the Sunne, ſo doth the Emperour his State and power from the Pope.

They teach, that the Clergie is a ſtate ſo diſtinct and abſolute of it ſelfe, as it hath not to doe with the Civill ſtate; yea, they exempt their Clergie, from being any way ſubject to the temporall Magiſtrate. And though their crimes be never ſo many or monſtrous, yet the Prince or Civill authoritie, hath nothing to doe to take notice thereof, much leſſe to puniſh them: and hereupon great volumes are written, and many Acts and Decrees are made in their Canon Law, *De exemptione Clericorum*. They extoll their Clergie above the Temporaltie, allowing the Prieſts both Bread and Wine in the Sacrament, but leaving the *Laitie* bread alone. They make them in their Maſſe mediators betwixt Chriſt and God the Father, and creators of their Creator and Redeemer, when and as often as themſelves liſt. And finally, they ſend for the moſt part, all their Clergie immediately to heaven without let, whereas all the Temporaltie (except Martyrs) muſt paſſe by Purgatorie. Here are great buildings, but on a ſindie foundation, goodly Caſtles, but built in the aire; if theſe deviſes were of God, they would certainly ſtand: but their long tottering, threatens a ſudden fall.

Contrariwiſe, our Church, or rather the corruption of our Church, by avoiding this *Scilla*, have fallen into *Charybdis*, by avoiding one extremitie, have fallen into the other, by taking too much *dignitie* and authoritie from our Miniſterie, and by laying too much povertie, contempt, and baſeneſſe upon it. It were a worke worth the labour of the wiſeſt heads, to put downe the true meane betweene both extremes, and worth the labour of our Noble King, to take order that the meane be kept, without riſing to the right hand or falling to the left. This ſhort Treatiſe may hap to give ſome light and directions therein, or at leaſt may incourage and ſtirre up their hearts, in whoſe hands it is to doe it. Under your worthy names would I have it ſee the world, nor ſo much for that I am bound to you both in many private and particular reſpects, (though that be much) as for that I know you both to be of ſo right and reformed a judgement in this caſe, as you would have none Miniſters but of ſufficient gifts, and unblameable lives,

lives, nor thoſe Miniſters put to their penſions, or uncertaine ſalaries, but to have certaine and ſufficient maintenance proportionable to their charge, and beſeeming the honour of a Chriſtian Church: God continue you both ſtill in that minde, and make many more of the ſame with you; ſo ſhould we have as flouriſhing a Church, as any Chriſtendome hath ſeene. Goe forward in that and other your religious reſolutions, it is the true way to honour both here and in a better world: ſtand firmely for the truth, and boldly againſt the Popiſh enemies thereof, as hitherto you have done: Religion had never more cauſe to thanke you, and all that doe ſo, than now it hath: for her enemies were never ſo inſolent ſince they were our enemies: but if you and others hold on, as in your ſeverall places you have well begun, and others take the like courſe, there is hope their inſolencies will be eaſily (if timely) repreſſed, and themſelves neereſt the fall, when they imagine they are in the full. The Lord bleſſe and aſſiſt you in your painefull places, and make you on earth inſtruments of his glory, to the good of his Church; ſo ſhall you be veſſels of glorie in the kingdome of Heaven. And thus commending this little Treatiſe to your reading, and my ſelfe to your favour, I take leave, and will ever reſt, 1605.

Your worſhips in the Lord,

W. CRASHAVV.

A TREATISE OF THE DVTIES AND DIGNITIES of the MINISTERIE.

IOB 33.23,24.

If there be with him a Messenger, an Interpreter, one of a thousand to declare unto man his righteousnesse:

Then will hee have mercie on him, and will say, Deliver him, that hee goe not downe into the pit: for I have received a reconciliation.

The coherence of these words with the rest.

IN this Chapter and the former, *Elihu* a holy, learned, noble, and wise young man, had conference with *Iob* in matters of high and excellent divinity: the points of his Conference are these: From the first verse of this Chapter, to the seventh verse, is a Preface to his speech. From thence to the thirteenth verse he repeateth certaine propositions of *Iob*, and reproveth them: from thence to these words, he instructeth *Iob* in certaine points touching Gods dealing with sinners; and those are two.

The parts of this Chapter.

1. How God *preserveth* a sinner from falling.
2. How God *restoreth* a sinner being fallen.

1. The meanes whereby God *preserveth* a sinner, are set downe to be two principally.
   1. By admonitions, in *dreames and visions.*
   2. By *scourges and chastisements*, when the first will not prevaile. And these are laid downe from the thirteenth verse unto these words.
2. Then followeth the second point; namely, the *restoring* of a sinner, when both the meanes formerly spoken of, have not prevailed with him, but that through his corruption he is fallen: and concerning this point, hee handleth these particulars.

A

1. The *remedie and meanes* of his restoring.
2. The effect that followeth thereupon.

1. The *remedie* is laid downe in these words now read unto us; then followeth the *effect*, which is, that when a sinner is restored by repentance, then the graces of God are plentifully powred upon him, both for soule and body: from these words to the end of the Chapter.

The intent then of this Scripture, is, that God useth meanes in his mercie to preserve sinners from falling into sinne; but if they doe, then he in much greater mercie affordeth them meanes and helps to rise againe. And this is the summe and substance of the words. Now that meanes and remedie is the matter I purpose to speake of, out of these words: The

B

meanes then to restore a sinner after a fall, is to raise him by *repentance* to a better estate than he was before; and that is inclusively, and by implication taught in this Text. But the instrument by whom that great worke is to be wrought, is here in plaine termes laid downe to be a *Minister of God* lawfully called and sent by God, and appointed by his Church to that great dutie. So that these words containe a worthie *description* of a true *Minister*; and he is here described:

The summe and scope of this Text is a description of the instrument by whom God raiseth a sinner into the state of grace and salvation: namely, a Minister of his word, and he is described

1. By his titles, which are two, *an Angel: an Interpreter.*

First, by his titl

2. By his rarenesse, *One of a thousand.*

3. By who it is: which is, *to declare unto man his right unto sinne.*

4. By the blessing that God giveth upon the labours of this true Minister: which is, *then God will have mercie upon the sinner.*

5. By his Commission and authoritie in the last words; God will say, *Deliver him, that he goe not downe into the pit: for I have received a reconciliation.* Let us speake of them in order as they lie in the Text: and first of his titles.

1. The first title of a Minister of God is, he is called a *Messenger*, or an *Angel*: and not here alone, but likewise in the Scripture: Malac. 2. 7. *He is the Messenger of the Lord of Hosts.* And in the Revelation, the Ministers of the seven Churches are called the *Angels* of those Churches. So that it is apparant, a true Minister is an *Angel of God* in one place, and in the other place the *Angel of the Church.* He is an *Angel* or Messenger sent from *God to his Church.*

This consideration affords matter of much use. And first for Ministers themselves.

The most of us in this place are either Prophets, or the fellows of Prophets.

If thou be a Prophet, thou art *Gods Angel*: if a fellow of the Prophets thou intendest to be; then marke thy calling: Prophets and Ministers are Angels, in the very institution of their calling. Therefore thou must preach Gods Word as *Gods word*, and deliver it as thou receivest it: as Angels, Ambassadours, and Messengers, carrie not their owne message, but the message of their Lords and Masters who sent them: and Ministers carrie the message of the Lord of hosts: therefore they are bound to deliver it as *the Lords*, and not their owne.

In the first Epistle of *Peter*, 4. 11. we are bid, *If any man speake, let him speake*, not onely the *word of God*, but *as the word of God.* Gods *word* must be spoken, and *as Gods word*: then shew thy faithfulnesse to the Lord, in discharging thy hands sincerely of that message, which he hath honoured thee to carrie: Gods Word is pure, therefore purely to be thought upon, and to be delivered. Then let all that are Gods *Angels*, and would be honoured as his *Angels* and Ambassadours, thinke it no lesse reason to doe the duties of Gods *Angels*, lest (as many men marre a good tale in the telling) so they take away the power and Majestie of Gods word, in the manner of delivering it.

The second use concernes the Ministers also: Are they *Gods Angels*? Therefore they must preach Gods word in *evidence and demonstration of the Spirit of God*: for he that is Gods Angel, the Spirit of that God must speake in him: Now to speake in the demonstration of Gods Spirit, is to speake in such a *plainnesse*, and yet such a *powerfulnesse*, as that the capacities of the simplest may perceive, not man, but God teaching them in that *plainnesse*, and the conscience of the mightiest may feele, not man, but God the proving them in that *powerfulnesse*. That this is so, appeares by Saint *Paul*: *If a man prophesie* (with the holy Ghost, *the unlearned or unbelieving man comes in, hee thinkes his secret faults are disclosed and laid open, he thinkes all men see his nakednesse, and doe reprove him for it; he therefore falls downe, and saith, Surely God speakes in this man.*

In which words, observe an *admirable plainnesse*, and an admirable *powerfulnesse* (which a man would thinke, could not so well stand together.) First, plainnesse: for whereas the unlearned man perceiveth his faults discovered, it followes necessarily he must needs understand; and if an unlearned man understand it, then consequently it must needs be plaine. Secondly, powerfulnesse; in that his conscience is so convinced, his secret faults so disclosed, and his very heart so ript up, that he saith, *Certainly God speakes in this man.* This is the evidence and demonstration of Gods Spirit. It is thought good commendation before the world, when men say of a Preacher; Surely, this man hath showne himselfe a proper Scholler, of good learning, great reading, strong memorie, and good deliverie; and so it is, and such commendation (if just) is not to be contemned: but that that commends a man to the Lord his God, and to his owne conscience is, when he preacheth so plainly to the capacitie, and so *powerfully* to the conscience of a wicked man, as that he thinkes, doubtlesse God is within him. Art thou therefore an Angel of God? then magnifie the Spirit of God, and not thy selfe in the preaching of his Word.

The next use is for the hearers; and they are here taught, that if their Ministers be *Angels* sent them from God, then they are to heare them gladly, willingly, reverently, and obediently: gladly and willingly, because they are Ambassadours; reverently and obediently, because they are sent from the high God, the King of Kings, and doe deliver his Ambassage. God saith, the *people must seeke the law at his mouth*: and good reason, for if the Law be the revealed will of God, and the Minister the *Angel* of God, then where should they seeke the will of God, but at the mouth of his *Angel*? The reason therefore followeth well in that place: they should *seeke the Law at his mouth, for he is the messenger of the Lord of hosts*: and this must all Christians doe, not onely if their doctrine be pleasing unto them, but though it crosse their corruption, and be quite contrarie to their dispositions; yea, though it be never so unsavoury and hard unto nature, yet in as much as it is a message from thy God and King, and the teacher the *Angel or Messenger* of that God, therefore both he and it must be received with all reverence, and with the very obedience of the heart and soule. And this is the cause why a convenient reverence and honour is to be given of all good Christians, even to the persons of Gods Ministers (especially when they adorne their high calling with a holy life:) even because they are Angels of *God*. Saint *Paul* teacheth, *that women ought to be modestly attired in the Congregation,*

Congregation, because of the Angels: it is not onely because *the holy Angels are present*, and alwayes beholders of our service of God, but even because the Ministers which are *Angels* and Messengers sent from God are there, delivering their Message and Ambassage received from God. And thus we have the first title given to the Minister; he is an *Angel*.

An Interpreter.

Secondly, he is an *Interpreter*, that is, one that is able to deliver aright the reconciliation made betwixt God and man: I say not, the *Author* of that *reconciliation*, for that is the God-head it selfe: nor the *Worker* of this reconciliation, for that is the second person, Christ Jesus: nor the *Asserer* or *Register*, for that is the holy Ghost: nor the *Instrument* of it, for that is the glad tidings of the Gospel: but I say, he is the *Interpreter* of it; that is, first one that can open and explaine the covenants of grace, and rightly lay downe the meanes how this reconciliation is wrought. Secondly, one that can *rightly and justly* apply meanes, for the working of it out. Thirdly, one that hath authoritie to publish and declare it when it is wrought: and by these three actions, hee is Gods *Interpreter* to the people.

Then he is also the peoples *Interpreter* to God, by being able to speake to God for them, to lay open their wants and nakednesses, to confesse their sinnes, to crave pardon and forgiveneſse, to give thankes in their names for mercies received: and in a word, to offer up all their spirituall sacrifices unto God for them: and so every true Minister is a double *Interpreter*, Gods to the people, and the peoples to God. In which respects, he is properly called *Gods mouth* to the people, by preaching to them from God; and the peoples mouth to God, by praying for them to God: and this calling shewes how great and glorious a calling this Ministerie is, if it be rightly conceived. Now then for the use of it.

First, if every true Minister must be Gods *Interpreter* to the people, and the peoples to God: then hence we learne, that every one, who either is or intends to be a Minister, must have that tongue *of the learned*, whereof is spoken in Esay 50. 4. where the Prophet saith (first in the name of Christ, as he that is the great Prophet and Teacher of his Church; and secondarily, in the name of himselfe and all true Prophets, while the world endureth.) *The Lord God hath given me a tongue of the learned, that I should know to speake a word in season to him that is wearie*: where note the *wearie soule*, or troubled conscience, must have a word *in season* spoken to him for his comfort; and that cannot be spoken without the *tongue of the learned*. And lastly, that tongue of the learned must be *given of God*. Now to have this tongue *of the learned*, which *Esay* speakes of, what is it but to be this *Interpreter* which the holy Ghost here saith a Minister must be. But to be able to speake with this tongue is; first, to be *furnished with humane learning*: secondly, *With divine knowledge*, as it may by outward meanes be taught from man to man: but besides these, he that will speake *this tongue* aright, must be *inwardly learned*, and taught by the Spirit of God: the two first he must learne from men, but the third from God: a true Minister must be inwardly taught by the spiritus! Schoole-master the holy Ghost. Saint *John* in the Revelation must take the booke, that is, the Scripture, and eat it; and when he had eaten it, *then* (saith the Angel) *he must goe preach to Nations, tongues, people, and to Kings*: which was done, not that Saint *John* had not eaten that booke, in the comming *downe of the holy Ghost*, he very end of whose comming was to teach them spiritually; but that in him Christ might teach his Church for ever, that no Minister is fit to preach to Nations and to Kings, *untill they have eaten the booke of God*: that is, till after and besides all the learning that man can teach them, they be also taught by the spirit of God himselfe: and this teaching is it that maketh a man *a true Interpreter*, and without this he cannot be: for how can a man be Gods *Interpreter* to his people, unlesse he know the mysteries of God last of life: and how can he *know the mysteries of God, but by the teaching of the spirit of God?* For as no man knoweth the thought of a man, but the spirit of man that is in him: so the things of God knoweth no man, but the Spirit of God. Indeed we may be mans *Interpreter* by humane teaching, and may interpret the Scriptures truly and soundly as a humane booke or storie, for the increase of knowledge; but the divine and *spirituall Interpreter*, which shall pierce the heart, and astonish the soule of man, must be taught by the inward teaching of the holy Ghost.

Let no man thinke I here give the least allowance to Anabaptisticall fancies, and revelations; which are nothing but either dreames of their owne, or illusions of the Devill: for they contemne both humane learning, and the study of the Scripture, and trust wholly to revelations of the spirit: but Gods Spirit worketh not but upon the foundation of the word: onely I teach this, that a Minister must be a *divine Interpreter*, an *Interpreter* of Gods meaning. And therefore he must not onely *read the booke*, but *eat it*; that is, not onely have the knowledge of divine things flowing in his *braine*, but ingraven in his heart, and printed in his *soule* by the spirituall finger of God: and therefore for this end, after all his owne study, meditation, conference, commentaries, and after all humane helps, he must pray with *David, Open thou mine eyes that I may see the wonders of thy Law.* The effecting of those wonders requires a *spirituall illumination*, and the opening of them requires the *tongue of the learned*. Therefore after all the study which flesh and blood, and humane reason can yeeld, pray with the Prophet, *Lord give me the tongue of the learned*, that I may be a *right Interpreter* of thy holy will.

Vse 2. For Ministers. Exod. 19. 22. Levit. 10. 3. They must be holy and sanctified themselves and so be fruitfull labourers to themselves.

Furthermore, inasmuch as Ministers are Interpreters, they must labour for sanctitie, and holinesse of life. In *Esay*, *the kingdome of Assyria* is said to be *sanctified* or let apart, *to destroy Gods enemies*. If there be a certaine kinde of *sanctification* necessarie for the worke of *destruction*, then how much more is true sanctification necessarie for this great and glorious worke *of the edification of Gods Church*? A Minister is to declare the reconciliation betwixt God and Man; and is he himselfe not reconciled? Dare he present another man to Gods mercie for pardon, and never yet presented himselfe? Can he commend the state of grace to another, and never felt the sweetnesse thereof in his owne soule? Dare he come to preach sanctification with polluted lips, and out of an unsanctified heart? *Moses might not stand upon the Mount in Gods presence till he had put off his shooes from off his feet*, Exod. 3. and dare any man presume to come into this most high and holy presence of the Lord, untill he have mortified his corruptions, and cast off the unruliesse of his affections?

For else they will hardly dive good to others.

In *Exodus*, the Priests are bid to *sanctifie the people*, and in *Leviticus* it is said, that *God will be sanctified in all that come neere him*: but who come so neere unto him as the Ministers doe? So that it is apparent, *Ministers* doe *sanctifie the people*; and in some construction, *God himselfe*. Now, shall they one way be *sanctifiers of the people*, and no way of *themselves*? Surely, if it be so, they are but lame Interpreters. And this is the reason doubtlesse, why unsanctified Ministers, and such as are of loose conversation, bestow such fruitlesse labours in the Churches they want no learning, no abilitie to interpret, and yet how few soules doe they bring to God? Some it may be are converted by their Ministerie, that God may shew the efficacie is not in the person of the man, but in the ordinance of God; but few doubtlesse (for ought that we can see:) to teach us, how God hateth him which will take in hand to reconcile others to God, himselfe being unreconciled. Seeing then *Ministers* are *Gods Interpreters* to the people, to *declare* and publish *their reconciliation* with God, and that they cannot be reconciled, unlesse they be sanctified, and can so hardly be sanctified by the ministeriall of an unsanctified man; let therefore all true Ministers of God, first, be *Gods Interpreters* to their owne consciences, and their owne soules *Interpreters* to God, then shall they know more perfectly how to discharge the office of true *Interpreters* betwixt God and his people.

2. Part of the description is the rarenesse of a good Minister. Fit is noted a thousand.

And thus we have the true titles of a true Minister.

Now it followeth in the Text, *One of a thousand*.

Here is the second part of this description, which is by *the rarenesse or scarcenesse of good Ministers*: which is laid downe in a very strange phrase; namely, that a true *Minister*, one that is a right Angel, and a true Interpreter, is no common or ordinarie man; but thin

A [illegible] one, one of many; nay, *one of a thousand*.

The meaning hereof is to be conceived either properly, or figuratively: in the figurative sense, it is spoken in relation to Ministers themselves: in the proper sense it hath a comparison with all men: the figurative and hyperbolicall sense is, that of all the Ministers in the world, not one of many is a right Angel, and a true Interpreter: the plaine and proper sense is, that amongst the men of this world, there is not one of a thousand which proves a true Minister. For this point let us examine three points: the truth of it, the reason of it, and the use of it.

1. The truth hereof.

The truth hereof is manifest, by the experience of all ages, wherein it is strange to observe, *how few meet* of any sort, especially of *the better sort*, affect the calling *of a Minister*: and which is more strange, how few of their that are Ministers in name and title, doe deserve these honourable names of an *Angel* and an *Interpreter*; and the truth is too manifest in common practice, to insist much upon it: rather therefore let us see the reasons of it, and they be these principally.

2. The reasons hereof.

B

1. *Reason.* The contempt of it, in being hated by wicked men.

First, the *Contempt* that lyeth on that calling, it being alwayes hated, by wicked and prophane men, because it discovers their filthinesse, and unmaskes their hypocrisie: and their doctrine oftimes is a fretting corrasive to their conscience, that they cannot welter and wallow so quietly, and so secretly in their sinnes, as otherwise they would; therefore is it that they spurne both against the calling, and the men, and watch them narrowly, and take hold of their least infirmities, thereby to disgrace them; judging that to cast contempt on that calling, is to remove shame from their owne shamefull courses: nor is it possible, but that they should thus *hate this calling*, in as much as they *hate* so deadly both *that Law and Ambassage* which they bring, *and that God* whose Ambassadours they are.

C

Ierem. 15. 10. This hatred and disgrace in the wicked world, was that that caused *Ieremie* to crie, *Woe is me*, and made him in the seeming of his naturall reason, *curse the time that ever he was a Prophet*: for saith he, *I am a man of contention*, every man is at strife and at enmitie with me.

2. *Reason.* The difficultie of discharging the duties.

D

The next reason, *The difficultie of discharging the duties of his calling*: to stand in Gods presence, to enter into the holy of holiest, to goe betwixt God and his people, to be Gods mouth to the people, and the peoples to God: to be the Interpreter of the eternall law of the old Testament, and the everlasting Gospel of the new: to stand in the roome, and to beare the office of *Christ* himselfe, to take the care and charge of Soules: these considerations are so many amazements to the consciences of such men, who doe with reverence approach, and not without affrightment rush unto this sacred seat: this made S. *Paul* crie out, *Who is sufficient for these things?* And if *Paul* said, *Who is?* no marvell though many a man say, *I am not sufficient*: and doe therefore draw their neckes from this yoake, and their

hands

A maintaine the Seminaries. And againe, *if Antichrist* to uphold his kingdome, the kingdome of Satan, be so carefull herein, to erect Colledges, and indow them with living, to be Seminaries for his Synagogue, and use so great meanes to draw his tares in the hearts of young men, that for hey may sow them in the hearts of the people abroad: shall not *Christian Princes* be as carefull, or rather much more zealous, for the increasing of the number of godly Ministers? shall *Baal have his foure hundred Prophets, and God have his* Elias *alone*? Great shame must it be to *Ahab*, or to any *King*, whose kingdome is in that estate.

2. *Reason.* Want of maintenance.

Deut. 10. 9. & 18. 1. Numbers 18. 26.

This makes many of our Students turne from Divinitie to Law.

2 Kings 18. 22. And the Iesuites to continue their Seminaries founded the rather.

The Iesuites diligence is such in teaching, and the readinesse of some of their Novices such in learning, (the devill himselfe doubtlesse putting to his helpe withall) that in three yeares (as some of them say of themselves) they proceed in humane learning, and in the fourth, in Divinitie: which if it be so, then it may be a good Lesson, for the erection Schooles of learning, and an inducement to move all that have the government thereof, to labour to advance learning by all good means, and to give it more speedy passage: And it may seeme some that spend so many yeares in the Universitie, and yet alas for all that prove not one of a 100. In these our Schooles are by Gods mercie, many young trees planted by the River side of this goodly Orchard, which by good ordering and dressing, may prove goodly Trees in the Temple of God, and strong Pillars in the Church: but they are like tender plants, and must be cherished. Princes and great men, by *allowing maintenance*, and the *Governours* by *establishing good orders*, and looking carefully to their execution, must see that these plants have sufficient *moysture to grow speedily* to perfect ripenesse; and that then they bee *transplanted* in due time, into the Church and Commonwealth: there be the trees spoken of in *Ezekiel*, *which grow by the sides of the river, which floweth out of the Sanctuarie*: Waters out of the Sanctuarie must nourish them, and so they grow unto their perfection: but take away these waters, take away the liberalitie of *Princes*, and good discipline from the *Universities*, and these Trees must needs decay and wither: which if they doe, then the finall number of good Ministers will be fewer and fewer, and of one of a thousand there will not bee one of two thousand.

Ezech. 47. 1, &c.

B

In the next place, *Ministers* themselves are here taught: First, if good Ministers be so scarce, then let every man feare to make them fewer than they be: every man therefore for himselfe, labour *first for ability*, then for conscience to discharge his dutie: namely, to be an *Angel*, to deliver faithfully Gods Ambassage, and a true *Interpreter* betwixt God and his people: thus if thou doest, then howsoever the number of good Ministers is small, yet it shall be nothing finaller for thee.

Vse 2. For Ministers. 1. Let every man feare to make them fewer.

2. If there be so few, labour to increase them for

C

This rather because the Pope doth so to uphold his superstition. As Stowe, Rhemes, Douay.

1 Cor. 1. 6.

2. Reason. The difficultie of discharging the duties.

1 Sam. 19. 20, 21, 22, 23, 24.

1. The use of it. 1. To Rulers to maintaine Universities. Colleges, and Schooles of the Prophets.

D

for the more they are, the lesse further lieth upon each particular man: therefore let every Minister by his teaching, and by his conversation labour so to honour his calling, that he may thereby allure and draw others to a love and liking thereof.

1. For them one love another and stir up to good deeds. Galat. 5. 9.

2. Are good Ministers too thin sowne? are there so few of them? then let all good and godly Ministers *give the right hand of fellowship* one to another, and joyne together in love; and by that meanes arme themselves against the scorne and contempt of the world. We see they that are of a kindred, or a brother-hood, or any kinde of societie, the fewer they are, the more closely doe they combine, the more firmely doe they hold together against forraine force: so ought Gods Ministers to doe, because their number is so small: if they were many, lesse danger in their dismion. But seeing they are so few, the more it concerneth them to cut off contentions, and all occasions of debate, and to joyne hand in hand against their common adversaries.

Vse 2. For Students. 1. To consecrate themselves and their studies to their calling.

In the third place, *young Students* are here taught, seeing a true Minister is but one of a thousand, that therefore they bend their studies and their thoughts to the Ministerie: for they well know it is an old Proverbe, *the best things are hard to come by*: and certainly there are to few good Ministers, because the holy Ministerie in it selfe is so high and excellent a calling: and as it is a *shame to the men* that there are so *few good Ministers*, so it is a *commendation to the calling*: whose honour and excellencie is such, that as we see here scarce one of a thousand attaines unto it: therefore men of the most excellent gifts are here invited to dedicate themselves unto the most excellent vocation; yea, very reason in it selfe would urge a man to be *one of a thousand*.

To furnish themselves with the true ornaments of a Minister.

2. And further, as they are to intend this calling as the most rare and excellent; so this must teach them likewise, to hasten to furnish themselves with all good helps and meanes, that they may become *true Ministers and able Interpreters*, and not too long to sticke in those studies, which keepe a man from the practice of this high function; for it is not to live in the *Universities*, or in the College, and to *studie*, though a man never so fast devoure up learning; but to be a *good Minister*, is that that makes a man *one of a thousand*.

Vse 4. For hearers. 1. To reverence the person, and receive the doctrine.

In the last place, *Hearers* are here taught their duties, first to *respect* with reverence the *person*, and to *receive* with reverence the *Message* of every true Messenger, seeing it is so *rare* a thing to finde a *true Minister*: for as nothing is more *vile and base* than an *evill and lewd* Minister, (whom Christ compares to *salt which hath lost his savour, which is good for nothing but to be cast out, and troden downe of men:*) so is there none worthy of more *love* and *reverence* than a holy Minister: for as *Esay* saith, their *very feet are beautifull which bring glad tidings*, and we should *kisse their feet which bring newes of peace*: therefore all good Christians are to receive and use a *good Minister*, as S. *Paul* did the Galatians did him, *even as an Angell of God*. Galat. 4. 14. Hast thou then a godly Pastor? repaire to him for counsell, for comfort, for counsell; use his company, frequent his Sermons, account him worthy of *double honour*, thinke it no small or ordinarie blessing for thee to have *one of a thousand*, and blesse God for bestowing his mercy on thee, which he had denied to so many others: for some have no *Minister*, some have a *Minister*, but yet alas, he is not one of a *thousand*.

2. Pastors to declare their power to the Magistrate.

And further, all men that are *Fathers*, may heare learne to conferate their children to God in the service of the Ministerie, considering that it is *so rare* and excellent a thing to be a good Minister: nay, that man should thinke himselfe happie, and honoured of God, who may be father to such a sonne, as shall prove one of a *thousand*.

Vse 5. For all men, to pray to God to make increase of the Ministerie.

In a word to conclude this point, all men must here learne, seeing good Ministers are so *scarce*, to *pray the Lord of the harvest, to thrust out more labourers into the harvest*: and for those that are called at ealie, that God would make them faithfull in that high function. And as *Elisha* craveth of *Elias*, that the good *Spirit may be doubled and trebled upon them*, so that the number may be increased. And thus we have the *truth*, *the reason*, and the *use* of this, that a good Minister is *one of a thousand*.

1 Reg. 2. 9.

It followeth, *To declare unto man his righteousnesse.*

3. Part of the description by his office, that is, to declare unto man his righteousnesse

Here is the third part of the description of a Minister, that is, by his office *to declare unto man his righteousnesse*: that is, when a poore sinner, by his sinnes (the foulenesse whereof he feeth, and the burthen whereof he feeleth) is brought downe, as it were to the very gates of Hell, when this sinner by the preaching of the Law is brought to a true *sight of this miserie*: and againe by preaching the Gospel, is brought *to lay hold on Jesus Christ*: Then it is the proper office of a Minister, to *declare unto that man his righteousnesse*: namely, that though in himselfe he be as ill, and as foule as sinne can make him, and as the law can discover him to be: yet *in Christ he is righteous*, and just, and by Christ so justified, as he is no more a sinner in the presence and account of God: this is the *righteousnesse of a Christian man*, this is the justification of a sinner. And to *declare this righteousnesse* to him that repents and believes, is the proper duties of a true *Minister*.

The meaning.

In the Acts *Paul* saith of himselfe, that he *witnessed to the Iewes, and to the Gentiles, the repentance towards God, and faith towards our Lord Iesus Christ*. In which words is laid downe the compleat dutie of a Minister (as he is a publike *Angel or Interpreter*,) first, to preach *repentance*, which a man must performe to God, whom by his sinnes he hath grievously offended; secondly, to preach *faith in Christ*, and free forgivenesse, and perfect salvation through

Acts 20 21.

through faith in Christ, to all that shall truly believe in him. And after both these followeth that which is here spoken of, which comprehendeth both the former; namely, to *declare unto man his righteousnesse*. So that in these words, are inclusively laid downe, these points of a Ministers calling: First, a true Minister may and must declare unto a sinfull man *where righteousnesse is to be found*; namely, in *Jesus Christ* the righteous. Secondly, how that righteousnesse may be *obtained*, namely, by doing two duties: First, by denying and disclaiming his owne righteousnesse, and that is done by repentance: Secondly, by claiming and *clearing* to Christs righteousnesse, and that is done by faith. Thirdly, a true Minister may and must *declare this righteousnesse to him*, that is, first, publish and proclaime, that it is ready to be bestowed on every sinner, which will thus apprehend it, and that it is able to justifie and save him: secondly, besides a bare publication of this justification, he must (as *Paul* did) *witnesse and testifie* it to the conscience of the sinner, that it is as certainly true, as God is true. For as a *witnesse* in doubtfull cases is called, that by his Testimonie he may *cleere the truth*, so when the consciences of poore sinners are *wavering* and doubtfull what to beleeve, when they doubt of this righteousnesse, then is a true Minister as a *faithfull witnesse* of God to averre and *testifie the truth*, from his owne conscience, knowledge, and feeling of the infallible certaintie of Gods promises, unto the doubtfull and distressed conscience of the sinner.

It compriseth three points.

1. He must declare where true righteousnesse is. 2 Sect. 2.

2. How it may be obtained.

3. He must declare it to him, that is, shew that it is readie for him if he receive and repent.

2. He must testifie, and assure him of it.

Thirdly, besides *declaration* and *testification*, he is to maintaine this truth, and this *righteousnesse*, (if the sinners conscience be not yet quiet) against all gaine-sayers, against the power of darknesse, and all the gates of hell; that this is true and perfect righteousnesse to him that apprehends it, as afore is laid downe: and this is so infallible to every soule that repents and beleeveth, that the Minister may assure it to the conscience of the sinner in the word of truth, and in the name of God, and may call to witnesse all Gods Saints, and all his holy Angels, and may pawne unto him *his owne soule* upon it, that it is most true, that this is *true, perfect, and all-sufficient right-teousnesse*.

3. He must maintaine it, and averre it against all doubts and temptations,

This dutie is ordinarily peculiar to Ministers.

Thus we see in some measure, what it is to *declare unto a man his righteousnesse*. And this is the peculiar office of a Minister of God, and this is the height and excellencie of his office. In the want of godly Ministers, I confesse that godly Christian men may one helpe another in the performance of these duties, and that with profit; but it is the proper function of a godly Minister to doe it, and the *promise and blessing* belong properly to him; as the consciences of all penitent sinners will testifie in this case: let *Davids* sorve for many, who when he was cast downe even to the mouth of Hell, by that fearefull discoverie of his two hideous sinnes by *Nathans* preaching: and when the faith of his

2 Sam. 12.

Vse 1. For Ministers.

Heb. 8. for the right Ministerie is described, and they declared.

Phil. 3. 8, 9.

Secondly, out owne.

Both the Law and the Gospel.

2. To be holy men themselves.

Psal. 32.

For elfe they will convert but few.

Vse 3. To Ministers, to take heed to the conversation of the world.

cellencie of their calling, must *arme* all true Ministers against the *scorne* and contempt of the World, which by wicked men is cast like dust and mire in the face of Ministers; let this suffice them, they are the men that must declare *unto man his righteousnesse*, even he that *scornes* and contemnes the Ministerie, *he hath no righteousnesse* in him, unlesse it be by the *meanes of a poore Minister*: then doe thou thy dutie, and he that mockes thee, hath cause to honour thee. And let this encourage Students to consecrate themselves to the Ministerie: for *what calling* hath so high an office, as this, *To declare unto man his righteousnesse?* And assuredly how ever in this wicked world thou art little accounted of, (for if it did not so, it were not wicked:) yet thou art honoured in the hearts of all Gods children, and even in the *conscience* of some, whose tongues doe smite thee: and the soules of thousands, *when they die* shall blesse thee, who in *their lives* cared not for thee: and the devill himselfe doth envie, and the holy Angels themselves doe *wonder* at the excellencie of thy calling, in that thou hast power to declare unto man *his righteousnesse*.

Vse 2. For Students. To consecrate themselves to that high calling.

Vse 3. For hearers. Seeke righteousnesse both in the Law and the Gospel.

In the next place, *hearers* may here learne; first, *if their righteousnesse be thus to be declared* as afore, then if they will have it, they must seeke it as it may be found; namely, *both in the Law, and in the Gospel*, and not in the Gospel alone; and first in the Law, then in the Gospel: for he must never looke to taste the sweetnesse of the Gospel, which hath not first swallowed *the bitter pills of the Law*: if therefore thou wouldest *be declared righteous* by the Gospel, be content first to be pronounced *miserable* by the Law; if thou wouldest be *declared righteous in Christ*, then be content first to be pronounced sinfull and unrighteous in thy *selfe*. Secondly, all men may here learne, how they are to esteeme of Gods *Ministers*, and what reverence and obedience is due to their persons, and their doctrine: these are they which must declare *unto thee thy righteousnesse*, if thou hast any. Art thou beholding to him, who when thou hast *lost a Iewell* (which was all thy wealth) can tell thee where it is, and helpe thee to it againe? or to him who when thy *cause* is in triall at the barre, will plead it for thee? or to him, who when *thy health* is lost, can tell thee how to get it againe? then behold how thou art beholden to a *godly Minister*; who when *Adam* had lost both for himselfe and thee, that *Iewell of righteousnesse*, which was, & is the whole wealth of thy soule, can truly tell thee where it is, and how it is to be had againe: and who, when the Devill haleth thee to the barre of Gods justice, to receive triall for thy sinnes, can draw thee there such a *declaration*, as the devill himselfe shall not be able to answer? and who, when thy *soule* is sicke to death, and even to damnation, can *heale* the deadly wounds thereof. A good Minister therefore is *worthy* (as the Apostle saith) *of double honour*; which dutie we see is to *declare unto man his righteousnesse*. And to conclude this point also, the consideration of the height of this office of a Minister, may encourage fathers to dedicate their sonnes to this holy calling: for the *Physitians* care for thy body, or the *Lawyers* for thy cause, are both inferiour duties to this of the Minister. A good Lawyer may be one of *ten*: a good Physitian one of *twentie*, a good man one of a 100. but a good Minister is one of a 1000. A good Lawyer may declare the true *state of thy cause*: a Physitian may declare the true *state of thy body*: No calling, no man can declare *unto thee thy righteousnesse*, but a true Minister. And thus we see the office or function of a Minister.

Vse 4. For fathers to make their sonnes Ministers.

Now followeth the blessing.

Then will he have mercie upon him.

4. Points the blessings: then will God have mercie on the sinner.

The fourth generall part of this description, *is the blessing* which God giveth to the labours and function of a true Minister: *then*, that is, when a man by the preaching of the Law is brought to true humiliation and repentance, and by the preaching of the Gospel, to true faith in the *Messias*; *Then will he* (that is, God) *have mercie on him*, (that is, on the penitent and beleeving sinner. Behold here the admirable sympathy, and the cooperation of God, and the Ministers office. Man preacheth, and God blesseth: Man worketh on the heart, and God *gives grace*: a Minister declares *unto man his righteousnesse*, and God saith, *so be it, he shall be righteous*: a Minister *pronounceth mercie* to a penitent sinner, and forthwith God hath mercie *on him*. Here we see the great and glorious account which God *makes of the word* of his Ministers, by them truly taught, and rightly applyed; namely, that he as it were tyeth his blessing unto it: for ordinarily till a man know his righteousnesse, by the meanes of an *Interpreter*, God hath not mercie on him; but as soone as he doth know it, then as we see here, *God will have mercie on him, and will say, Deliver him, &c.* This is no small honour to Ministers, and to their Ministerie, that God himselfe gives a blessing unto it, and worketh when they worke, and as it were stayeth waiting, when they declare unto man his righteousnesse, and *then hath he mercie on him*: so powerfull, and so effectuall, is the word spoken by a Minister of God. This is that which Christ avoucheth, *Whatsoever you loose in earth, shall be loosed in heaven.* Will you know the meaning hereof? Reade S. *Iohn*, *Whose sinnes soever you remit, they are remitted: whose you retaine, they are retained*: will you have the meaning of both? Reade *Esay*: *God destroyeth the tokens of Southsayers, and makes Wizzards, and Astrologers fooles, turneth worldly wisemen backward, and makes their knowledge foolishnesse, but he confirmeth the word of his servants, and performeth the counsell of his messengers.* Thus God *bindeth and looseth with them, remitteth and retaineth with them, by confirming their word, and performing their counsell.*

God and his Minister worke together.

Matth. 16. 16.

John 20. 23.

Esay 44. 25, 26.

For example.

A true Minister seeth a sinner *hardened in his sinnes*, and still rebelling against the wil of God; he therefore *declareth unto him his unrighteousnesse*, and his sinne, and denounceth unto him the miserie and curses of Gods justice, as due unto him for the same: here he *bindes on earth*, here *he retaines on earth*; this mans sinnes are likewise bound and retained in Heaven. On the other side, he seeth a man *penitent and beleeving*, he pronounceth forgivenesse of sinnes, and happinesse unto him for the same: *he looseth* him from the band of his sinnes, by declaring *unto him his righteousnesse*; this mans sinnes are likewise loosed and remitted in heaven, and God himselfe doth pronounce him cleare in heaven, when the Minister doth on earth. Thus God *confirmeth the word of his servants, and performeth the counsell of his messengers.*

Vse 1. For Rulers to give due reverence to the Ministers. Psal. 82.

The use of this doctrine is, First, for *Rulers* and great men of this world: this may teach them to be *nursing Fathers, and nursing Mothers* unto the Church, whose authoritie they see is so great over them, as that their decree stands ratified in heaven: Therefore though their place be great, and they be Gods *upon earth*, yet must they withall acknowledge, that in justifying a sinner, in interpretation, in *declaring unto man his* righteousnesse, in binding and loosing, *their power* also is *immediate from God*, and above theirs: and they themselves, as they are men, must *submit* themselves to this powerfull word of the Ministers, to be taught by it, and to be reconciled by meanes of it, and highly must they respect it; for though a man speake it, yet it is the Word of God: this is to licke the dust of *Christs feet*, which the Prophet speaketh of: not as the Pope would have it, to hold the stirrop, and leade the horse, and hold the water to the Pope, to kisse his toes, to hold their kingdomes of him as tenants at will, or by curteste; but reverently to acknowledge the ordinance to be Gods, the function and dutie to be high and excellent, to acknowledge the power of their keyes and censures (being rightly applyed,) their promises and their threatnings to be as from God, and to submit to them accordingly.

Vse 2. For Ministers.

Secondly, *Ministers* themselves here must learne, when they take the word of reconciliation into their hands and mouthes, to call to mind whose it is, even the Lords, and that he worketh with them; and that therefore they must use it in holy manner, with much feare and reverence: *It is not their owne, they may not use it as they list.* And lastly, hearers are here taught, first to see how mad such men be, which carelesly, and seldome heare Sermons, but upon any occasion flie to Wizzards and Charmers, which are the Devils prophets: for see the difference of these two, the Wizzard and Charmer hath societie with the Devill, the Preacher with God: the Charmer hath his calling from the Devill, the Preacher his from God: the Charmers charme *is the Devils watchword*, (when he charmeth, the Devill doth the feat;) the Preachers doctrine is Gods *watchword*; when he truly applyeth it, God himselfe ratifieth and makes it good: therefore let all men feare to have thus to doe with the devill, by seeking to his slaves; and let them draw neere to God by entring into fellowship with his holy Prophets and godly Ministers.

Vse 3. For hearers. Firſt, heare Gods word often and reverently.

And further, if when they preach, and then beleeveth, *then God hath mercie on thee*; then learne what reverence they and their word is worthie of, which is thus accompanied with Gods mercie and forgivenesse: and then learne to heare the word of God with feare and trembling, for it is Gods Word, and not theirs: and when a true Minister saith unto thee, on a true ground, I denounce thee a sinfull man, or under the curse; or I declare *thee to be righteous, and a childe of grace*; it is all one as though God from heaven had said so unto thee. If any man aske; But is it not as good, if another man pronounce forgivenesse unto me upon my repentance? I answer, yes undoubtedly, if it *be in extraordinarie* times, or places, when there are no Ministers: For otherwise, certainly this blessing is principally tied unto the Ministers calling: for it is not said of any private mens calling, any where in the Scripture, as it is here said of the Ministers; If *an Angel, an Interpreter*, come to a man, *and declare unto him his righteousnesse*: *then* (marke the connexion) *will God have mercie on him, and will say, Deliver him, &c.*

Whence comes this blessing? from this promise of God. If therefore other callings will challenge ordinarily the same blessing, then must they have the same promise: besides, other Christians being private men, though they be sanctified, and have a good measure of knowledge, yet have they not the same *Spirit of discerning* that godly Ministers have: not can they so fully and truly *judge* when a man hath repented, when not; and therefore cannot so truly *pronounce* the sentence of the Law or Gospel, nor have the *abilitie* ordinarily by their good conference and Christian counsel to convert a soule, but to *confirme* one converted: but that power ordinarily belongs to the publike Ministerie of the word: therefore it followeth, that ordinarily they have not the power to pronounce the sentence of binding or loosing upon any man. I confesse, in times or places where no Minister can be had, God blesseth the labours of private men that have knowledge; sometimes even for the converting of a man to God, and for *comforting* him at the houre of death: and gives a vertue and power to that sentence, which they shall pronounce one upon anothers repentance: but as this is extraordinarie, and in the want of ordinarie Ministers; so in that case, a *private man* of knowledge and godlinesse, *is made a Minister for that time* to himselfe, or to another; even as a *private man* in cases of extreme danger, when no *Magistrate* is present, is made a *Magistrate* himselfe to defend his owne life. So then as in want of a Magistrate, the *sword of the Magistracie* is put into the hands of a private man; so in the want of Ministers, the *keyes of the Ministerie* are committed and put

Secondly see the dignitie and sytuation of the Ministers calling.

Obiect. But is not another Christian doe it?

And not ordinarily.

First, for they have not the same promise.

Secondly, they have not the same power to discerne.

In extraordinarie times and in want of Ministers they may.

put into the hands of private men, (as in the dayes of perfection) that then they may with comfort admonish and advise: and with power pronounce mercie and forgivenesse one unto another, upon their true repentance. Yet always remember that in so doing, a private man is as a *Minister for that time and in that case*: but ordinarily (and always in setled Churches) this power pertaineth to the *Ministerie*, and is theirs alone by ordination; and to them belongeth the promise and the blessing, that when he hath *delivered to a man his righteousnesse, then God will have mercie on him.* And thus we see also the blessing of God upon the function of the Ministerie, and annexed thereunto by the mercifull dispensation of God. It followeth;

And will say, Deliver him, that hee goe not downe into the pit: for I have received a reconciliation.

5 Part. The Commission, which is, Deliver the penitent man from hell.

The fifth and last part of this description is, *the Commission* & authoritie given unto him, which is so great, as never was given to any creature, and is this; When a Minister of God hath *declared unto man his righteousnesse*, hath brought him to the state of grace, and God in his favour hath had mercie on him; then God saith to the Minister, *Deliver that soule from hell, for I have pardoned him in Christ, I am reconciled to him.*

How a Minister is a Redeemer.

In which words, authoritie is given to a Minister of God, *to redeeme* a man penitent from hell and damnation: not that he is the meanes of working out this redemption, for that wholly and onely is Christ himselfe: but he is *Gods instrument*, and *Christs instrument*. First, *to apply* those meanes unto him: Secondly, *to pronounce* his free and deliverance when these meanes are used. Here is the principall honour of all, belonging to that calling: and it is the greatest that ever was vouchsafed to any creature, Man or Angel: for it is a plaine Commission, *To goe and deliver such a man from the power of hell*, and to redeeme him into the state of Gods children, and to make him heire of heaven: Angels never had this Commission, they are *Messengers sent out for the good of those whom Ministers have redeemed*, and they have brought many comfortable messages unto them: but it was never said to any Angel, *Deliver that man that he goe not downe into the pit*, as it is here said unto a Minister; nor any but Ministers have this Commission. To some callings God saith, *Worke thou* for man, *build* him houses, *provide* him sustenance; to the Physitian, *heale* that man: to the Lawyer, *doe that man justice*: to the Souldier, *fight* for him: to the Magistrate, *defend him*: to the King, *governe him*, and see that every one doe his duty: to none but to the Minister doth he say, *Deliver him that he goe not downe into the pit.*

More than Angels.

Heb. 1. ult. More than any other calling of men.

Use 1. For Ministers. Sings they must pray and preach diligently.

If this be so, then for the use: first, Ministers must learne here, that if they will have the honour of Redeemers, then must they doe the duties of Redeemers, they must pray earnestly for the people; for that is one meanes whereby they redeeme men.

A They must say with *Samuel*, *God forbid that I should cease to pray for you*: They must *mourne* for the impenitent, when they will not turne to God. So did *David*. *His eyes gushed out with rivers of water, because men kept not Gods Law.* And *Jeremie*, who *wished a fountaine of waters in his eyes, that he might weepe for the sinnes of the people.* They must privately *conferre, visit, admonish, and rebuke*; and principally they must *preach*, and that in such good manner, and in so diligent measure, as they may redeeme and win soules, and the end that they must aime at, must be to win soules. Some preach for *feare* of the Law, to avoid censure or punishment: some for *fashion sake*, that they may bee like others: some for *ostentation sake*, to win credit

1 Cor. 12.

Psal. 119.

For so doing they are redeemers.

B and praise: some for *ambition*, to rise in the world: all these forget their Commission, which is, *Deliver a man from hell.*

Idle Ministers are no redeemers.

This should be the end of their preaching, to *deliver a soule from hell*: and what should Commissioners doe, but execute their Commission? *High Commissioners* are worthy to be *low* Commissioners, or rather no Commissioners, if they will not put this in execution. It is therefore lamentable to see, that some by not preaching, some by vaine preaching, shew that they intended any thing, rather than the *winning of soules to God.*

C Let then all good Ministers so preach, as they may say with *Esay*, *Behold Lord, here am I, and the children whom thou hast given me.* And that they may returne their Commission thus; *Whereas thou, O Lord, gavest me this people, and badst me deliver them, that they goe not downe into hell, I have done it: it is the thing my soule aimed at with all my desire and endevour: and by thy mercie I have effected it accordingly.*

Ministers are Gods high Commissioners.

And the rather must all Christian Ministers seriously intend the saving of soules, in as much as Antichrist doth so carefully seeke the *destruction* of soules, by winning them to his Synagogue. The *Turke* spares no labour, no cost, to infect yong children of Christians with his impure and blasphemous superstition. The *Pope* and his vassals (especially *Iesuites*) use all meanes, devise many stratagems, spare no cost, nor labour, to seduce and inveigle yong men, and the

D best wits. Surely their care and policie herein is admirable: and yet alas, when (like the Pharisies) they have compassed *sea and land to make a Proselyte*, they make him like themselves, *the childe of hell.*

The Iesuites are carefull to seduce Iewes.

And they are so farre from having *any Commission* from God to doe this, or any blessing promised, as contrariwise God forbids them, and his *curse* lieth upon them for so doing.

Shall they be so diligent to *destroy soules without a Commission*, and incurre Gods curse for their labour? and shall not Christian Ministers be much more diligent to *win & redeeme soules*, having so large a *Commission* for the purpose, and so great a blessing promised thereunto?

In the next place, this doctrine hath use to the

2 *Vse.* For hearers. 1. To see the excellency of this calling.

the hearers. First, to let them see the excellency of this calling, which hath a Commission and power to redeeme them from hell and damnation, and what honour is due unto it: and to let the wicked man see (which any way abuseth either the persons, or the function) how base and unthankfull men they are, to recompence evill for good; and therefore no marvell though *evill doe never depart from the houses and families of such men*: and further, to encourage all men to give themselves to God in this calling: for see here what they are, even the *high Commissioners of God.* We have in our State a power delegated to certaine men of worth, and it is called *the high Commission*, because they have power to doe great things, and that man thinkes himselfe happy who can bring his son to this, to be thought fit to be one of this *Commission*: but behold here a *higher Commission, a Commission from God, to redeeme Soules from the power of hell, and the Devils clawes*: this is indeed a high Commission, and so high as this was never granted out of the Court of heaven to any creature, but to Ministers: they therefore are the *High Commissioners of the high God.* Is it not then an honour and happinesse unto thee, to

A bring thy soune to this estate?

And lastly, this must teach all *hearers* their duty to Gods word: namely, to submit themselves unto it; for if the Minister have a Commission to redeeme thy soule, it must be by the word and holy discipline. Therfore thy duty is to heare Gods word patiently, to submit thy selfe unto it, to be taught and instructed, nay, to bee checked and rebuked, and to have thy sinnes discovered, and thy corruptions ript up. If thou wouldest have thy cause succeed well, thy *Lawyer* must discover the weaknesses of it: If thy body be to be cured, thy *Physician* must purge the corruption of it: So if thy soule be to be redeemed, *thy Minister* must see the weaknesse, and purge the corruption of it; and though his doctrine be harsh and hard unto thy nature, and the discipline of the Gospell seeme rough unto thee, yet must thou not rage and rebell against it, nor hate him, nor raile at his person, but submit thy selfe unto it: for it is the message and ministery of thy salvation: If otherwise, thou doest indeed a great wrong to the Minister, for thou *frustrate st his Commission*: but alas, a farre greater to thy selfe, for thou *frustrate st thine owne salvation.*

2. Hearers must submit themselves to be redeemed.

B

FINIS.

Sss

THE SECOND

TREATISE

OF THE

DVTIES

AND

DIGNITIES

OF

The Miniſterie.

By that late Reverend Divine, M. VV. PERKINS.

DAN. 12. 3.

They that turne many to righteouſneſſe, ſhall ſhine as the Starres, for ever and ever.

LONDON,
Printed by IOHN HAVILAND.
1631.

TO THE RIGHT WORSHIPFVLL, and Reverend Iudges, Sir IOHN SAVILE, Knight, One of the Barons of his Majesties Exchequer, and Sir CHRISTOPHER YELVERTON, Knight, one of the Iudges of his Majesties Court of Kings Bench, and Sir EDWARD PHILIPS, Knight, his Majesties Sergeant at Law, now, or late, the worthy Iudges of our Northerne Circuit, The Spirit of Wisdome, Zeale, and Courage, be multiplied.

RIght worshipfull, It is said in other Nations, and written in some of their bookes, that there are three disgraces of the English Nation: The ignorance; or (that I may so call it) the unlearned of our Gentry and Nobilitie: the beggery of our poore; and the basenesse of the body of our Ministerie. The first blot our Nobility and Gentry have well wiped off, since the first dates of our blessed Queene Elizabeth, partly by study at home, partly by travell abroad, and I hope they will doe it more and more. The second hath beene well lessened by good Lawes of late, and would be more, if the execution were as good as our Lawes be, and it were much honour to our Nation, and more to our Religion, if it were quite taken away: for he that tells us, There shall be poore ever with us, saith also, There shall not bee a begger amongst us: If there were no poore, what should become of Charity? for it is Charity to relieve poverty, not to maintaine beggery: Poverty may be a Crosse, but it is no Curse: But beggery is a fearefull curse, threatned on the enemies of God: and David saith, he never saw a righteous mans childe poore, but that he never saw him beg his bread. The daily cries in our streets, cry yet for further reformation hereof, that the impotent poore may bee sufficiently provided for, that he need not, and the sturdy begger compelled to worke, that he may not be suffered to beg. Happy you, or whosoever can have a hand in effecting this blessed worke: we who can doe little else, shall pray for it, and for them that labour in it. But now for the third, I feare none but the very hand of God can wipe out that staine from our Church: The baseneſſe of the generall body of our Ministery, whence is it but either from the unworthinesse, or poverty thereof? and the unworthinesse, whence is it, but from the poverty and base maintenance of our Ministery, which was once robbed by the Abbies, and after by some in our owne State, which was then Popish: and Popery that stands so much upon Non dimittitur peccatum, nisi restituatur ablatum, yet for all that would not restore unto the Church her tenths again. But as Popish Abbies stole them, so a Popish State kept them; and to their shame some of the good Professors of our Religion, have of late restored such as were in their hands: and there is hope that all Professors, (unlesse they care not to be accounted hypocrites) will make some conscionable restitution. We doe not crave that they would with Zacheus restore fourefold, (though it is apparent, that the tenths were got from us in the old time, by most false and forged cavillations) we onely crave our owne, we would aske no more, nor willingly take lesse: for our whole duty is still required, then why should not our whole due be paid? And yet that the world may learne of us contentednesse, as well by our practice as our doctrine; we would for the present take in good part, and rest contented with a part of our owne: and some competent portions out of the Impropriations, (proportioned to the quantity of the charge imposed, and the gifts and paines required) would for a time be a reasonable satisfaction in our Ministery, untill our State found it selfe, either better enabled, or more straightly tied in conscience to full restitution. But as I say, this is a worke of God himselfe: for if man could doe it, so many Parliaments would

Matth. 26. 11. Deut. 15.

Psal. 109. 10. Psal. 37. 25.

Luke. 19.

1 Cor. 7. 9. 4.

The Epistle Dedicatorie.

not have slipt it, but some of them would have eternized it selfe, with this honourable name to all posterities, The Parliament that restored Impropriations: But till that or some other course (as good) be taken, it is both unseasonable & unreasonable to complaine of the Ignorant, or to crave a learned Ministery. For shall the Oxes mouth be muzzled, which treads out the Corne? or, shall a man goe to warre at his owne cost? *and hath not God ordained (marke, it is his Ordinance) that those which teach the Gospel, should live of the Gospell? But alas, how shall the Ministery of England live of the Gospell, when my small experience can shew, that in one corner of one County of this Kingdome, wherein there are some 105. Parishes, or parochiall Chappels, almost 100. of them, (if not a full 100.) are impropriate: and amongst them I can shew the most Parishes have but 10. pounds, or thereabouts, some 8. pounds, some 4. pounds, some not 4. pounds yearely living for the Minister, and these Impropriations worth some 300. pounds, many 200. pounds, almost all 100. pounds per an. yeat, there is one worth 400. pounds per an. where there are but 8. pounds left for the Minister, untill of late with much adoe 10. pounds more was obtained for a Preacher, and so there is out of 400. eight pounds shared for a Minister, and ten pounds carved for a Preacher, in that Parish where there are 2000. Communicants. Of all the rest, the Crowne hath some 100. pound rent, or not so much; and the remainder of 280. pounds (being a rich living for a worthy learned Minister, a competent living for two, and more than some seven painfull and able Ministers have) I know not what becomes of it, unlesse it goe to the feeding of Kites and Cormorants. Are not these goodly livings for learned men? and may not we expect a learned Ministery, where there is such maintenance? and I heartily wish that other Countries be not able to shew the like Presidents. I have the rather made relation hereof, that our high Court of Parliament may see how great cause they have to goe forward with that motion already by them made, for the establishing of a learned Ministerie.*

The Easterne-riding of the County of Yorke.

But if they bring it not to passe, what then remaineth, but to hope that the great God of Heaven, will put it into the heart of the God on earth, our Noble King (into whose hands hee hath put the sword of soveraigne authority) an irrevocable and unresistable resolution to execute this supreme power for the reformation of this evill, which as (Mr. Perkins *saith in this Treatise*) *may well be called the Kings evill: for it will hardly be healed, but by the will and power of a King. In the meane time, this Treatise of that worthy man, may bee a motive to our zealous Professors, who have any Impropriations in their owne hands, to excite and provoke them to a conscionable restitution, in whole or in part, as their state may beare, or their conscience shall move them. For herein are laid downe and mixed together, both the Duties to be done by faithfull Ministers, and the Dignities due unto them for their Duties: and so seeing the Dignities of that calling to be most honourable, and the Duties so chargeable, it cannot but grieve their Christian hearts to see their maintenance so miserable.*

This Treatise I first of all send to you, and under your names to the world; and to you first, for as I am sure you loved the Author, and honoured those excellent gifts of God in him, so you cannot but accept this after-birth of his (as a Fatherlesse childe) for the Fathers sake.) And for my selfe, to conceale all personall and private respects, in the name of many thousands in the Northerne Countries, I praise God for the good done in those parts, by your painfull courses and religious care: not doubting, but if your selves, or the like be imployed there, to assist our Honourable and Religious Lord President, that the multitude of Popish Priests there lurking will be daily lessened, the number of Preachers augmented, Popery put downe, and the Gospell maintained more and more. Which blessing, God grant to that and all other Countries of this Kingdome, for his mercies sake; and give unto you, and all others in your place, the Spirit of courage and constancy in these declining dayes, that being faithfull in your great charges unto the end, you may receive the Crowne of life: for which hee heartily prayeth, who will ever rest, yours to command,

W. Crashaw.

THE SECOND TREATISE OF THE DVTIES AND DIGNITIES of the MINISTERIE.

ESAY 6. 5, 6, 7, 8, 9.

Then I said, Woe is me, I am undone: for I am a man of polluted lips, and dwell in the middest of a people of polluted lips: for my eyes have seene the King and Lord of hosts.

Then flew one of the Seraphins unto me, with a hot coale in his hand, which he had taken from the Altar with the tongs:

And he touched my mouth, and said, Loe, this hath touched thy lips, and thine iniquity shall be taken away, and thy sinne shall be purged.

Also I heard the voice of the Lord, saying, Whom shall I send? and who shall goe for us? Then I said, Here am I, send me.

And he said, Goe, &c.

The Coherence.

IN the five former Chapters are contained such Sermons, as the Prophet had made under *Vzziah* King of *Iudah*. At this Chapter begin such as he preached in the raigne of *Iotham*, and so forward.

With a new King, God gives the Prophet a new Commission.

But before he either preach or prophesie of any thing in King *Iothams* daies or his successors, the Lord in this Chapter gives a new confirmation to this calling: the old King, in whose daies *Esay* was first called being now dead, & another succeeding him, God with the new King renueth the calling and commission of the Prophet: wherein God doth not give him another calling; for one calling to the office of the Ministery is sufficient: but he confirmeth the calling formerly given, by repeating and ratifying it. And this God did to *Esay*, not as he was an ordinary, but an extraordinary Prophet: for ordinary Ministers need no renovation of their calling, nor any new signes of confirmation; but extraordinary Prophets, who came in extraordinary manner, and to doe many extraordinary works, God in his wisdome will have their calling confirmed, againe and againe, and that by very extraordinary meanes. Out of which practice of the Lord, we learne how great cause we have to doubt these men, to be either phantasticall or worse, who pretend extraordinary callings in these dayes, & yet scarce can shew us any good signes of an ordinary, much lesse of an extraordinary motion: for if in those daies when such courses were more common, God will have his extraordinary Prophets calling to be renued and confirmed againe and againe, then certainly in these daies we may justly require, more and more wonderfull signes of an extraordinary calling afore we beleeve it: and if God himselfe was so carefull to satisfie his Church in those daies of the vocation of his Prophet, surely the Church in these daies hath much more cause to doubt in such cases, and to require many and extraordinary signes, afore it acknowledge any such extraordinary calling: These men therefore offer much wrong to the Church, and deserve both the censure thereof, and the sword of the Magistrate, who dare so boldly offer and obtrude to the Church their owne fancies and dreames, as extraordinary motions of Gods Spirit. This is the occasion and coherence.

Callings or motions in these dayes are not easily to be believed.

Ergo, extraordinary.

The parts of the Chap.

This Chapter hath two parts; first, the means of

of his confirmation, from the beginning to these words: Secondly, the confirmation it selfe, from these words to the end: the meanes of his confirmation, is a vision he saw from *Heaven*, of certaine holy Angels appearing and speaking to him, in the first foure verses. In the confirmation which followeth in these words, are three points:

The parts of the Text.

1. The *effect of the vision*, which is wrought in the Prophet; it caused him feare, it astonished him, and cast him downe: in the fifth verse.

2. His *Consolation*, and raising up againe after his feare, in the sixth and seventh verses.

3. The *renuing of his Commission* againe; from thence to the end.

The feare and astonishment of the Prophet is described:

B By figures, of which are two:

1. By a note of exclamation, *Woe is me.*

2. By a note of extreme dejection in himselfe, *I am undone.*

2. By the causes of it, which are also set downe to be two:

1. He was a *man polluted, and dwelt amongst people polluted.*

2. *He had seene the Lord.*

Then said *I, woe is me, I am undone.*

2 Points, the feare of the Prophet.

The first point in order is, the *feare and extasie* into which the Lord drove his holy Prophet; which the Lord did not in his anger, but in his love unto him; not for a punishment of sinne, but as an evidence of his further love: for the intent and purpose of God in striking this feare C into him, was to inable him to be a true Prophet, and a fit messenger for himselfe. It may seeme a strange course, which God taketh to confirme and raise up his servant in zeale and courage, to strike him into an extreme feare, even to astonish and amaze him; and yet we see it is the course which the Lord taketh. Out of which practice of the Lord, we learne this doctrine, That all true Ministers, especially such as are deputed to the greatest works in his Church, must be first of all stricken into a great feare, in consideration of the greatnesse of their function, yea, into an amazement and astonishment, in the admiration of Gods glory and greatnesse, whose roome they occupy, and whose message they bring; and the more they are afraid and D shrinke, so it be under the contemplation of Gods Majesty, and their owne weaknesse, the more likely it is that they are truly called of God, and appointed for worthy purposes in his Church: but he that steps to this function without feare, he may thrust in himselfe, but it is doubtfull whether he be called of God, as here the Prophet was. Nor is it so here alone, but every where when God called any of his servants to any great work, he first drove them into these Exod. 3. 11. & 4. ver. 10. Esa. 6. 5. Act. 9. 6, &c. feares and amazements, as is evident in *Moses*, in *Ieremy*, in S. *Paul*, and others. The reason of this dealing of the Lord is plaine: namely, because mans nature is alwaies ready to take enough and too much upon it selfe, God therefore in his wisdome puts a bridle unto the corrupt nature of man, and astonisheth it, lest it presume too much, and take too much upon it selfe. Againe, a Minister is to preach unto the people feare and reverence of the Lord: but how can he doe so to others, when he hath not tied that bond in his owne conscience, nor was ever cast downe in admiration of Gods glory and Majesty. And lastly, the ministerie is an high & excellent calling, (especially the office of extraordinary Prophets in the old Testament) and is therefore subject to pride, and to be puft up with selfe conceit: and therefore teacheth the Apostle to *Timothy*, that a *Minister may not be a young scholler, lest he be puft up, and fall into the condemnation of the wicked*; giving us to understand, that it is the peculiar danger of that calling, to have high conceits of themselves, because of the height & dignity of their function. Therefore to prevent this inconvenience, God in mercy ap-pointeth, that all his true Ministers shall have some meanes or other to be cast downe, even to nothing in themselves, and shall be driven into such feares and amazements, at sight of their owne wickednesse, as they shall throw downe themselves at Christs feet, and denying themselves wholly, shall acknowledge that they are in him whatsoever they are: and doe rely and trust onely on his grace and helpe. 1 Tim 3.

Vse. Ergo Ministers, and especially the Universities, labour to be humbled in sight of Gods graces, and their owne meanesse.

The use of this doctrine, as it is for all Ministers, so especially for us which live in the Universitie: we live as it were in a Seminarie; wee many of us are hereafter by Gods grace to be framed to the Ministery, as some of us already are. Now here we have many occasions to bee puft up in selfe conceit: we see our selves grow in time, in degrees, in learning, in honour, in name and estimation: and to many of us God gives good portions of his gifts; what are all these, but so many baits to allure us to pride and vaine opinions of our owne worths? but let us remember the end we aime at, is not humane nor carnall; our purpose is to save soules: *Then the weapons of our war must not be carnal*, as pride, vaine-glory, and selfe conceit. If therefore we ever looke to bee made instruments of Gods glory in saving of soules, then at the first set we not before our eyes the *honour*, but *the danger* of our calling, and *humble we our selves under the mighty hand of our God*, that *he may exalt us in his due time:* and let us be content that God give any occasion or meanes to pull us downe, either by outward crosses or inward temptations: and let us rejoyce, when we are thereby so farre cast downe, that we cry out in the astonishment of our Spirits, as the Prophet here; *Woe is me, I am undone:* but otherwise if we will needs follow the swing of our proud natures, and trust in our owne abilitie, gifts, and learning, let us know, we use *carnall weapons in a spirituall warfare*; and let us be assured, the Lord will worke no great worke in his Church by our Ministery: we may raise our selves in worldly estimation, and work out our owne 2 Cor. 11 4

owne purposes, but we shall doe little in the salvation of soules: for those men doe pronounce the most powerfull blessings on other mens soules, and speake the best words of comfort to other mens conscience, which ofeneset say unto themselves, *Woe is mee, I am undone.*

Doctr. 2. Ergo, the Prophet holdeth not the opinion of the intercessions of Angels.

Furthermore, whereas the Prophet at this vision and Revelation of Gods glory upto him, cryeth out of himselfe, *Woe is me, I am undone*: being words of extreme feare and astonishment, and of so low a dejection as is a degree towards desperation (if it had gone forward) let us leame, that the Prophet held not in his judgement, the doctrine of Intercession of Angels and Saints for particular men: for if he had, he needed not at the sight of Gods Majestly, forthwith to have cried out, *Woe is me, I am undone:* but he might have staied himselfe a while in this cogitation; I will desire *Moses*, *Samuel*, or *David*, to pray to this glorious God for me; or here are holy Angels of the Seraphins present, they see in what a fearefull case I am, I will pray to them to speake to this glorious and mighty Lord for me, that I perish not in this feare: but hee instantly seeing the Lord appeare in majesty, and fearing his just wrath, (being guilty of his owne corruptions) without any hope or expectation, or (as he seemes) without the least cogitation of helpe or assistance from any creature, cryeth out, *I am undone.*

Doct. 3. Ergo, the calling to the ministery is a worke like unto the calling of a sinner to the state of grace.

Lastly, whereas he exclaimeth, *Woe is me, I am undone:* being words of a soule humbled and dejected, and hereby shewed himselfe to be in that case which a poore sinner is, when the preaching of the Law hath humbled him, by shewing him his sinnes, and his extreme danger by them: We may learne, that to be called to the ministery, is to be as it were converted and regenerate; and that when a man is called thereunto, it is a worke little lesse than that whereby God calleth a sinner from his sinne, to the state of repentance: for as God first casteth downe the sinner, before he give him grace, or any feeling of his love in Christ; so here he first abaseth and casteth downe the Prophet in the sight of Gods Majesty, and his owne misery, afore he honour him with a Commission to preach his word unto his people. Which I note against those men which hold it so ordinary a matter to enter into the Ministery, as many doe, which take it upon them in worldly and politike purposes. And some of better Ranke, which thinke if a man have learning, degrees, age, he is sufficiently qualified for that calling. But alas, this is not all; there is a greater worke to be wrought than so: he must be humbled and cast downe in sight of the greatnesse of that calling, of that Majesty of that God, whose roome he is to execute, and of the unworthinesse of himselfe to so great a worke: he must be resolved, that to call a man to the Ministerie, is the greatest worke that God worketh in his Church, but the converting of a sinner, and calling him to the state of grace: may it is a work even like unto it: for as a sinner in his *conversion*, so he at his *Vocation* to that place, is often to cry out in the amazement of his soule, *Woe is me, I am undone.* As therefore they are foully deceived, which thinke any holinesse or sanctification, can sufficiently qualifie a man without learning; so are they no lesse, which thinke all outward complements to be sufficient without this worke, which here was wrought in the holy Prophet. Thus wee see the feare and astonishment of the Prophet. It followeth;

Vse. Ergo, much must be required to qualifie a man for the Ministery.

For I am a man of polluted lips.

Causes of his feare, two. 1. Cause, pollution of himselfe and his people. 1. His owne. He was a man of polluted lips.

Now follow the causes of his feare, which are two: The first is, *his owne pollution* and sinfulnesse, and the sinfulnesse of his people: his owne he freely confesseth in these words; *I am a man of polluted lips*: that is, I am a miserable and sinfull man, and therefore I feare and tremble to stand in Gods presence; nay, I dare not looke upon the Lord for my sinnes. But it may be demanded, how could the Prophet say thus truly? for he was a holy man, and justified in Gods presence, by his true faith in the *Messias*, and sanctified by repentance: can a man justified and sanctified say, he is a man polluted? I answer; It is doubtlesse he was so; hee therefore complaineth here, not of any great and enormous sinnes, which he had committed to the publike scandall of the Church; but first of the corruption of his nature, which in him, as in all men, is a very sea of iniquity, and which aiwaies appeares the more, the nearer a man comes to God; and therefore did now most apparantly discover it selfe in the Prophet, when he was in the presence of the Lord himselfe. Secondly, he complaineth of some actuall sinnes of his life, and it is more likely of some sinnes of omission, than of commission: for we finde not that the Prophet was ever touched with any great sin, and where we know it not, we are in charitie not to imagine it. So that it is most probable, he complaineth of some smaller faults, or negligences in his ministery: as not preaching to the people at some time when hee ought, or not preaching so willingly or cheerefully as hee should, or desire to leave preaching, because the people were stubborn and disobedient, or some impatience in his Ministerie, when the people were rebellious and resisted his doctrine; which passion might the rather vex him, (as we reade it did *Ieremy*) the *Iewes* were so stubborne and stif-necked a people: or it may be some want of zeale or forwardnesse: these, or some such were the cause of his feare: and the conscience of these makes him here cry out that hee cannot stand in the sight of God. Where we learne, first, what a tender conscience godly Ministers must have above all men: namely, that they must make conscience, not of the great and grosse sinnes onely, but even of the lowest and least sinnes: and he must endevour in his calling, not onely to be cleare of great crimes, but

And he was a polluted man.

And he compleineth of his sinnes of omission.

But of the corruption of his nature.

2 Of some omission in his calling.

Doctr. Ergo, Ministers must be men of tender consciences

but as farre as may be, to be free from the least appearance of evill, and from the least negligences in his place; for a small fault in other men is great in them, and that which may bee some waies pardonable in other men, is no way in them: they must therefore watch over themselves most carefully, and take heed to all their waies: and for this end is it, that a Minister in godly wisdome must often deprive himselfe even of many things (which it may be, lawfully he might use) lest his liberty be an occasion of evill to others; and must abstaine from the least lawfull things, lest even they bee blemishes to his calling, and burthens to his conscience. And hence is it, that a Minister cannot be too carefull in his calling, in his words, diet, company, recreation, apparell, gestures, and in his whole carriage, because little sinnes are to great in him. Especially Ministers must here learne the Apostles lesson, to be *instant in season, and out of season: to preach and exhort, to comfort and rebuke, publikely and privately:* to good, to bad; when it is well taken, when it is ill taken; when they willingly receive it, and when they stubbornly resist it; when they commend him and reward him, and when they raile at him and persecute him for it: thus must he be diligent in season and out of season; for the least negligence in his duty, or omitting the least opportunity of doing good, will when God visits his conscience, be a burthen and vexation to him, as it was here to the Prophet.

And furthermore, if these small sinnes thus afflicted the Prophet, then alas what is to bee thought of those Ministers, who make no conscience of foule and scandalous sinnes? how shall Symony, Incontinency, Usury, Inhospitality, Covetousnesse, Ignorance, Idlenesse, careless Non-residency, how shall these (I say) and other like grievous crimes oppresse and burthen the soule, when as the smallest sinnes doe so affright this holy man? Surely, when God shall visit them, their states will be most fearefull, nor shall any mans case be so miserable, as an unconscionable Ministers. And though now such loose and licentious Ministers seeme to live in jollity, and without any feare, yet when God shall appeare unto their conscience, then will they cry out in fearefull anguish, *Woe is me, I am undone.*

And againe, if these small faults so affrighted this holy Prophet, and burdened his conscience; then what pittifull consciences have those Ministers, whose daily negligence, and unconscionable carelessenesse in their places is such, as all men speake of, and yet they are not touched: surely these men are not of so tender consciences as the Prophet was; and either the Prophet here was much more nice than needed, or else these men will prove to be in a miserable estate.

Lastly, let Ministers of care and conscience, be here comforted in the example of the Prophet: who is there but may finde imperfections and blemishes in himselfe, which will often make him cry out, *Woe is me?* but let not that discomfort them, but rather rejoyce that they can see their owne weaknesse, as the Prophet did here: If they have cause to exclaime against themselves, they are not alone; it was this, and all other holy Prophets case before them. In having imperfections in themselves, they are no more miserable than the Prophet was: but let them labour to bee as blessed in seeing and complaining of themselves as he was: And let every Minister assure himselfe, that the more he makes conscience, even of the least sinnes of all, the more he resembleth the ancient holy Prophets, and the more likely is he to worke effectually in his Ministerie. For his duty is to worke in his people a conscience, not of great sinnes only, but even of all: but how can he doe that in them, if he have not first of all done it in himselfe? hence it is therefore, that godly Ministers finde fault with themselves, when other men cannot, and cry out against themselves for their *pollution* (with the Prophet here) when no other man can accuse them of the least crime: nay, when other men doe magnifie God for his graces on them, and praise their gifts, and commend their good lives, even then doe they condemne themselves, and exclaime against their owne corruptions: and their owne smallest negligences or omissions, are great wounds to their consciences: and their least sinnes, and their most pardonable infirmities, are sore burdens unto them: for of all men in the world, a godly Minister is a man of a most tender conscience.

Hitherto hath the Prophet complained generally of his pollution.

Particularly, he exclaimeth against the *pollution of his lips.* But why, will some say, complaines hee of the *pollution of his lips,* rather than of his heart, or his hands, or any other part of him: were they not polluted? yes, all in some measure: and was not he grieved at them all? yes assuredly, we must grant that also. But the reason is, he was a Prophet, his duty was to use his tongue: for a Minister is an interpreter, as he is called, Job 33. 23. that is, *the peoples to God by prayer, and Gods to the people by preaching:* he is Gods mouth, and the peoples mouth: so that the tongue of a Minister is that part of his body, which is to bee used as a principall instrument of Gods glory, and more to the setting forth of his honour than any other. Now every man is to be tried what he is by his calling, rather than by any other collateral courses: therefore the honour or dishonour of a Minister, is the use or the abuse of his tongue; and his comfort or discomfort, is the well using or not using of it. The Prophet therefore here affrighted at Gods presence, and therefore retyring into himselfe, presently his conscience checks him for his most proper sinnes: namely, for some fault or negligence in his ministerie (which is the proper sinne of that calling) and therefore

And make confidence of the least sinnes.

And be most carefull in his Ministerie y boldly publikely, and privately.

Use. Ergo, Ministers for great sinnes should be greatly humbled.

And for great negligence in their calling, else they have no conscience.

Good and faithfull Ministers not to be discouraged, though they have some wants: for so the Prophet here: let Ministers complaine of them as hereafter he also doth.

A

B

Godly Ministers finde fault with themselves when the world cannot.

C

Particularly he complaineth against the pollution of his lips.

For a Prophets duty consists in the use of his tongue.

D

His fearfull negligence in teaching, checks him

therefore is it, that hee exclaimeth against the *pollution of his lips:* out of which practice of his we may learne,

Use 1. Ergo, Popish doctrine of mans merits is false. And of workes.

First, the vanity of the Papists, who magnifie the Merits of holy mens workes: for if this holy Prophet, a man truly justified and extraordinarily sanctified, yet durst not stand before God in this little appearance of his glory, notwithstanding all his zeale, and courage, and conscience, and paines, and sufferings in his function, but was cast downe so farre, from a conceit of his owne worth, that he cried out, *Woe is me, I am undone:* How then can we who are no better, but much worse than he, stand before God in the day of Judgement, in the great appearing of his infinite justice and glory? Rather doubtlesse, as here the smallest pollution *of his lips,* and negligence in his calling, drove him out of all conceit of merit, when once he came into the presence of God; so the due consideration of our so many and foule pollutions above his, should beat downe all proud conceits of our own goodnesse, when we appeare before God. It is therefore to be feared that the Papists, who thus magnifie their owne merits, doe seldome or never enter into serious consideration of their owne infirmities, doe seldome present themselves in the presence of Gods Majestie. For if thay did, then doubtlesse the least sight of their least pollution, would make them farre from ever thinking of their owne merits.

And of works of supererogation. And perfect fulfilling the Law in this life.

They also tell us, of works of supererrogation, but it seemes here this holy Prophet had none of them. And they teach, a man may in this life perfectly fulfill the Law, but who can doe it, if not Ministers? And what Ministers, if not extraordinary Prophets? And yet *Isaiah* (the first and chiefe of them) exclaimeth here in pittiful manner against his pollutions. Doubtlesse, if the Papists would cease flattering themselves, and not examine their consciences by their owne pleasing corruption, but present themselves in the face and presence of Gods Majesty, they would be farre from these conceits.

Use 2. Ergo, Ministers must take heed of negligence in their function, above all sinnes: for that burdeneth the conscience most heavily of all.

In the next place, whereas the Prophet complaineth of the *pollution of his lips,* as of the peculiar sinne of his place: Ministers are here taught, to avoid that sinne above all other; and to labour in that duty above any other: for the doing of it, is his most comfort; the want of it is his most vexation: his tongue is the instrument given him to honour God; if he use it well it yeelds him comfort, more than any other duties.

Other vertues are excellent, but cannot suffice, if this want.

But if hee use not, or abuse his tongue, the pollution of his lips will be the heaviest burthen of all: they therefore are greatly deceived, who thinke a Minister to discharge sufficiently his duty, though hee preach not, if hee keepe good Hospitality, and make peace amongst Neighbours, and perfome other works of charity and good life: for if a Minister have not this vertue, he hath none: If he Preach not, if he *abuse his lips;* or if he open them not, hee hath no conscience: nor can have any comfort, for that is the principal duty of a Minister (though all the other bee required to make him complete:): the want of them may condemne him before men, but it is the pollution of his lips which presently checks him before God, as we see here in this holy Prophet. The conclusion then is to every Minister, that if he had all the vertues and good properties that can commend a man in the world, yet *if his lips be polluted,* either by not preaching, or by negligent, idle, or carelesse preaching, this pollution will so staine his conscience, and so burthen him in the presence of God, that the time will come (notwithstanding all his other good qualities) hee will cry out in farre more pittifull manner than here the Prophet doth; *Woe is me, I am undone, because I am a man of polluted lips.* It followeth,

2. His peoples pollution. He complaines of it to teach.

And I dwell in the middest of a people of polluted lips.

The Prophet not onely complaines of his owne pollution, but of his peoples also amongst whom he lived: and this he doth for these causes: First, to teach us, that it is the Ministers duty to confesse not only his owne sins, but the sins of his people, and to complain of them to God: for as he is the peoples *Interpreter* to God, hee must not thinke it enough to put up their petitions, to unfold their wants, and crave releefe for them at Gods hands, but hee must further take knowledge of the sinnes of his people, and make both publike and private confession of them to God: and the more particularly he can doe this, the better: and this he is to doe both for the peoples good, and for his owne also, because it cannot be but the sinnes of his people, are in some sort his: for this is the peculiar danger of the Magistrates and Ministers callings, that generally the sinnes of their people are theirs: I meane that they are accessary to the sins of their people, either by provoking them by their evill example, or by not reproving, or not hindring, or suffering, or winking, or covering and concealing, or not punishing them, or not carefully enough using meanes to prevent them: by all which meanes and many more, it comes to passe, that the peoples sinnes are the Ministers by communication: so that as well for his owne sake as theirs, hee is to confesse to God their sinnes as well as his owne.

For generally he is accessary to his peoples sinnes.

Use 1. Ergo, a Minister must know his peoples sinnes.

Now if a Minister must confesse his peoples sinnes, then it followeth consequently, that he must know them, and take notice of them: for else hee cannot confesse them. And this is one cause why the holy Ghost commands a Pastor *to know his flocke.*

Prov. 27. 23.

He must not onely *have a flocke,* and *know* which is *his flocke,* or have a generall eye over it; but hee must have a particular and distinct knowledge of the state of it: and the more particular the better.

And if the Minister ought to know and confesse his peoples sinnes, then it followeth; first,

first, that it is best for a Minister to be present with his people, that so he may the better know them and their state: and certainly if it bee a Ministers duty to confesse to God the pollutions of his people, then wilfull and careleſſe Non-residency, and all absence, without juſt and conscionable causes, muſt needs be a foule and fearefull sinne. For how could *Isaiah* have confeſſed, *that his people were a people of polluted lips*, but that he dwelt amongſt them? Nay, ſaith the Prophet, hee dwelt in the *middeſt* among them: indeed well may he *know and confeſſe* his peoples pollutions, that *dwels* in the middeſt among them.

Vſe 2. Ergo, people muſt confeſſe their ſinnes, and reveale them to their Minister.

Not Popish, but voluntarie. And of ſuch ſins as diſquiet the conſcience.

Againe, if the Minister bee to confeſſe his peoples ſinnes, and therefore muſt needs know them; then it followeth alſo that they muſt diſcover and confeſſe them unto him, or elſe it is not poſſible hee ſhould perfectly know their eſtate: the want of this is a great fault in our Churches: for however we condemne Auricular confeſſion, as a very policy in the deviſers, and a racke to the conſciences of poore Chriſtians; yet we not onely allow, but call and cry for that confeſſion, whereby a Chriſtian voluntarily at all times may reſort to his Paſtor, and open his eſtate, and diſburthen his conſcience of ſuch ſinnes as diſquiet him, and crave his godly aſſiſtance, and holy prayers: great bleſſing and comfort doth doubtleſſe follow them that uſe this godly practice; and the want of it is cauſe that a Minister cannot diſcerne the ſtate even of his own flocke, nor can complaine to God of their pollutions, and confeſſe their ſinnes ſo particularly, as would be good both for him and them.

2. To teach us that people make their Minister more or leſſe polluted alſo.

Secondly, the Prophet couples together his owne pollution, and the pollutions of his people, as the adjuvant or helping cauſe, and the effect: For the pollution of a people helpes forward the pollution of a Minister, and the worſe people they are, the worſe doe they make him, though hee be otherwiſe never ſo good: For even the Prophet, though called of God himſelfe, and juſtified, and ſanctified, and a man of extraordinary grace, yet dwelling in the middeſt of a people ſo ſtubborne and diſobedient as the Jewes were, was ſomething touched with their pollutions. Miniſters (even the beſt) are men, and this comes to paſſe by reaſon of the corruption of their nature as they are men, the nature of which corruption is to apprehend any evill where ever it findes it, and to partake with it: regeneration qualifies and abates this corruption, but takes it not away perfectly in this life: whereby it comes to paſſe, that a Miniſter living amongſt evill people, cannot but be ſomewhat ſtained with their pollutions, of what ſort ſoever they be: inſomuch as it is often ſeene, that one knowne to be otherwiſe diſpoſed of himſelfe, is found to bee diſpoſed to this or that evill, by living amongſt a people ſo diſpoſed. And againe, that a Miniſter in ſuch a place, and amongſt ſuch people, free from ſuch and ſuch ſinnes, removed to another place, is there found more or leſſe tainted with them, becauſe they abound amongſt the people: and yet further, that a Miniſter knowne to be faithfull, painfull, and zealous, and comming to a diſobedient, and ſtubborne, froward, or prophane and diſſolute people, his faith is weakened, his zeale and courage abated, Gods graces in him dulled and much decayed: godly Miniſters doe daily complaine hereof, and experience every where ſhewes it too true. Out of this wee may learne ſomething both for our inſtruction, and for our converſation.

1. wicked people dull and decay Gods graces in good Miniſters.

Vſe double.

For our inſtruction, it here appeares how wicked and wretched the corruption of our nature is, which cannot but receive ſome contagion from the pollution of thoſe with whom we live: for this is ſo, not only in them who carry a looſe hand over themſelves, but even in ſuch as looke moſt narrowly unto their ſteps; as we ſee here in this holy Prophet, who was a man of more than ordinary ſanctification: how little cauſe therfore hath any man to extol nature? and how much leſſe cauſe the Schoolemen, and ſome other Papiſts, to give the leaſt commendations to our *pure naturals*: for if nature rectified by grace, be ſo hardly kept within compaſſe, alas how outragious and perverſe is it, when it reignes without controlment?

1. For inſtruction. 1. See how corrupt our nature is,

2. What a creeping nature ſinne hath.

It will creepe from Miniſters to people, and from people to Miniſters.

And for our further inſtruction, here we may ſee of what a creeping and incroaching nature *ſinne* is, which like a ſecret venome in the *naturall body*, ſo it in the politike body reſts not in the place or party poyſoned, but cloſely creeps, and diffuſeth it ſelfe into every part and member of the whole: it creeps from man to man; yea, from an evill man to a good, from the worſt man to the beſt: from prophane men, to godly Miniſters: and as from publike perſons (as Magiſtrates and Miniſters) it deſcendeth viſibly, and the example of their evill life is palpably ſcandalous; ſo from the people to the Magiſtrate or Miniſter it creepeth cloſely, and aſcendeth in more ſecret and inſenſible manner, yet in effect it is too ſenſible: for it is alwayes ſeene that they are ſomething touched with their peoples pollutions; ſinne is not onely as a poyſon, ſpreading from the heart to all parts, from the Miniſter to the people: but as a gangrene, if it beginne in the foot, will without ſpeedy prevention ſpread privily to the heart: ſo ſinne ſhewes it ſelfe, even from the people to the Miniſters: So great cauſe is there for all men to ſtoppe ſinne in the beginning, to breake it in the egge, *to give water no paſſage, no not a little*: for let this gangrene beginne at the feet, it will not reſt till it be in the heart.

Ergo, ſtop ſinne in the beginning.

For our converſation wee are here taught, firſt, if a Miniſter, by reaſon of the corruption of his owne nature, and the creeping nature of ſinne, is in ſuch danger to bee ſtained with the peoples pollutions; then let all Miniſters deſire, and uſe all good meanes to dwell with a people

2. For our converſation.

1. Miniſters: *Ergo*, labour to live amongſt a good people.

people *as little polluted as* may bee: otherwiſe let him aſſure himſelfe to bee polluted with them, which is both a great diſcomfort to his owne conſcience (as here it was to the Prophet) and diſgrace to his profeſſion; for if it be a dutty of every good profeſſor of Religion, to *keepe himſelfe unſpotted of the world*, then how much more is it the Miniſters duty ſo to doe? and how foule a ſtaine is it to the honour of his calling, to be polluted in the common pollutions of the people?

Iam. 1.17.

And in diſpoſing themſelves, rather regard it, than other commodities.

It may be therefore good counſell to all godly Miniſters in the placing and diſpoſing of themſelves, not to enquire onely how good a living ſuch and ſuch a place is, how well ſeated, how healthfull and beneficiall it will be (which are alas the common and almoſt the only queſtions now adayes) but principally, to regard what a people they bee, and how affected amongſt whom they are to live: if godly and well diſpoſed, or at the leaſt tractable and gentle, and willing to be taught, then ceaſſe to regard other incommodities: but if wicked and prophane, or (which is worſe) ſtubborne, froward and untractable, then ceaſſe to regard the greateſt commodities: and certainly if this point be well conſidered of, and how bitter it hath beene in the end, to many who have not regarded it, it will appeare, that this is the beſt encouragement or diſcouragement, the greateſt commodity or diſcommodity, and the beſt reaſon, either to win a man to a place, or to draw him from it, how good ſoever it bee otherwaies: they that neglect this duty, and are led (or miſ-led rather) with carnall and worldly reſpects, how juſt is it upon them when they are made to cry in the ſorrow of their ſoule, *Woe is me, I dwell in the middeſt of a people of polluted lips?*

A poore living with good people, better than a great living and evill people.

And here ſuch Miniſters as have *poore livings*, *but good people*, let them not faint nor be diſcouraged, they have more cauſe to bleſſe God; than to be grieved: for doubtleſſe they are farre better than thoſe who have *great livings*, and *an evill people*.

But as for thoſe to whom God hath beene ſo good, as to beſtow upon them competent livings, and a willing and well diſpoſed people, let them thinke themſelves double bleſſed of God, and treble bound to honour God, and to doe good in his Church: and if ſuch men gee not before their brethren in all miniſteriall care and duty, their fault is above all men, and they make themſelves unworthy of ſo great mercies.

2. *Ergo*, Miniſters muſt take heed of their company.

Againe, if that a polluted people pollutes their Miniſter, here is a good warning for all Miniſters to be wary and choice of their company, with whom they will privately converſe: for as on the one ſide they may not retire themſelves into any ſolitarineſſe, nor ſequeſter themſelves from all ſociety with their people, (which is rather a cynicall and fantaſticall, than any way a religious practice:) ſo of all men are they to be moſt carefull, that they ſuffer not lightly and lavishly before themſelves on all companies, as too many doe in our Church, to the great ſcandall thereof, who care not with whom they converſe; but all companies, all places, all times, all ſports and recreations, all meetings, all occaſions are one with them: but alas, what marvell though ſuch men keepe *not themſelves unſpotted of the world*, but prove too offenſive to their calling: for ſeeing the beſt men cannot live with the beſt people, but they ſhall receive ſome contagion from them, how carefully ought ordinary Miniſters to make difference of men and meetings, times and places, and not diſſolutely and carelеſſly to thruſt themſelves into all: So doing ſhall they keepe their calling from much reproach, and preſerve themſelves from much pollution, which otherwiſe from their polluted people they ſhall be ſure to receive.

And here people are to be admoniſhed, not too ſharply to cenſure their Miniſter: though he be not ſo ſociable with them all, as it may be many would expect: for it concernes no man to be ſo warie of his company and his ſports, as it doth the Miniſter: and if they would have comfort and honour by their Miniſter, let them be carefull into what recreations and company they draw or deſire him: for the more polluted the people are amongſt whom hee lives, the more carefull muſt he be to *keep* himſelfe cleare from their pollutions.

And people not to draw their miniſter into compa

Laſtly, here people are taught, not to bee too ſharpe condemners of thoſe Miniſters, whoſe converſations are not ſo unblameable as were to be wiſhed: for as they live ill, generally the cauſe is, becauſe they live amongſt an ill people.

3. People not to be too ſharply cenſorious as a cauſe of their miniſters evills.

Why then ſhould they ſo much condemne them, for ſuch faults wherein themſelves have made them faulty? I ſay not, but our Church, and State, and Miniſtery, are to cenſure ſuch men, (and it were good they did it more) but it is againſt all reaſon the people ſhould doe ſo, whereas themſelves are the cauſe of it: For alas, if this holy *Prophet was a man of polluted lips, becauſe he dwelt with a people of polluted lips*, what marvell then though ordinary Miniſters be polluted with the common and univerſall pollutions of their people? People therefore are firſt of all to ſee that themſelves bee well ordered and godly, and then juſtly may they complaine, if the lives of their Miniſters be not agreeable: but otherwiſe, it is not poſſible without very ſpeciall grace of God, but that a Miniſter ſhall bee more or leſſe touched with thoſe crimes which are the common faults of his people. And lamentable experience daily lets us ſee, that where a people in a towne is given to *drunkenneſſe*, there the Miniſter is either ſo for company, or at the leaſt too good a fellow; where a people are given to contention, there the Miniſter hath two many ſuits: where the people bee *Popiſh*, there the Miniſter is

is too superstitious: where the people are *ignorant*, there the Minister is no great Clerke; where the people are given to any great sinne, there the Minister generally is not free from the same pollution: and it is feare, that the best Ministers, and most carefull of all, doe complaine bitterly of the pollutions of their people: for that how soever it may bee they escape partaking with their sinnes, yet they alwaies finde at the least a dulling and decaying of Gods graces in themselves, where the people are untoward and disobedient. If therefore a Minister lives with such a people, his case is pitifull and dangerous: for he walkes in the midst of nets and snares, which are laid for him on every side; and if he escape them (I meane, if he keepe himselfe unspotted, in the middest of a spotted and polluted people) his care and his conscience is worthy both admiration and imitation, and himselfe is worthy double honour, as being both a zealous Minister and a holy man. But he whom God hath blessed with a good and tractable people, and well affected with the word, and yet himselfe liveth loosely and scandalously amongst them, a heavy burthen and a hard account lyeth on that Minister, and no rebuke is too rough, no punishment too great, no censure too sharpe for him. And, if this holy Prophet feare so much the presence of God for his small pollutions, and yet lived amongst so wicked and polluted a people, then what heavinesse and horror shall be heaped on his soule, who cares not with how foule pollutions his life be stained, and yet liveth amongst a godly and well disposed people? And thus wee have the first cause of his feare, his owne, and his peoples pollutions.

But such Ministers as live with a good people and yet are loose, they are not worthy to be Ministers, but to be deprived.

It followeth, *And mine eyes have seene the King, and Lord of hosts.*

2. Cause of his feare, he saw the Lord. Moses in a vision.

The second cause of the Prophets feare and astonishment is, *Hee saw the Lord*, who then appeared in glory unto him: not that hee saw the substance of God, (for that is invisible and incomprehensible) but his glory: nor the fulnesse of his glory, for that cannot be endured, but a glimpse of it: nor that with the eyes of his body in ordinary manner, but in a vision: wherein how farre the eyes of his body were used, neither the Prophet expresseth, nor wee can well conceive. The meaning then is, In a vision hee saw such Glory and Majesty, as hee knew there was an extraordinary presence of the Lord of Hosts, who is the King of glory, at whose sight, and thought of his presence, instantly his conscience is smitten with feare, for his owne infirmities, and the pollutions of his people.

Wherein let us first of all observe the connexion and dependance of these two causes one upon another: for as they are both jointly the cause of his feare, so one of them is in a sort the cause of another: hee feareth, because *of his owne and his peoples sinnes, and because he saw the Lord*: but why is he *afraid to see the Lord?* the cause thereof is *his owne and their sins*, without which, he would never have beene afraid, but rather have gloried to see the Lord: but his conscience checking him, for some defect of duty in his calling, therefore he trembleth at the least glimpse of Gods glory. Here let us marke the ground of his reason, which is this: *That man that is in his sins, is not able to stand in the presence of God*: this is a generall and certaine truth; and the reasons of it are; First, the contrariety betwixt God and the nature of sin, it being the onely thing which offends him, and which provokes his wrath and just displeasure: therefore as a subject cannot but be much amazed, if he hap to come into the Kings presence with any thing about him which the King hates, or cannot abide to see: so a man cannot but be extreme astonisht, if he know himselfe to be in Gods presence with his sinnes, which Gods soule hateth.

Doct. The man that is in his sinnes, endures not Gods presence.

1. For God hates sinne above all things.

Secondly, sinne makes a man indebted to God: for as the law tieth him first to obedience, so if he sinne, and faile in that, it bindes him to *punishment*: and the more a man sinneth, the deeper is he in Gods debt. If then in this world a man willingly endures not the sight of him in whose debt he is; what marveil though a poore sinner tremble at the presence of God, to whom he hath forfeited soule and all?

2. Sinne makes a man a debter to God.

Thirdly, sinne is that which provoketh God to wrath: therefore a sinfull man feareth the presence of God, as a traitor the face of the Prince, or a malefactor of the Judge. For these causes, a wicked man endures not Gods presence.

3. Sinne is that that makes God angry.

Now Gods presence hath divers degrees: First, God is present to our conscience, when we thinke of him. Secondly, he is present when we name him, or heare him named or mentioned by others, and these are the furthest off. Thirdly, God is neerer unto us in the presence of his Ordinances, as his Word and Sacraments, and publike service in the Congregation. Fourthly, there is a most apparent and sensible presence of God, which shall be at the last judgement, when all men shall stand before him in his immediate presence, to receive their judgement. Now all these presences of God are hatefull to a wicked man: for the first, a wicked man by his good will never thinkes of God, and if sometime a thought of God (like lightning) flashes in his minde, presently hee quencheth it, as being a most unwelcome and burdensome thought unto him: therefore saith *David, The wicked is so proud he careth not for God, neither is God in all his thoughts*: Nay, God himselfe is so little thought on by them, that they will willingly thinke of nothing that might bring God into their thoughts; as namely, Gods great works of his wonderfull judgements: of whom the same Prophet saith in the same place, *Thy judgements are farre above out of his sight*: as if hee had said, hee labours to set them farre from the eye of his minde, that he

Degrees of Gods presence.
1. To our thoughts.
2. To our naming him.
3. Neere in his ordinances.
4. Neerest at the last day.

A sinfull man feares all these.
1. He never, or unwillingly thinks of God.

Psal. 10. 4.

Psal. 10. 5.

he may never have occation to thinke of them, nor on God by them. That this is true for his thoughts, I have endevoured thus to prove by Gods owne testimonies, because thoughts cannot be discerned by man. But alas, for the second, that is, for his words, that is too apparent in the sight of all men. For observe it, and you shall never see a wicked man, by his good will have God in his mouth, (unlesse it bee to abuse his name, by swearing or blasphemie) nor willingly doth hee heare any other man talke, or discourse largely of God, or of his greatnesse and his justice; but such talke is tedious and combersome unto him: and if he cannot breake it off with other discourse, then hee sits as mute as a fish, and inwardly either frets with anger, or is tormented with feare. All this is true in *Felix* the Governour: who whilest *Paul discoursed of righteousnesse, temperance, and judgement to come*, the text saith, in the meane time he trembled.

He never speakes of God, unlesse it be to abuse his majesty.

Act. 24. 25.

And for the third, wee see daily wicked men endure not Gods presence in the Church: for nothing is more troublesome unto them than many Sermons, often praying, and much receiving of the Sacrament: and therefore they never come to the Church, nor receive offer than the Law layes upon them: But further than that, as the Psalmist saith, *they never call upon God*. But as for the last, that they feare and abhorre above all, they wish in their heart it may never be. And therefore S. *Paul* makes it a token of a true beleever, and a holy man, *to love, and looke for the appearing of Jesus Christ*. Whereupon it followeth, that even so it is a signe of a wicked man, to feare the last judgement, and to wish it might never be: And when it comes indeed, and they see they cannot escape it, what then doe they? Even *cry to the mountaines, fall upon us: and to the hils, cover us, and hide us*: from what? *from the presence of God*: so fearefull and so hatefull is *Gods presence* to a sinfull man.

3 They love not the Word nor Sacraments.

Psal. 14. 4.

4. They with Christ would never come to Judgement.

2 Tim. 4. 8.

Rev. 6. 16.

Besides these, there is another way whereby God sheweth his presence: and that is by extraordinary revelation of his glory immediately: which was usuall in the old Testament, as here to the Prophet, but now it is not to be expected. But how terrible that is to the sinfull nature of man, appeares in this place: for if the Prophet a most holy man, whose conscience accused him but of a few small sinnes, yet thus cries out amazed and affrighted, at the revelation of some part of Gods glory: alas, how would they be terrified with it, whose consciences are burdened with great and grievous sinnes, and that without repentance? Thus we see the ground of this reason, how true it is, that a man in his sinne cannot cheerefully come nor boldly stand in Gods presence. The use of this doctrin: First of all let us see the monstrous presumption of such Ministers as dare venture rashly into the Ministery, to tread upon the holy ground of God with uncleane feet; to handle

Extraordinary apparitions of Gods majesty, a sinfull man cannot endure.

Use 1. For Ministers: *Ergo*, let them not enter into the calling without graces.

A the holy things of God with unwashen hands. For what is it to enter into the Ministery, but to enter into the chamber of presence of the great King? and should not a man looke about him afore he come there? Therefore if God rebuked *Moses* for stepping too hastily towards the bush where his presence was, and said: *Come not too neere, for the place where thou standest is holy ground*: then how will God rebuke and checke the consciences of such carnall men, as carelesly and carnally rush into the Pulpit, and to Gods holy table, where God is present in a farre more excellent manner than he was in the bush? And if they be so to be blamed who enter into this calling without feare and reverence, then how much more faulty are they, who being Ministers, dare venture to preach or minister the holy Sacraments, without holy and private preparation, and sanctification of themselves: but rush upon them, as upon common and prophane actions? whereas God is present there, in a most holy and glorious manner: these men sure will say, the Prophet here was of too nice a conscience: but fearefully and terribly shall God appeare at the last unto such men as care not how they appeare in his holy presence.

B

Secondly, this sheweth the reason of the practice of al Christian Churches, who use to pray before the Sermon and after, namely, not for *Decorum* onely, and to grace the action, but to sanctifie and to humble our selves, *because then we come before Gods presence*: they therfore doe not thinke reverently enough of God and his presence, who doe by their practice in any sort make way to the contrary.

C

Thirdly, we may here learne the pittifull case of those Ministers, who are so prelimptuous, as to exercise that holy function, and yet remaine in their sinnes without repentance: what doe these men? they approach to the *burning Bush with their shooes on their feet*: that is, *into Gods presence in their sins*: what shall come of it in the end? surely, that *burning fire* shall consume them. The least sinne and smallest negligences affrighted the holy Prophet, when he should goe into Gods presence: But these men dare come into the Sanctuary of God, yea, dare *take Gods word in their mouthes*, and *yet hate to be reformed*: and *doe cast the glorious word of God behind their backes*, which they preach to others with their mouthes: these men may wonder at this holy Prophets nicenesse, or else all the world may wonder at their profanenesse. A little pollution of his lips, feared him to come into Gods presence: but these dare doe it, with eyes, eares, lips, feet, hands, heart, and all polluted: their eyes polluted with carelesse looking at all vanities: their eares with hearing: and their lips with speaking wanton and wicked talke: their feet with running into wicked company: their hands with practising, and their hearts with devising and consenting to all wickednesse.

D

Such mens labors are fruitlesse.

This is the cause why the labours of such men are most unprofitable; because they dare come into Gods presence in their sinnes. In many places of our land, there is by Gods blessing much teaching, yet there is little reformation in the lives of the most: but contrariwise some fall to Atheisme, some to Papisme: some into soule sinnes, not to be named amongst Christians.

And their lousenesse doth more hurt, then their doctrine good.

Where is the cause? surely not in the Gospel, nor in our doctrine, nor in the teaching of it; but one very principall cause is, many Ministers come into Gods presence unsanctified, and in their sinnes: not caring how loosely they live in the face of their people; and therefore God in justice, though hee instantly smite not them with visible vengeance for their presumption: yet he smites the people with spirituall blindnesse, that they regard not their doctrine, but looke at their lives, and doe rather follow the prophanenesse of the one, than the holinesse of the other. Ministers are such, in whom God will be sanctified; therefore because they doe not so, but dishonour him, by comming into his presence in their sinnes, therefore hee cannot abide them, nor give any blessing to their labours.

By Gods secret judgement.

All Ministers therefore, as they would see any fruit of their Ministery, let them first sanctifie themselves, and cleanse their hearts by repentance, before they presume to stand up, to rebuke sinne in others: else let them not think that their golden words shall do so much good, as their leaden lives shall doe hurt: and they may hap to to confirme men that already are converted, but hardly shall any such men convert any soule from Popery or prophanenesse. And it is a vaine conceit for men to imagine there is any force in eloquence, or humane learning, to overthrow that sinne in others, which ruleth and reigneth in themselves. Our Church, and all reformed Churches may make use of this doctrine: for it is the glory of a Church to have their doctrine powerfull, and effectuall for the winning of soules, therefore it concerneth them to take order, as well that their Ministers be godly men, as *good Schollers*; and their *lives be inoffensive*, as wel as their doctrine *sound*: or else they will find in wofull experience, that they pull downe as much with one hand, as they build up with the other.

Good words are vaine, where there is no good life.

But most neerely this doctrine toucheth Ministers themselves: who must know their case is most fearefull of all mens, if they come into Gods presence in their prophanenesse: for as no man is more honourable than a learned and holy Minister, so none more contemptible in this world, none more miserable for that to come, than he that by his loose and lewd life doth scandalize his doctrine: and let him assure himselfe, that for his presumption, in rushing into Gods presence in his sinnes, he shall in this world, be cast out as *unsavory salt, and trodden downe of men*, with the foot of contempt: and in the world to come, he shall above all men cry out in most extreme torment of conscience; *Woe is me that mine eyes must see the King and Lord of hosts*: and so because hee would not in this world, come into Gods presence in sanctification and holinesse, he shall therefore in feare and horror, be haled into the presence of Gods glory, at the last day, there to receive the just sentence of his condemnation.

Matth. 5.13.

Use 4. For Ministers: Ergo, good Ministers must not rise from Gods presence, because of their sinnes, but repent, and so approach to his mercy.

Lastly, all painfull and godly Ministers may receive comfort, not to be discouraged or driven from Gods presence, because of their corruptions or infirmities; for wee see it was the Prophets case; but let them still approach in feare and reverence, and be so farre from being driven from their duty, because they being sinfull men, dare not come into Gods presence, without much feare; as let them contrariwise be assured, that the more they tremble at Gods presence here, the lesse shall they feare it at the last day: and when prophane and ungodly men, who in this world feared not to stand in Gods presence in their horrible sinnes, shall cry to the *Mountaines, fall upon us, and to the hils, cover us and hide us from the presence of God*: then such Ministers as in this world in feare and trembling, and alwayes in repentance, did approach into Gods presence, shall then looke up *and lift up their heads*, and shall say to the holy Angels, and all the powers of heaven, Helpe us, and hasten us to come into the glorious presence of our God and Saviour.

Use 2. Against the Papists.

And thus we see the manifold use of this doctrine to our Church and Ministery.

Ergo, the apparitions of God and Christ, which they make so ordinary, are but collusions.

Secondly, in as much as here the Prophet in a conscience of his corruptions, feareth and crieth out at the least *apparition of Gods glory*: The vanity and false dealing of the Church of Rome, is here discovered, in whose *Legends* and stories of their Saints, nothing is more common than apparitions from heaven, of Saints departed, of glorious Angels, of the Virgine *Mary*, (and that so familiarly, as sometime she sang with them in their Cell, kissed some of them, and let them sucke her breasts.) Nay, of God himselfe; and especially of our Saviour *Christ Iesus*: who they say appeared (I know not how oft) to one man Saint *Francis*: and appeared as he was crucified with his wounds, and imprinted those wounds of his in *Francis* his body, which, they say, hee bare all his life, and that they bled whensoever he would suffer them, which he always did on *Good Friday*, that he might be like to Christ. This, and many more such, may you see in the fabulous and blasphemous booke, of the conformities of Saint *Francis*.

Use 3. To the people: They may see Gods mercy to them, in teaching them by men like themselves, and not by apparitions from Heaven.

But for the matter: are apparitions from heaven so ordinary in the Popish Church? how then came it to passe, that the greatest and holiest men in the old Testament, were so amazed at the very apparition but of an Angell, as wee may see in the whole course of the Storie? Some ranne away, and hid themselves: some covered their faces, some fell flat on the ground: and the Prophet here cryed out, *Woe is me, I am undone*; mine eyes have seene the King and Lord of Hosts. But in the Church of Rome, looke the stories: that Saint or Monke is no bodie, that hath not had some apparition, either of the Virgin *Mary*, or some of the Apostles, or an Angell, or Christ Jesus appearing and talking with him: and yet alas, *Peter, Iames*, and *Iohn, those three great pillars*, they were as good *as beside themselves* at the appearing of a *little part of the glory of Christ*, in his transfiguration.

Gal. 2. 9. Matth. 17. 6. Luk. 9. 33.

Either therefore must it follow, that these men have no sinne in them, which dare and can behold Gods glory so easily, and so ordinarily, (which is impossible) or rather, which indeed is truth, it appeares that these are but deceitfull fancies and forgeries of their own device, to deceive the world, and to magnifie themselves, before the eies of the common people: for it is first of all most *false*, that apparitions are so common as they make them; for if they were, then are they more ordinary in the new Testament, than in the Old. For whereas the Scripture hath one, their Legends have twenty: and whereas one, namely, S. *Paul, was once rapt into heaven*, they have 20. that were rapt thither: And as that is false, so is it *impossible* that any man clothed with flesh, can endure any extraordinary apparition of Gods glory, without extreme amazement, as is plaine here in the Prophet; who I hope was as holy a man, as the holiest Monke that ever was. I have noted this, that young Divines may bee occasioned to looke a little into their fabulous legends, that so they may discover the false tricks, and jugling casts of that Religion: which evill shifts it needed not, if it were of God.

Reasons. 1 Apparitions of God cannot be more common in the new, than they were in the old Testament. 2 Cor. 12. 2 No man in his flesh can endure Gods glory.

Thirdly, the people may here learne: *First*, in that *Gods presence is so glorious and fearefull to mans nature*, how mercifully God hath dealt with them, in teaching them not by himselfe, or by his Angels from heaven, which they could never endure; but by men who are like themselves: and how vaine and fond these men are, who would bee taught *from heaven*, and not by *men*, who are so full of wants. In the Old Testament, when the people received the law from Gods owne mouth, it is said, they ran away & cried out, *Why should we die? if we heare the voice of God any more, we shall dye: for what flesh ever heard the voyce of the living God, and lived*: therefore they say to *Moses*, *Goe thou neere, and heare all that the Lord shall say, and declare thou unto us what God saith to thee, and we will heare it and do it*. And then saith the Text, *The Lord said, I heard the words of this people, they have said well in all that they have spoken*. And so, from that day forward, God ordinarily taught his Church by men like themselves: and we see, that the beginning of it was not in judgement, but in mercy unto them. It is therefore the duty of all men, both to acknowledge this mercy of God, in due thankfulnesse, and withall to remember, when they see infirmities in Ministers, that they are but men; and that if they had not the Ministery of men, how hard it would goe with them: considering, that the least measure of Gods owne *presence, cannot be endured by any man*.

Deut. 5. 25, 26, 27, 28.

Vse 2. Ergo, they must prepare themselves before they come to the Word or Sacraments.

2. Inasmuch as *Gods presence is so glorious* in it selfe, and fearefull to our nature, all men are taught to prepare *themselves* by holy prayer, by humiliation, and confession of their sinnes, and unworthinesse, afore they come to Gods Word or Sacraments: for they come at that time *into Gods presence*: they therefore are not to come in their security, nor in their ordinary sinnes unrepented of, lest God strike their consciences, with a sense of his fearefull displeasure, and make them cry out upon far greater cause, than here the Prophet did.

Vse 3. See the different natures of sinne and holinesse. Sinne drawes a man from Gods presence.

Thirdly and lastly, we learne here the different natures and properties of sin and holinesse: Sinne, even the least sinne, nay, a very sinfulnesse of nature makes a man afraid of Gods presence. That sinne unrepented of doth so, appeares in *Adam*, who as in his integrity, hee spake and conversed even in a familiar sort with God: so no sooner had he sinned, but he ran from God and hid himselfe: and that even the least sinnes not repented of, doe so also, appeares in this Prophet, who being a holy man, yet his conscience being privy to it selfe of some small omissions or negligences in his calling, he crieth out: *he is undone, because he seeth the Lord of hosts*. But contrariwise, the state of perfect holinesse, and the want of all sin, makes a man bold in Gods presence, and rather *desirous*, than afraid to behold Gods glory, which shall be most apparant at the last day: for then the wicked shal desire rather to be *covered with the hils, and ground to dust by the mountaines*, than to appeare before the face of God; then shall the godly, whose holinesse shall then be perfect: *stoope up, and lift up their heads, because their redemption is so nigh*. And *Iob* testifieth of himselfe, that he *knoweth his Redeemer liveth: And that hee shall stand before him, and looke upon him with his eyes*. Thus as *guiltines* drives a man from the Kings presence, but *innocency* makes a man bold before him; So *sinfulnesse* makes a man avoid Gods presence, but *holinesse* makes him draw neere unto God, and to rejoyce in his presence.

Holinesse invites a man into Gods presence.

Rev. 6. 16. Luk. 21. 28. Iob 19. 25.

Then for a conclusion of this point, let all men here learne the way to true courage and boldnesse before God; namely, to *repent* daily of their sinnes, and labour to *grow* in true holinesse: wealth nor wit, learning nor authority, can doe this for thee, but onely a *good conscience*, which must be made good by grace, & by repentance; then shalt thou *rejoyce in Gods presence* in this world, & delight to think of God, to speake of God, to pray unto him, to meete him in his word and Sacraments, and at the last day shalt thou stand with cõfidence before the

2. Generall points. His consolation, wherein are two points.

throne of his glory.

Hitherto of the feare and astonishment of the Prophet, and the causes thereof. Now followeth *his consolation:*

Then flew one of the Seraphims, &c.

In these two verses is laid downe the second generall point, namely, the *consolation* of the Prophet: concerning which, there are two points in the text:

1. The ground and matter of his consolation; that is, *the forgivenesse of his sinne.*

2. Divers *circumstances* of that consolation.

1. Circumstances of it. Circumstances are many. 2 The ground of it.

1. The time: *Then.*

2. The Minister by whom it was done: *an Angell, one of the Seraphims.*

3. The manner how he did it, speedily, *Hee flew.*

4. The instrument or outward signe, *a coale from the Altar.*

5. The outward action or application of it; *He touched his lips.*

The matter of the consolation is last in order: Let us therefore first speake of the circumstances,

1. Circumstance, the time, that is, after the feare.

The first circumstance is, the time when this Prophet was comforted and raised from his feare; *Then*, saith the Text, that is, after his feare and astonishment, but not afore. Thus dealt God alwayes with all his Saints, he bestoweth no *graces* on them pertaining to salvation, but after he hath by some meanes or other brought them to true humiliation in themselves, and to sorrow for their sinnes. Humiliation is the preparative for grace: for when by sight and sense of their sinnes, and their owne miserie by sinne, hee hath even driven them quite out of themselves, finding nothing in themselves but cause of feare and astonishment; then powres he the oyle of grace, and of sweet comfort into their hearts, and refresheth their weary soules with the dew of his mercy. This point needs no further proofe: for look into the Scriptures, and we shall finde God never called any man to the state of grace, or to any notable worke or function in his Church, but hee first humbled them, and then brought them out of all conceit with themselves, and then wrought *in them, and by them*, his wonderfull workes.

Doctr. No consolation, but after humiliation.

Vse 1. To all men: Ergo esteeme of affliction.

The use of this doctrine is, first of all to teach *all men* to esteeme aright of the afflictions that God laieth upon them in this world: commonly men take them impatiently, and our nature grudgeth against them; but let a Christian man consider with himselfe, how God hath alwayes dealt with his children, and he hath cause not to thinke so: for doth God lay some great affliction on thee? it may be hee hath some mighty worke of his grace to worke in *thee*: or some great worke of mercy to be wrought *by thee* in his Church, and hereby *prepareth* thee for the same. Say therefore with the holy Prophet, *I held my tongue, O Lord, and spake nothing, because it was thy doing*: and what God may intend in his doing to thee, thou canst not tell: and therefore in silence and *patience possesse thy soule.*

Psal. 39. 9.

Againe, here is a comfort to all such as are *distressed* in minde, in sense of their sinnes, and sight of Gods wrath: their state is not miserable, much lesse desperate; for they are in the high way to grace and favor. God *justifieth* not but him that *repents*; God *exalts* not, but him that is *humble*; God *comforts* not, but him that is *distressed*; God hath *mercy* on none, but such as both know and feele they *want it*: and know also, that they know not where to have it, but at his hands. Happy therefore is that soule, that feeles the weight and burthen of sinne, for to him will Christ bring most ease and comfort. Gods Ministers therefore are hereby to comfort distressed consciences, to assure them, that if with this Prophet they be so deeply touched with sight of their sinnes, and Gods justice, as that they cry, *Woe is me, I am undone: Then*, even *Then*, are they most capable of comfort, and best prepared to receive it, as here it fellout to the holy Prophet. Thirdly, here is the way taught us *how to attaine* to any excellent graces of God, either for our owne salvation, or the good of the Church, namely, to labor for a sensible feeling of the want of them in our selves: for God useth to bestow no gifts on any man, but such as doe in humility and lowlinesse confesse to God, and acknowledge in themselves, the want of them. So the blessed *Virgin* signifieth; *God filleth the hungry with good things, but the rich hee sends empty away*: And so the Psalmist, *God satisfieth the hungry soule, and filleth the empty soule with goodnesse.* So then if thou be rich in thy conceits, God hath not for thee: but if thou be *hungry*, hee is ready to fill thee with good things: and doest thou acknowledge thy soule empty, then behold treasures of goodnesse, to feed and *fill thee*: and art thou cast downe with the Prophet, and is thy soule *empty* of hope, and fraught with feare; *then* behold, *even then*, God and his Angels are ready to raise thee up, and to fill thee with consolation. Thus much for the *time* of his consolation: now for the Minister, by whom it was:

Vse 3. The way to get excellent graces of God, is to labour to feele the want of them.

Luk. 1. 53.

Psal. 107. 9.

One of the Seraphims.

The second circumstance of his consolation is, the Minister by whom it was done: An Angell, one of the Seraphims: that is, an *Angell* of that order so called: out of which we learne;

2. To men distressed in conscience that their sinne is most desperate & they magine, but most comfortable.

3. Circumstance of the Minister: an Angell, a Seraphim.

Doct. 1. Ergo there are several degrees of Angels, that we know not.

Firſt, that there are divers degrees and severall orders of Angels, though we know not the true distinction thereof nor thinke it lawfull to imagine them to bee 9. nor to set them downe particularly, as the Church of Rome doth, who make many of their owne devices, which they call traditions of equall authority with the Scriptures. Secondly, that *those holy Angels* are the glorious guard of God, and doe continually stand about the throne of his glory, and attend his holy will, both in heaven and in earth.

Thirdly,

Psal. 34. Heb. 1.

Doct. 2. That they are the guard of Gods children.

Thirdly, that they are also by the mercifull appointment of God, *the guard of Gods children*, and ministring spirits sent out, as it were with a Commission, *for the good of the Elect*. All these points because they are plaine in the Scripture, and doe lesse concerne our generall scope, which is touching the Ministerie, I passe them over.

Doct. 4. That they have a speciall charge and care of godly Ministers.

Fourthly, here it is apparant, that as the Angels are sent out for the helpe and service of the Elect, so *especially of Gods Ministers*, as is plain in this place, where the Prophet being affrighted, *a holy Angell* is ready to give him comfort: and so over the whole course of the Prophets: and at this day their protection and comfortable assistance, is no lesse present to the godly Ministers of the new Testament, though not in such sensible signes, and such visible manner as in the old: for if they be ministring Spirits sent out for the good *of them which shall be saved*, how much more for their good, which shall *be both saved themselves, and save others also?*

Vses. Gods Ministers. 1 Let them bee content with their callings, though it be full of crosses and contempts: for it is honoured of the Angels above others.

A doctrine of great comfort, and much good use to all Ministers; who first of all may here learne contentment in their calling: for how soever no calling hath *more crosses*, so none againe hath more *comfort*: and how soever none be more disgraced *by evill men*, yet none is more honored by the holy Angels: and how soever in this world, they above any calling *are servants to all men*, yet none hath the *service* and attendance of *Angels* so much as they: for though we have them not to help us to doe the outward actions of our Ministery with us, or for us, (as some Popish Doctors teach, that in their masse *Amen* is not said to one Collect; because the Angels say *Amen* to it) yet doubtlesse they are present alwaies, as at all holy exercises and lawfull actions, so especially at the publike service of God performed by the Ministers: and beside that, they are *witnesses thereto*, and of the pains, and diligence; and faithfulnesse of a good Minister: they also *doe minister* unto them oftentimes, bodily strength and assistance, and many comforts in their troublesome travels, which they know not how by any naturall meanes they come unto them. And as this doctrin doth thus yeeld them contentment against the contempt, so also *courage* against the danger of this calling. For what though thou hast *mighty men of this world against thee*, when thou hast *Angels for thee?* and what though thou fightest *against principalities & powers*, when thou hast *Cherubims and Seraphims on thy side?* godly Ministers have many enemies, but if by the *eye of faith* they can see as well who are with them, as with the *eye of reason* who are against them, they will confesse with *Elisha, There are more with us than against us.* The stories of all ages doe affirme, and the comfortable experience of these dayes of ours doth verifie the truth hereof. Ministers that live in places very prophane, or very Popish, it is admirable to see how many dangers they have escaped, and what plots they have avoided, which by their enemies, (or rather the enemies of their doctrine) have beene laid for their lives: which their deliverance, and many other comforts in their Ministeries, whence are they but from Gods protection, by the ministery of his Angels?

2 Eccl. let them have courage: for though men bee against them, Angels are with them.

Before we learne this point, two questions may be asked, not amisse briefly to bee resolved.

1 Quest. 1 Ergo, whence is it that Angels attend Ministers more than other men.

Answ. 1 Reason. 1 From God, who will have us like unto him: who loves more than other calling.

Psal. 91. 11, 12.

Firſt, if any aske whence comes it that *Angels* performe more service to good *Ministers* than to other men: I answer the reason is partly from God, partly from the Angels: first, God hath a principall care of them above all other men, because they worke his work above all other callings: for their labours immediatly concerne the good of mens soules: whereas others doe first concerne the body, and consequently the soule: therefore, whereas *hee hath given his Angels charge over all his Elect, to keep them in all their good waies*, they have a *speciall* charge doubtlesse over all *godly & faithful Ministers*, whose waies are Gods in a speciall manner.

2 From the Angels themselves.

Againe, Angels themselves as they willingly performe any service to the Church, or to any part thereof; so most willingly of all are they imployed for the good of godly Ministers, and that for two causes.

Because they are fellow labourers, 1 Cor. 4. 1. Heb. 1. 14. Mal. 2. 7. Rev. 2. & 3. &c.

First, because they are their fellow-labourers, both for that the Angels and good Ministers are both called *Gods Ambassadors*, and Gods owne *servants or officers*, in a more peculiar manner than any other calling: and for that their service is so like, that their names are common one to the other, *Angels* being called *Ministers*, and *Ministers Angels*, as though they were almost all one.

Because they are fellow labourers, 1 Cor. 4. 1. Heb. 1. 14. Mal. 2. 7. Rev. 2. & 3. &c.

Secondly, because the *Ministers deity* is, to convert and save soules, being a worke which (next to the glorifying of God, and doing his will) the *Angels* doe take most delight in above any other: for if they *bee sent out for the good of them which shall be saved*, how much more willingly for their good *by whom they are saved* which shall be saved? and if the *Angels rejoyce at the conversion of a sinner*; surely they much love him, and desire to doe him good, by whom the *sinner is converted*: and in these respects, Angels and Ministers have the same *names*: and are both imployed in the same great *worke*; namely, doing good to the Elect.

Because they are employed in the same great worke, Revel. 19. 10. & 22. 9.

Therefore is it, that the *Angell* calls *himselfe Saint Iohn the Evangelists fellow* in the Revelation: If then they be *fellowes*, even fellow-servants and fellow-labourers, in a more peculiar manner than any other; what marvell though the *Angels* be most willingly imployed in doing any service of helpe or comfort to godly Ministers?

2 Quest. What duties are good for Ministers to performe to Angels, for this their so carefull service; and especiall attendance upon them above other men?

In the second place. If any aske if it be so, then what duties are Ministers to performe to *Angels*, for this their so carefull service; and especiall attendance upon them above other men?

A Papist would answer; *Ministers* must therefore worship them, and keepe their fasting, holy daies, and say their service, and pray unto them as to their keepers and Mediators. But alas, cannot the Kings Messenger or officer be honoured, unlesse he be set upon the Kings *throne?* will nothing serve him, but the *Crowne and Scepter?* so, cannot Angels be honoured, unlesse they be made *Gods*, or *Saviours*, or *Mediators?* But I answer therfore, we dare not goe so far, lest we remember the servant so much, that we forget the master: but rather we answer thus; seeing Angels are thus serviceable to Gods Ministers, it should first of all teach all men to honour that calling with all due reverence: for they cannot but please the *Angels* in honouring good *Ministers*, whom they esteeme their fellowes.

As all men should therefore honour that calling:

1. So Ministers should labour to be faithfull in their calling.

Secondly, it should teach all Ministers, not to content themselves with the name and title, but to labour to be good and faithfull. For so doing, they are fellowes to the Angels, and it is a disgrace to the Angels, when those that are their fellowes are unfaithfull.

2. To adorne it with a holy life.

And it should further teach them to adorne their calling with a holy life: for as sinne is that that grieves the *Angels*, and drives them away; so it is grace and holinesse which makes them delight in the fellowship of men.

3. To bee painfull in their calling.

And it may also encourage any man to take paines in that holy calling, wherein he is sure to have *Gods Angels* in a speciall manner to attend him, to assist him, to protect him, and to be a witnesse of his faithfulnesse: and who would not worke cheerefully in that labour, wherein he hath the Angels to be in a sort *fellow-workers* with him?

Thus to doe is to honour them.

To doe these three duties, is to *honour good Angels*: and that Minister that conscionably performeth them, the Angels will take themselves sufficiently honoured of that man.

And if a Minister would rejoyce them, let him labour seriously to preach as he may win soules.

And if beside this *honour*, we would rejoyce *Gods, Angels*, and minister matter of *joy* unto them, then in the fourth place, let all *Ministers* propound to themselves above all things *the conversion of soules*, rather than their owne praise, or living, or pleasing of men, and so endevour it, both in teaching, and all their other courses, that the *Angels* may see it, and be witnesses of it: for if they rejoyce at the *conversion of a sinner* (as Christ saith they doe) then those men make them ofttest *rejoyce*, which doe most seriously aime at the *conversion of sinners*.

And thus wee see both the service of Angels to Gods Ministers, and the duties they are to performe to them in that regard. The due consideration of this point, may raise the *world* to a better conceit of this calling, and perswade *fathers* to dedicate their sonnes to it, and stir up *young students* to consecrate themselves thereto, and turne their studies to that end: for no man in no calling hath so speciall attendance and assistance of Gods Angels, as godly *Ministers* have: At least, if it worke not this *in the world*, yet it may yeeld comfort and contentment to all faithfull Ministers in their painfull calling.

But let us see how the *Angell* performed his service to the Prophet: not unwillingly; not lingringly, but *speedily*: so saith the Text.

He flew.

3 Circumstance, the manner: He flew.

Which is not so to be understood, as though the *Angel* had wings: for they have no *corporall* nor sensible bodies, but *spirituall* and insensible *substances*, the actions whereof are performed with such nimblenesse and agility, as cannot fall within the compasse of outward sense. But the phrase is used for our capacities, to shew how readily and *speedily the Angell* went about to minister comfort to the *Prophet*. For as nothing moveth so quickly to our sense, as doth the creature *that flyeth*; and as we say, that man doth flie about his businesse, which doth it *quickly and diligently*: so here the holy Ghost, sets downe the willingnesse and quicknesse of the Angell, to comfort this holy Prophet, and to doe the will of God. Where we learne;

That is, readily, speedily, willingly.

Doctr. 1. See what excellent servants of God Angels are.

First, what excellent servants of God the holy Angels be, which so readily, willingly, and speedily execute the will of their Lord. This must teach all Gods servants to do the like, and to imitate them in this excellent obedience: And the rather, because we pray daily to God; *Thy will be done in earth as it is in Heaven*: In earth *of us*, as it is in Heaven of the holy *Angels*: but they do it most cheerefully, and without all lingring, therefore so ought we. *Magistrates* in their places, and *Ministers* in theirs, and every man in his function is to apply this to himselfe, and to be stirred up thereby to a cheerefulnesse and quicknesse in their duties, for therein they resemble the blessed Angels, and then their *deeds* accord with their *prayer*: but contrariwise, he that doth his duty unwillingly and unreadily, is like the Devill: which indeed doth *Gods will*, and yet against his will: and surely unto such obedience there belongs no reward. But as *God loveth a cheerefull giver*, so

The third petition.

Vse. We must so serve God in our places.

2 Cor. 9. 7.

doubtlesse loves he a cheerefull worker.

Secondly, we see here how great love Angels beare us to Gods children, especially unto godly Ministers, how *willingly* they are imployed to doe them good, *willingnesse* and readinesse to doe good to any man, must needs come from love: and yet as all men, even the best, and all Ministers, even the best, are creatures farre inferiour to the Angels.

Doctr. 2. What good friends they are to good men, especially to good Ministers.

Here *Magistrates* and *Ministers* must learne to be far from contempt of their inferiours: and to doe their duties of *ruling and teaching* carefully, though the people be far their *inferiours*: it is the nature of *love* to make any man do service most *willingly* to him that he loves, though he be farre meaner than himselfe.

Vse. 1. *Ergo*, Superiours love their inferiours, and remember their

If therefore *Princes* love their subjects, they will not spare any care, cost, nor paines, nay; they will rejoyce to do them good, & they will labour to *be like the Angels*, who are farre better

1 Cor. 9. 19.

Vse. 2. *Ergo*, Ministers must,

1. Be faithfull.

2 Painfull.

ter than men, as they are then their subjects.

And if *Ministers* love their people, they will forget their owne dignity, which oft-times they might stand upon, and will make themselves even *servants to all, that they may winne some*.

And seeing *Angels* doe *flie* so fast to give helpe and comfort to good Ministers; this must teach them further:

First, every one to labour to be a *good Minister*, for then are they sure of the love of Angels, and then most *willingly* doe the *Angels* any service to them. Againe, let it teach them to *flie* as fast to the discharge of their duties to Gods Church, as the Angels flie to doe them service; so shall Gods Angels thinke their diligence and carefull service well bestowed upon them.

Vse 3. *Ergo*, all men serve God cheerefully: If we be like Angels therein, we shall ever be like them in glory. Prov. 22. 29.

Lastly, this *diligence* of the *Angels*, and their willingnesse, proceeding from *love*, must flirre up all Christians to performe all duties of godlinesse to God, and of love unto his Church, with alacrity and cheerefulnesse: so doe Gods *Angels*. We looke to be like the *Angels* in glory in the world to come, then be like the *Angel* in *glory* in this world. The wise man saith, *He that is slothfull in his businesse, is good for nothing: but the diligent man shall stand before the King*. And surely, he that is willing and diligent in the duties of Christianity, shall stand before the *King of Kings* in Heaven. And let this suffice for the Angels service, and his diligence in his service. Now let us see what instrument the Angell used;

A coale from the Altar.

4 Circumstance: The Instrument a coale of fire. A strange and wonderfull meanes,

The fourth Circumstance of this consolation, is the *Instrument* which it pleased God, the *Angell* should use to minister comfort to the *Prophet*; a strange instrument for so great a worke, *a coale of fire*. Here let humane reason *hide* it selfe, and worldly wisdome be *confounded*, to see the wonderfull workes of the Lord: God could have healed the *Prophets* infirmities, and given him comfort against his feare, and courage in his calling, *without meanes*: but he will use meanes: and what? a *weake meanes*: nay, a meanes that seemes contrary; *A coale of fire* must touch his lips: that which in all reason would have made him *speake worse*, by Gods appointment, and the power of his Word shall make him *speake better*. Out of which practice of God, we learne many points:

And which seemes contrary to reason.

Doctr. 1. See God commendeth the use of meanes. Gen. 1. from 4. to 17. Seeing himselfe alwaies useth them.

First, see how God magnifieth meanes: he can worke without them, and so he did in the creation, giving *lights* to the world divers daies before *there was Sunne*: but fince the order of nature was *established*, he generally useth means not onely in his *ordinary*, but even in his *miraculous* actions: and though he use not alwaies the *ordinary* and direct *meanes*, yet *meanes* he generally useth, though they seeme *contrary*, as here in this place: and the same will bee found true in almost all the miracles, both of the old and new Testament.

This therefore commends unto all men, the use of such good *meanes*, as Gods providence have ordained of any duties, or effecting of any thing that doth belong unto us to doe: and not to depend upon *immediate* helps from *Heaven*; as many fond and fantasticall men doe, who are therefore oftentimes justly forsaken of God, and left destitute of all helpe; and so exposed to shame and reproach.

Vse. *Ergo*, we are to use the meanes appointed in all our purposes.

Secondly, see here the mighty power of Gods *ordinance*, how it appeareth in *weaknesse*; such are all his great workes; In the *Creation*, he brought *light* out of *darknesse*; In our *Redemption*, hee brought us *life* out of *death*; In our *conversion*, he works upon us by his *word*, and by it he drawes *us to him*, which in all reason would drive us *from him*: and by it *confounds* the wisdome of the world, which is stark *foolishnesse* to the wisdome of the word.

Doctr. 2. See how Gods power doth shew it self in weaknesse.

And so here, he cleanseth the Prophet by *a Coale of fire*: which would rather defile him, and *seasoneth* his mouth with it, which in reason should have *burned* him: so great, so admirable, and so powerfull are the *ordinances* of God, though they seeme so contrary, or so weak in themselves, or in their meanes.

Vse. *Ergo*, God can worke by his Word and Sacraments, and meanes ministerie, though never so base.

Let this teach all men not to contemne the Sacraments, though the outward Elements, Bread, Wine, and Water, be weake and common, and dead creatures in themselves: nor the Ministery of the *Word*, though it be exercised by a weake man, mortall and miserable as others are: for that God, which can season the Prophets mouth, and cleanse his heart by a *coale of fire*, no marvell though hee worke upon the consciences of men, by his word & Sacraments.

And againe, when we see *Grace and Holinesse* conveyed into mens hearts by the *Word and Sacraments*; let us learne, not to ascribe it to the dignity, either of the *Minister*, or the *Elements*, but to the supreme power of the mighty God, who can purge the Prophet, by a *coale from the Altar*.

Doctr. 3. The apt teacher must have a fiery tongue.

Act. 2. That is, a powerfull tongue, to reprove and burne up sinne.

Neither is it altogether without *mysterie*, that God here sanctifieth the *Prophet*, by touching his lips with a *fiery coale*: for it *signifieth*, that the apt and sufficient *teacher* must have a *firie tongue*, and to that same purpose, *the holy Ghost came downe upon the Apostles in firie tongues*: and it may be that the one is a type of the other. Certaine it is, that they both teach us thus much, that all true and able Ministers, must pray and indevour to have a *tongue* ful of power and force, even like *fire*, to eat up the sins and corruptions of the world. For though it bee a worthy gift of God to speake mildly and moderately, so that his speech shall fall like dew upon the grasse: yet it is the *firie tongue* that beats downe sinne, and works sound grace in the heart. It may bee there are *some* which need the *firie tongue*.

Ergo, such Ministers are faulty who reprove not sinne.

This shewes apparantly, that those *Ministers* never had their lips touched with a *coale from Gods Altar*: that is, their soules with a *coale from Gods Altar*: that is, their consciences never

ver touched, nor their soules seasoned with the sanctifying grace of *Gods spirit*, which sit still, and see great and grievous staines in a Church, and corruption in a State, and can bee content never to reprove them, as though *Ministers* were perswaders onely, and not reprovers.

But when this comes to bee weighed in the ballance of a good conscience, it will be found, that not the pleasing tongue, but *the fiery tongue* is the principall grace of a good *Minister*.

But to goe further: *whence* came this *Coale*; *Taken from the Altar.*

This *coale of fire* was taken by the *Angell* from the *Altar of God*, where was a fire which never went out: and this fire was that, that *came from Heaven*, first downe by God, at the dedication of the Temple by *Salomon*. And this fire kindled by God, never went out: for no man could kindle the fire, but all other was counted strange fire: As *Nadab and Abihu tried in woefull experience, when they would needs offer with it.*

Whence came this coale? from the Altar: which fire came from Heaven. Levit. 10. 1. 2.

Doct. The fire and zeale of the Minister must come from Gods Spirit. Act. 1. 5. Matth. 3. 11. Not from carnall affections.

Now the Prophet must be cleansed with the *fire* which came from heaven: teaching us, that the Minister must have his *fiery tongue* from the *Holy Ghost*: As the Apostles were said to bee baptized with the *Holy Ghost, and with fire*. A *fiery tongue* is a speciall ornament of a Minister, but that fire must come from Heaven: that is, his zeale must be a godly and *heavenly zeale*; but he that hath a rayling, a lying, a slanderous, malicious, or a contentious *tongue*, he hath a *fiery tongue* indeed: but this is kindled of the fire of hell, as S. *Iames* saith; The *unbridled tongue is a world of wickednesse, and defileth the whole body, setteth on fire the whole course of nature, and is set on fire of hell.*

Iam. 3. 6.

So then, a spitefull and malicious tongue we see, is a *fiery tongue*; but that fire is taken from *hell*, and not from Gods *altar*.

For that is from hell, not from Heaven.

And hee that stands up to preach with this *tongue*, God will never suffer any great worke to be done by him in his Church, though his tongue be never so fiery, and his speech never so powerfull.

As therefore *Ministers* must abhorre the *flattering* and pleasing *tongue*, and must have a *fiery* tongue: so on the other side, this fire must be from *Gods Altar*: that is, the fire of their zeale must be kindled by Gods Spirit, and not by the spirit of *discord and dissention*. Ambitious humours, turbulent and proud humours, new opinions, private quarrells; all these, nor any of these are for the pulpit.

These may make a man *fiery tongued*, but this *fire* was never taken from Gods *altar*, as the Prophets was: this *fiery tongue* never came from Heaven, as the Apostles did.

It followeth,

And touched my lips.

This fifth and last circumstance, is the *Application of the remedie*. The coale which is the medicine, is applied by this *Angell* to his *lips*, that is, to that part which was polluted: and as he formerly complaineth of the *pollution* of his lips, so the medicine is applied to his *lips*. Here the Angell, which in this case is made Gods Minister, doth teach all Gods Ministers a great point of wisdome in heavenly Divinity, namely, to apply their doctrin to their audience in such manner, as the circumstances of place, times, or persons doe require: some *Ministers* come to an ignorant and unhumbled people, and teach them the *Gospell*, which never knew the *Law*: here the *fiery coale* is used, but the *lips* are not touched, that is, good *doctrine* taught, but not well *applied*; for that the Law should first be laid to their consciences: others beare all upon the *Law*, when it may be their hearers are people sufficiently cast downe, and have more need to be raised up with the sweet comfort of the Gospell: other use to lay open the nakednes of the Court in the Country, and to reprove the faults of Princes and great Magistrates before the common people, who have more need of the *Catechisme*: others bring the Catechisme or points of ordinary instruction into the *court*, where the duties of *Kings and Counsellours* should be taught in all plainnesse and sincerity: others bring their new opinions, or controversall points unto popular audiences, which indeed are fit for the schooles: other busie themselves about *ceremonies*, when the *substance* is in danger to be lost. All these have (it may be) the *Coale of fire*, but it is misapplied, and not *applied to the polluted lips*. Let all Ministers therefore learne this point of wisdome of the *Angell*, to *apply* the medicines of their doctrine to the times, persons, and places which are infected; so shall they be sure not to take paines in vaine. And thus much of the circumstances of his consolation.

Doct. Every Ministers duti. Apply their doctrine fitly.

It followeth in the text, *Loe thine iniquitie shall be taken away, and thy sinne purged.*

a Point, the ground of his consolation: which is the forgivenesse of his sinnes.

After the *Circumstances*, followeth the ground and matter of his consolation, and that is the forgivenesse *of his sinnes*: where first, let us marke how it and the instrument are annexed together: Loe, saith the Angell, this *coale* hath touched thy lips, and thy iniquitie shall be *forgiven*, and thy sin *purged*; as though hee had beene cleansed by the *Coale*: where we may note, how greatly God magnifieth the meanes which himselfe ordaineth, even true remission and salvation to the right and holy using of them, though it come not from them, but from his owne mercie, and power of his ordinance. It is therefore no marvell, though God sanctifieth the childe by the ministerie of water in baptisme, and feed our bodies with bread & wine: and no marvell though the *carelesse neglect* of either of them, be damnation to them that despise them, seeing they are Gods instruments ordained by him, to convey his grace unto us. And yet for all this we are to know, that remission or salvation, is no more tied to the very elements, or the actions, than hene the Prophets for-

Doctr. 1. Forgivenesse and the meanes, are annexed together.

Vse. Ergo, Vse the meanes with reverence, and despise them not.

forgiven is to the *Coale of fire*.

But the maine point is, that for the Prophets *consolation*, the Angell tells him his *iniquities* shall be taken away, and *his sin purged*: as if thereby he had said, thy *sins* were the cause of thy *feare*, therefore that thy feare may be taken away, thy *sinnes shall* be forgiven.

Doctr. 2. Here comfort is fetcht from forgivenesse of our sinnes.

Where wee learne, that as *feare* comes by *sin*, so all true comfort comes from the *forgivenesse of sinnes*: this is that that onely pacifieth the conscience, and satisfieth the soule. When *David* had sinned against the Lord in his two great sinnes, and thereby provoked Gods wrath against him, and wounded his owne conscience, if the *Propher* had told him, he had made him *King of ten Kingdomes more*, he had not so rejoyced his heart, as when he told him, after his repentance, *Thy sins are forgiven thee, thou shalt not die*: So when this Prophet was extremely affrighted at Gods presence, because of some sins and negligences in his calling, it had beene no comfort to his poore soule, to have beene told, Thou shalt have a more eloquent tongue, and a more powerfull speech, thou shalt have better accesse to the Court, and audience before the King: all these, and such like, would have beene no better than *gilded poison* unto him, being in this case: but the happy answer that refresheth his weary soule more than all the world, was this, *Loe thy iniquities are forgiven, and thy sinnes purged.*

Trust in David.

2 Sam. 12.

And in this Prophet.

All faithfull Ministers must here learne the true way of comforting troubled and distressed consciences, namely, first to draw him unto a *sight* of some particular sinnes, then to summon him into Gods presence, and there to arraigne him for those sinnes, untill the view of the soulnesse of his sinnes, and the glory of Gods justice have sufficiently *humbled him*; and then to labour to perswade his conscience upon good grounds of the pardon of those sinnes by Christ Jesus: this is the way that God used, and devised, this is the sure way that cannot faile.

Vse. Here is the true way to comfort distressed consciences.

Some thinke that all trouble of minde is nothing but *melancholy*, and therefore thinke nothing needs but Physicke and outward comforts: but he that considers in what case the *Propher* here was, or *David* when he made the first, the 32. or the 51. *Psalmes*, will be of another mind, and will finde, that nothing can properly trouble the minde, but sin: therefore as the wise *Physitian* in his cure, first searcheth out the *cause*, and then endevours to take it away; so the *good Physitian* of thy soule must first of all search into the cause of his sickneste, that is, his *sinnes*, and must take them away: which if they doe not, then all their labour is lost: for all the company, musicke, recreation, wine, diet, nay, worldly comforts and delights, if it were the advancement to a Kingdome, cannot so much comfort the distressed soule of a sinner, as this voice of a *Minister* spoken from God upon good grounds, *thy sins are forgiven thee.* Now

Physicke and outward comforts will not serve. Psal. 2. 3, 6, 7. Psal. 32. 3. 4. Psal. 51. the whole Psalme.

to lay downe what bee those true and good grounds, wherenpon a Minister may safely and comfortably pronounce pardon of sins to a sinner, belongs properly to another place.

In the next place: Let us here observe how the Lord afore he renew the *Prophets* commission, or send him to preach to the people; first *humbles* him for his sinnes, and then upon his repentance gives him pardon: teaching us, that no Minister is well qualified to the holy duties of the *Ministery*, unlesse he have truly repented of his sinnes, and have obtained pardon and mercy in the *Messias*.

Ministers labour for *qualifications*, but the true Minister of God will labour for this *qualification* above all other: for doubtlesse he shal *pronounce* most powerfully the pardon of sinnes to others, to whose conscience God hath pronounced pardon of *his owne*.

Doct. 5. Unqualified Ministers are first to be humbled, and to repent.

In the last place, let us observe how the Prophet being to be comforted before he goe this new Embassage, the Lord is so carefull for him, that rather than he be not comforted (if there be no man to doe it) an *Angell* shall be sent to be his comforter, and (if there be not another *Propher* to doe it) an *Angell* shall pronounce unto him the pardon of his sinnes.

Doct. 6. True Prophets and Ministers shall have helpes and comforters: their Enemies Angels shall come to confound them.

Let this be an incouragement for all *Pastors and Ministers* of Gods Church, to labour painfully and faithfully in their places, for the goodnesse of the Lord will never faile them: nor shall they want comfort, when ever they stand in need thereof. Yea, rather shall *Angels* from Heaven be helpers and comforters, than faithfull Ministers shall be left destitute.

Hitherto of the second generall point, namely, of the Prophets consolation.

The third and last generall point is, the *renovation of the Propheis commission*, in the eighth, and part of the ninth verses, and it containeth three parts: First, a question or inquiry made by God; *Whom shall I send, and who shall goe for us?*

Generall p that remains Commissi which co three point

2. The answer of the Prophet, *Here am I; send me.*

3. The commission penned unto him: *The Lord said, Goe, speake unto this people.*

The first part is a question made by God, by way of Proclamation, wherein hee inquireth who shall goe preach unto this people.

1. Gods Whom sh send?

Also I heard the voice of the Lord, saying, Whom shall I send? and who shall goe for us?

In which Proclamation, and *inquiry* of the Lord we are not to imagine, that the Lord was either unprovided of such as *should* execute his will, or knew not who were *able*, or who were *willing* to goe preach his word: For as the Apostle saith, in the matter of *Election*; *The Lord knoweth who are his*: so much more in particular *vocations*, *The Lord knoweth who are his*, and need not to aske, *Whom shall I send, or who shall goe?* But then it may bee demanded, why the Lord saith so? I answer, not for his owne sake, but for ours: whom hereby he

Neeas th God ha send, or whom.

2 Tim. 2

But to o cases, a false, to in my g dutnes.

Doctr. 1. How hard to find a good Minister.

Obiect. There is a great many Ministers, for some goe up and downe.

Answ. 1. There are a dearth in the Church.

Iudg. 5. 9. 11. 8. and 17. 8. 6.

Isa. 3. 7. 6.

Answ. 2. His seekes out for any.

But for good Ministers.

Iob 33. 22.

2 Cor. 2. 16.

Good Ministers scarce, even in the Church.

the worke without in diuers points of holy doctrine.

First, hereby he would give us to understand, how hard a thing it is to finde an able and *godly Minister:* for if there were not a great *scarcity* of such men, the Lord needed not aske this question. But some will object against this, that there are in many Christian Churches so many *Ministers*, as they cannot all be maintained, but some goe up and downe vndisposed, and unprovided for. I answer, this is too true in all ages: there were *wandring Leuites* in the Old Testament, which went up and downe and offered their service, and served for ten *shekels of silver, and a suit of apparell, and meat and drinke:* but this calamity was upon the Church of the Iewes, (never but then) when *there was no King in Israel, & every man did that which was good in his owne eyes.* If therefore there be any in our *Church*, and in Christian nations, which goe up and downe, and offer their service at such rates, it is much more miserable seeing now there *are Kings in Israel:* and therfore it is no reason that every man rob the Church, as it shall please his covetous minde. But ceasing to enquire whether this be so or no: and if it be so, leaving the reformation thereof to those Churches and States whom it may concerne: I answer for the matter in hand; that this may be so, and yet the Lord may complain as here he doth; *Whom shall I send?* for the Lord meaneth not such as beare the name of *Leuites or Priests* in the old, or of *Ministers* in the new Testament (for there were alwaies enow of them: who, some for preferment sake, some for their ease, and some for a refuge how to live, are willing to enter that function, and accordingly in that calling, seeke not the Lord, but themselves and their owne ends.)

But here the Lord enquireth for such men, as first, *purely do seeke* and undertake that function, therein to honour God, and to gather his Church, and then in all their labours and ministeriall duties, truly and faithfully endevour to the same ends; Preaching *Gods Word*, and as *Gods Word*, diligently reproving, exhorting, and admonishing, and shining before their people in good workes: for such men, it is no marvell though the Lord light a candle at noone day, and make open Proclamation to seeke for them: saying, *Whom shall I send?* for such a man is as *Iob* saith, *One of a thousand:* for some want abilitie to discharge their duties, as *Paul* saith, *Who are sufficient for these things?* And some want willingnesse to undertake the labour, as God here complaineth; *Who shall goe for me?* Now to make use of this doctrine unto our Church.

It were to be wished, that in these daies, and for our Christian Churches, the Lord had not as great cause to cry out in the want of able, faithfull, and godly Ministers, *Whom shall I send, and who shall goe for us?* But alas, this want is too apparent, and this blemish is too notorious, and it is a worke worthy the labour of Kings and Princes to reforme it: and is a *Kings evill;* not to be healed but by the power of a King: for as long as there are so few and meane preferments for painfull Ministers, there will never want abundance of such Ministers as doe want either conscience or abilitie to discharge their duties.

In the meane time, till God put into the hearts of *Parliaments and Princes*, to looke to this great and needfull worke, let us *Ministers* learne our duties: and first, we who are in the *Vniversities*, are here admonished to looke to our selves. By Gods blessing we are many, and daily grow more and more: let us therefore so furnish our selves, as that when God or his Church shall say, *Who shall goe for us, and whom shall I send?* then hee may finde *many* amongst us, whom he may send to that great worke of the *Ministery:* and let us feare to be such, as that God may affirme of us, as he did in the daies of *Iob*, that he cannot finde *One of a thousand.*

Vse 1. To Ministers. 1. Stirre up the Vniversities frame themselves to the Ministery.

Secondly, all *Ministers* learne here not to content themselves with the name and title of Ministers, but labour for the substantiall ornaments thereof, nor to be willing to take *the honour and livings*, and to refuse the *burthen and duties* of the Ministery.

2. Labour to bee worthy Ministers.

For else let them know, God hath no need of them: for had the Lord pleased or contented himselfe with such kinde of men, as *seeke* to bee Ministers for themselves, and not for his sake: or being Ministers doe feed themselves, and not their flock: or preach themselves, and not Christ: then had he not needed to have made this Proclamation: for ages have yeelded store of such. But contrariwise, he that is painfull and faithfull in this function, let him know that God and his Church hath need of him.

For God hath vse of them, but none of vnconditionable or idle Ministers.

Lastly, here the *Romish Clergy* are justly to be taxed, whose number is infinite: but it is lamentable to see how few among them bee such as the Lord here seeketh for. Their orders of *Regulars* are exceeding many, besides all their *Secular Priests*; and it is almost incredible, how many thousands there be of *Dominicans*, or *Franciscans*, or in some one of their orders: and yet amongst the many millions of their Monks, there is scarce to bee found one of many, who for his learning and other gifts, is fit to bee sent to the worke of God: nay, their ignorance was palpable and ridiculous to the world, untill of late, being by *Luther*, and others of our Church made ashamed thereof, they have laboured (especially the *Iesuites*) to become learned. How foule a thing is it, that amongst so many, the Lord should have cause to complaine; *Whom shall wee send?* The *Iesuits* indeed, many of them are learned, but for other qualities, they are fitter to be plotters and practicers in State-matters, Spies, or Intelligencers, Reconcilers, Seducers, and Subverters, than *Ministers:* and fitter to be instruments of *policy* to evill Kings, than

Vse 2. To the Clergy of Rome. A shame to them that being so many, there are so few of them fit for God to send.

Most of all their Priests and Monks are ignorant drones.

The Iesuits have learning, but no conscience: and are rather Statesmen than Divines.

then Ministers of the *Gospel* unto God. But take away them, and some few selected Monkes, (and those but a few out of many thousands) and then even for learning God may cry, and call, and proclaime in their Monasteries: *Whom shall I send?* And if it be a shame and misery to a Church to want such as God may send, or to have but a few, then the *Romish Church* is shamelesse, which shames not to have so many, and yet amongst them all, whom God may send, almost none.

Doctr. 2. Ministers to goe when God send them.

And better runne without private mission.

In the next place. By this inquiry, and question made by God, *Whom shall I send, and who shall goe for us?* The Lord would teach us, that no man is to undertake this function, unlesse God *call and send him:* therefore here are condemned the prophane fancies of the *Anabaptists*, and all like them, who thinke that any man upon a private motion, may step forth and undertake the duties of a Prophet, to preach and expound, &c. Oh but say they, these *motions* are from Gods Spirit: surely they can say little for themselves, who cannot say so much: but that cannot serve their turne: for if we say, contrariwise nay, but they are from the Devill, or at least from your owne vanity and pride, how can they disprove it? Againe, might not the *Prophet* have alleaged that with a better pretence and colour than they? yet he stayeth till God here call him: even so all good Ministers are to stay Gods calling.

Obiect. How shall I know when God calls me?

Answ. If Gods Church allow thy calling.

Doctr. 3. One of the repetitions of Holy three times, here is no sufficient proofe of the Trinity, as some thinke.

If any aske, how shall he know when *God calls him?* I answer, God calleth ordinarily by his *Church*, her voice is his: therefore whensoever the *Church* of God saith unto thee, Thou shalt be sent, and thou shalt *goe for us*, even then doth the Lord *call* us out to this holy function.

Thirdly, let us obserue how the Lord saith, *whom shall (I) send: and who shall goe for (us?)* Some Interpreters gather out of this Chapter, an argument for the trinity of persons; as namely, out of the third Verse, where the Angels sing, *Holy, Holy, Holy Lord God, &c.* But it is not found enough to overthrow our flubberne enemies the *Iewes*, and therefore it seemes those Divines are of a founder and wiser judgement; who seeing we have other places pregnant and plaine enough, therefore thinke it no good discretion to urge this, or any such place which may probably admit another interpretation, left that the *Iewes* finding the weaknesse of the Argument, doe judge all our proofes to bee as weake and so take occasion to perfist the rather in their blindnesse, by that which wee brought to have converted them. And as for that song of the *Angels* in the third verse, where they ascribe holinesse to the Lord three times: that their repetition signifieth nothing else, but the continuall joy and delight which the holy *Angells* take in praising of God, who cannot satisfie themselves in honouring his name: teaching us in their example, never to bee weary of praysing God by prayers and holy hymnes, and of *honouring* him in our lives and callings.

For the repetition made by the Angel, the weth only how he cannot faile to be wearie in praising God.

But to prove out of the words, *Holy, Holy, Holy*, the three persons in Trinity, seemes to be no fit nor found collection. Rather in my opinion, we may safely collect and conclude out of these words (I, and Vs) that there are more persons in the *Trinity* than one: for first, God the father, or the whole Deity saith, *Whom shal I send?* and then changing the number, he saith, *Who shall goe for us?* For how soever God may imply in the word (*Vs*) that hee that is sent to preach, is sent as well for the good of the Church, as for his owne glory; yet can it not be denied, but that the plurall number here, and elsewhere, ascribed to the Deity, must needs argue a certaine plurality of persons in that Deity: as in Genesis it is written, that God said, *Let us make man:* and here, *Who shall goe for us?*

But here may be proved a plurality of persons.

Gen. 1. 26

Out of the evidence of which places, seeing the enemies of this doctrine must needs grant a plurality, namely, that there are more than one: then wee shall sufficiently prove out of other places, and by other arguments, that there are three.

Doct. 4. Ministers are Gods servants, they goe for God.

In the last place, let us marke what God saith, Whom shall I send, and who shall goe *for us?* God sends a Minister to preach, and hee goeth *for God.* Then behold here, what is the trade and profession of a Minister; he is the servant of *God.* So saith God here, he goeth *for me:* and so saith the Apostle of himselfe and all other good Ministers, *that they are Gods Labourers.*

1 Cor. 3. 9.

And in another place, the Angell of God appeared, *Whose I am, and whom I serve.* But if any man thinke that either God speaketh too favourably of them, or S. *Paul* too partially of themselves, then let the Devill himselfe bee judge in this case, who plainly and freely confesseth (though he did it not in love to the truth or them) *These are the servants of the most high God, which teach unto us the way of salvation.* Let therefore either God bee beleeved, who is for them, or the Devill who is against them. But what kinde of servants are they? what place of office have they? They are his *Messengers* or *Ambassadors*, that is their profession, and their place.

Acts 27. 23.

Confessed even by the Devill himselfe. Acts. 16. 16, 17.

Quest. What place is it they hold?

Answ. His Ambassadours. Iob 33. 23.

Now then for the use thereof.

Vse 1. Then they must seeke to please God their Master, not themselves.

If they be *Gods servants*, then are they not *their owne* Masters; they have a Master, even God whose they are, and *for whom*, and from whom they come; they may not therfore please themselves, nor serve their owne pleasures, nor seeke the satisfying of their owne carnall lusts either in matter of pleasure, credit, or profit: if they doe, then will he call them to a heavy account, whose servants they are.

Vse 2. Then let them doe their service diligently, and expect their reward assuredly.

Againe, if they bee Gods servants, then let them doe their service to God, and expect their reward from God: some Ministers will expect the reward, and honour of Gods servants, but will doe no service: that beseemes not servants;

Though he would reward not, yet God will not suffer his Ambassadors.

Vse 2. Let no man the more wrong them for God will not suffer his Ambassadors to be abused. No King so poore that lookes to it.

2 King. 21. 26, 27, 28, 34, &c. 2 King. 9. 33, &c. Acts 12. 1, 2. and 23.

Vse 4. Ergo, they must not be the servants of men: that is, time-pleasers: but his that sent them.

Great men must not think to have Gods servants at their command.

Vse 5. Ergo, they must regard the glory of God, the reformation both in life and doctrine.

let such men remember *for whom* they come, even from that God, who as hee can give reward, so he will expect service.

And as for such men as painfully doe their service, but are not regarded nor rewarded of men as they deserve, let them be content and continue in their faithfulneſſe, for they are *Gods Ambaſſadors*: and we know Ambaſſadors may have *gifts* given them of theſe to whom they are ſent: but they expect their *maintenance* from the Kings their owne Maſters: So the *maintenance* which the world ſhould give Miniſters, is like gifts given to Ambaſſadors: if it come, it is no more than they deſerve: if it come not, yet will faithfull Miniſters doe their duty, and expect their payment from their King and Maſter *God*, whoſe they are, and whom they ſerve.

Thirdly, if they be *Gods Ambaſſadors*, ſent by him, and come from and for him, then let all ſuch as either condemne, or any way injury them, bee aſſured, that as God is mighty and powerfull, ſo he will mightily revenge it.

There was never King ſo poore, or weak, but thought himſelfe ſtrong enough to revenge any wrong offered to his Ambaſſadour. And ſhall God ſuffer ſo foule a wicked reſſe to be unpuniſhed? Nay, they and their poſteritie ſhall ſmart for it: let *Ahab*, and *Iezabel*, and *Iulian*, ſay if it be not ſo: and all ages or ſtories ſhew the contrary if they can, that ever any contemner and abuſer of godly Miniſters, eſcaped the viſible vengeance of Gods revenging hands on him or his.

Fourthly, ſeeing they are *Gods Meſſengers and ſervants*, they muſt not be the ſervants of men, to pleaſe, or flatter, or fatisfie humours, this is not for them that are Gods ſervants: they therefore that will be ſlaves to the perſons, and pleaſures, and humours of men, they forget that they are Gods ſervants, and came *for him*: yea, they muſt not endevour the pleaſing of themſelves, nor the bringing of their owne purpoſes to paſſe, but in every motion, either made to them by others, or ſuggeſted from their owne hearts, they muſt forth-with call to minde, *Who ſent me hither, and for whom am I come?* Even from and for God: therefore they are to yeeld to nothing, nor aime at any thing, but which may bee both to the will, and for the glory of him that ſent them.

And if the great men of this world doe thinke it wrong that any man ſhould command their ſervant againſt their will, or expect any ſervice from him againſt their owne honour; then let them thinke it reaſon that Gods *Miniſters* ſhould not bee commanded any thing contrary to Gods will, or againſt his honour.

And further, if Miniſters be *Gods ſervants*, then let them regard their maſters glory, and be aſhamed to doe any thing, either in their doctrine or lives, which may diſhonour him: that ſervant is unworthy of a *good Maſter*, who ſeekes not his Maſters credit in all his courſes.

Laſtly, if they be Gods Ambaſſadors, then muſt they not deliver their owne fancies or inventions, but that meſſage they received: and as they received it, ſo muſt they deliver it. And if they doe their duties faithfully, this doctrine is comfortable unto them: they may take paines with joy, they have a maſter will reward them: they may ſpeake freely (to it be with diſcretion) they have a Maſter will make it *good*: they may *ſtand boldly* in the face of their enemies, they have a Maſter will defend them. And every faithfull *Miniſter* may ſay to himſelfe, I will doe my duty, and deliver my Ambaſſage: *He whom I ſerve, and whoſe I am, He who ſent me, and for whom I come*, will beare mee out. And thus much of the enquiry which God makes, and the meanes of it.

Now let us ſee the anſwer which the Prophet makes, in theſe words:

Then I ſaid, Here am I, ſend me.

The Prophet after he was comforted by God, and had his ſinnes forgiven, then anſwereth: *Here am I, ſend me.* Firſt, marke here, what a great change is wrought on the ſudden: hee who a little before feared and ſhranke at the leaſt appearance of Gods glory, now ſtands forth boldly as ſoone as he is called, and anſwereth: *Here am I, ſend mee.* So great a matter is it for a Miniſter to have his ſinnes forgiven, and to feele the favour of God to his ſoule and conſcience. Here therefore we have an anſwer to two great queſtions, often moved in the world.

Firſt, many would have quietneſſe of mind, and peace of conſcience, and cannot attaine unto it. If they aske how they might; to them I anſwer, Here is the way, ſeeke it not in worldly wealth, carnall pleaſures, nor humane learning, in company, nor recreations: but ſeeke it in the favour of God, and pardon of thy ſinnes, and thou ſhalt not miſſe of it. Thus ſhalt thou have comfort in thy owne conſcience, courage before men, and boldneſſe toward God.

Secondly, many Students in Divinity, would gladly be *Miniſters*, and doe much honour to the calling: but they finde a feare and ſhrinking in themſelves, and thereby an unwillingneſſe to venture upon it. If they aske how they may amend this: I anſwer, or rather the example of this *Prophet* anſwereth (for me:) Let that man ſet himſelfe in Gods preſence, enter into himſelfe, ſearch his conſcience, finde out his ſinnes, confeſſe and bewaile them to God, crave pardon in *Chriſts bloud*, and leave them, and ceaſe not till he heare the voice of Gods Spirit ſounding in his conſcience: *Thy ſinnes are forgiven thee.* Then when God ſhall aske, whom ſhall I ſend, thou wilt anſwer readily, and with joy, *Here am I, ſend me.*

And againe, many are driven from this Calling, beholding the contempt and reproach, and dangers which belong unto it. But let thoſe men marke here the phraſe of this holy Prophet, when God asked, *Whom ſhall I ſend?* Hee might

Vſe 6. Gods children are ſubject to diſcouragements, even after they have received it.

1 Point. The Prophets anſwere: Here am I, ſend me.

Doctr. 1. He which ſtands not to Gods call given, comes ſlowly to God: and to his duty.

Vſe 1. Here is the true way to peace of conſcience, and quietneſſe of minde.

Vſe 2. To Students. If they would be Miniſters, repent and get pardon of their ſins.

2 Miſery would be encouraged against ſuch contempts and wrongs of the world, be aſſured of Gods favour in the condition of the Miniſter.

might have anſwered; Lord, I would goe: but ſuch diſgraces and diſcouragements accompany this function, as I deſire to be excuſed: but hee caſting aſide all ſuch conceits, anſwereth peremptorily, *Here am I, ſend me.* How came this to paſſe? for certainly the Prophet was as ſenſible of theſe wrongs as any of us all: for he was nobly borne and brought up, and was of the bloud Royall: ſurely, becauſe he ſaw he was in Gods favor, he had him and his commiſſion on his ſide; and he held this for a ſure ground, *If God be on my ſide, who can be againſt me?*

Therefore doubtleſſe, thoſe men who are driven backe by theſe diſcouragements, were never ſetled in aſſurance that their ſinnes *were forgiven*; nor ſatisfied ſufficiently, that *God is on the ſide of all good Miniſters*; and that their calling, as it hath its authority from God; ſo likewiſe, allowance, bleſſing, aſſiſtance, and defence of God, above any other calling: for if they were, they would ſcorne the ſcorne, and contemne the contempt of the prophane world, and with much courage and comfort ſet their hand to Gods Plough, and ſay with the Prophet, *Here am I, ſend me.*

Secondly, let us obſerve how the Prophet when God askes the queſtion, ſends him not to *others*, nor commends *others* to that ſervice, as is to be thought hee might have done many in the Churches of the Jewes; but offers himſelfe, *Here am I.*

It controlls the carnall courſes of many amongſt us in the Univerſities, who think it ſufficient to live there, and ſend out other men, and give teſtimonies and Letters of commendations to other men, but themſelves ſtir not. When queſtion is made, *Who ſhall goe to ſuch a place? or who ſhall be ſent to ſuch a pariſh?* they ſay not, *Here am I*; but either it is *too little* a living, or *too great a charge*, or *ill ſeated*, or ſome fault it hath, that they will not be ſent to it: but will anſwer God and his Church, There is ſuch a man, and give him letters of teſtimonie, or commendation, and ſo all is well: but for themſelves, they live too ſweet and eaſie lives, willingly to undertake the contempt and burthen of the Miniſtery.

Let ſuch men therefore learne, when God and his Church give them a calling, to anſwer with the Prophet, *Here am I, ſend me.*

And let all ſuch as are *Students* of Divinity in the *Univerſities*, marke here the Prophets anſwer, not *I will* be ready, but *here am I*: Why takes he no longer time? becauſe hee was now ſufficiently qualified. Where let them learne, not to linger and lie loitering too long in their *ſpeculative* courſes: but when they are competently furniſhed with learning and other qualities befitting that calling, let them ſhew themſelves willing and ready to yeeld their ſervice to the Church, when they ſhall be called. For as an Apple may as well hang too long on the tree, as be pulld too ſoone, and both make it unfit for uſe: ſo many men as well ſtay too long as goe out too ſoone, and both waies are made unprofitable, or at leaſt leſſe profitable to the Church.

And to conclude this ſecond point: It is not unworthy to be noted, that the Prophet ſaith not, *Here I am*, and I runne on my owne head; but *Send me.*

He wills the Lord to ſend him: then where are they who dare brag of their private motions, and will runne when they are not ſent?

The Prophet might have ſaid; Oh, now I feele a motion from the Spirit; therefore I will goe and preach: but he ſtayeth till *he be ſent* in expreſſe termes. Let no man therefore preſume to preſſe into this function, till hee be fully reſolved in his conſcience, that God and his Church hath ſaid unto him, *Goe.*

And though a man be never ſo well qualified with all manner of ſufficiency, yet let him ſit ſtill, and ſtay Gods leiſure, and let him ſay, *Here I am, ſend me:* and ſo reſt contented untill he be ſent. If any man ſay it is unfit that a man ſhould ſay ſo of himſelfe: I anſwer, let him not ſay ſo in words, but in deeds: let him therefore make proofe of himſelfe, and give the Church triall of his gifts. Upon which experience of his gifts, if he be found ſufficient, that practiſe of his is all one, and much more than if he had ſaid, *Here I am, ſend me.*

Thus we ſee the Prophet would not ſtir till he were ſent; and therefore in the next word he is bid to *Goe.*

And he ſaid, Goe, and ſpeake unto this people.

Here is the third and laſt point; namely, the *eſſentiall words of his Commiſſion.* Wherein (after God had fought for one to goe, and the Prophet had preſented himſelfe, and offers his ſervice) God both gives him leave to goe, and further doth furniſh him with authority, both to *goe, and ſpeake.*

Wherein the principall point is, that the authority of the Prophets calling, is derived from *God himſelfe* in plaine and evident words; *Goe and ſpeake*: and till *then* the Prophet went not. So in the new *Teſtament*, the Apoſtles went not into the world to preach, till they had their Commiſſion, *Goe and teach all Nations.* And after them, Saint *Paul* preached not till it was ſaid unto him, *Ariſe, and goe.*

In all which is diſcovered and condemned the pride and preſumption of thoſe who dare runne on their owne heads, and will not ſtay till the Lord ſay unto them, *Goe and ſpeake.* Theſe men are bolder than either the extraordinary Prophets of the old Teſtament, or the Apoſtles which are the extraordinary Miniſters of the new: who alwaies had their warrant with them when they went. And if any man aske why it is neceſſary they ſhould have ſo; I anſwer, the reaſons are many.

Doctr. 3. The Prophet will not goe till he bee ſent.

And that not by private motions only, but in expreſſe words.

Men therefore are to offer themſelves, but not to goe till they be ſent.

3 The Commiſſion received.

Doctr. 1. No man is to preach without a Commiſſion.

Matth. 28. 19. Acts 9. 6, &c.

This is ſo for theſe cauſes.

Reaſon 1. Commiſſioners have no power but from the King.

First, all *Prophets and Miniſters* are Gods deputies and Commiſſioners: it is therefore reaſon that they have authority from their Lord and Maſter.

Vſe 3. Ergo, they muſt not be ſlow to goe, nor ſtay too long, leſt they goe too ſoone.

For ſome ſtay too long, ſome goe too ſoone.

Reason 2. Vse without they doe, is without vertue or blessing.

Reason 3. Els their persons have no protection.

Secondly, their words nor deeds beare no credit, nor have any power in them, unlesse they be spoken by vertue *of a Commission*: nor have their labours any blessing, unlesse God give it.

Thirdly, their persons have no protection nor safety, unlesse they be Gods *Ambassadors*: and how are they so, unlesse they be called and sent by God, and have authority given of God? For these causes, no man is to thrust himselfe into the Ministerie, without a calling from God: and therefore no marvell, though those men who will be *Chusers* and *Callers* of themselves, and run when they are not sent, bee in their persons subject to all dangers; because they are out of Gods protection, and their labours without profit, because no blessing, nor promise of God was given unto them: for God may justly say unto them; *Let him that sent you* protect your persons; *Let him that sent you* blesse your labours.

Object. How may I know if God bid me goe?

Answ. We must not expect Gods voice from Heaven.

But it will then bee demanded, how may I know if God bid me goe? for God speakes not now from Heaven as in old time, and as to this Prophet: I answer; It is true, we are to looke for no such *visions nor apparitions* from heaven; for ordinarily there are none such, and the *Popish Church* doth but deceive themselves, and cousen the world, who tells us of so many apparitions that happen to their *Monkes* and *Friers*; for now ordinarily, God speaketh in another manner to his Church: for in generall duties God speaketh to us out of his Word and holy Scriptures; and in particular and personall duties, (where the Word in plaine termes serveth not) he speaks to a man by his owne conscience, and by the voice of his *Church*.

But he speaketh to man two wayes, generally in his words.

1 Cor. 4. 7. Iob 33. 23. Act. 16. 17. Prov. 3. 5, 6.

Out of his Word, God sheweth thee the *dignity and excellency* of this calling, to be a Minister of the Word: namely, they are his *Messengers and Ambassadors, &c.* that so he may win them to love and affect it. And againe, the *necessity* of it, that it *teacheth the way to salvation*, that without it ordinarily Gods Church is not regarded, nor mans soules saved: and this may stirre thee up to undertake the burthen; this is *generall*. But now *particularly* for thy selfe: Wouldest thou know whether God would have thee *to goe or no?* then thou must aske thy owne conscience, and aske the *Church*: for if thou be heartily *willing*, and be fully & *worthily qualified*, then God bids thee goe. Now thy conscience must judge of thy *willingnesse*, and the Church of thy *ability*: and as thou maist not trust other men, to judge of thy *inclination* or affection; so thou maiest not trust thy owne judgement, to judge of thy *worthinesse* or sufficiency. If therefore thy owne *conscience* tell thee upon true examination, that thou doest not love and affect this calling above any other, then God sends thee not: and if thou enter with such a testimony, not God, but some worldly & sinister respect doth send thee, and put thee forward. for though thou dost deceive them, yet if the Church of God have not allowed of thy sufficiency, God doth not send thee: But if contrariwise, thy conscience doe truly testifie unto thee, that thou desirest to doe service to God and his Church, in this calling above any other: And if withall, upon signification hereof to the Church, and upon triall made of thy gifts and learning, the Church (that is, many learned, wise and godly, and such as the Church hath publikely appointed for that purpose) doe *approve* of that thy desire, and of thy sufficiency to doe God service in his *Ministery*, and thereupon by a publike *Calling*, bid thee goe; then assuredly God himselfe hath bid thee *goe*. And it is as effectuall a calling, as if thou hearddest the voice of God from Heaven: for as in repentance, if thy conscience tell thee thou hast truly repented, and if thou canst make that knowne to the Church by so good evidence, as thereupon a *Minister* of God pronounceth the pardon of thy sinnes unto thee: If thou rest herein, and knowest it to be as effectuall, as if God from Heaven had told thee, *thy sinnes are pardoned*: So it is here; if thou hast the testimonie, first of thy conscience, and then of the Church, thou art to rest therein, as in the voice of God. And this is the *calling* that we are to looke for in these daies.

Use 1. Against them that runne, and are not sent.

Use 1. Against such as are called by both wayes, and yet will not goe.

By which doctrine, as those are justly condemned of foule *presumption*, who dare runne upon private motions, and earnall respects, and are justly left without *blessing or protection*: so they on the other side, doe offer great *wrong* to God and his *Church*, who when they cannot deny, but they affect the Ministerie above any calling, and have approbation of their gifts from the Church of God, yet will not beleeve the testimony of the Church herein, but their owne private *judgements*, which in this case is no way a competent Judge, either for or against. Let such men know, that they oppose themselves even against God himselfe: it being certaine, that where the *inward* calling of the conscience, and the *outward* calling of the Church doe concur, there *God himselfe* calleth and biddeth that man, *Goe, and speake*.

Doctr. 2. See the authority of a true Minister immediate from God himselfe.

Now then (to draw to an end) let us observe in the last place, with what authority a Minister of God comes unto us, and executes his Function; even with immediate authority and Commission from God: whereby he is bid, *Goe, and speake*. If it be so, let it perswade *the world*, to feare to doe any wrong, either to that calling, or to those persons who come with so faire a Commission from *God himselfe*. But if it doe not perswade the prophane world, at least let this bee a comfort and incouragement to all true *Ministers*: for if God bid them *goe*, he will goe with them *himselfe*: if he *send them*, he will not forsake them, but *assist* them, & *blesse* them, and open their mouthes, & enlarge their hearts, and harden their foreheads, and give power unto their words to convert his children, and to confound and astonish the hearts of his enemies. If he send them, he will *defend* and *protect* them,

Vse 1. Let no man wrong them.

Vse 2. Let Ministers be comforted in doing their duty: for if God send them, he will never faile them.

so that *one haire of their heads shall not fall to the earth, without his providence*. If hee send them, he will provide for them, and sufficiently *reward* them: and will *honour* them in the hearts of his owne people, and *magnifie* them in the faces of their enemies. And lastly, if he send them, he will pay them their wages, even an eternall weight of comfort here, and of glory in Heaven. And as they are here bid *goe*, so once they shall be bid *Come*: and that not only with the generall call of all the Elect; *Come ye blessed of my Father, inherit the Kingdome prepared for you*: but even with that particular *Call*, which especially belongs to them that are faithfull in this service: *Come thou good and faithfull servant, enter into thy Masters joy.*

Matth. 25. 34.

Matth. 25. 21.

PSAL. 118. 26.

Blessed be he that commeth in the Name of the Lord.

DAN. 12. 3.

They that turne many to righteousnesse, shall shine as the starres for ever and ever.

1 COR. 4. 1.

Let a man so thinke of us, as of the Ministers of Christ, disposers of the secrets of God.

FINIS.

A Fruitfull

DIALOGVE
CONCERNING
The end of the World.

Written many yeares agoe, and then publiſhed
By
M. W. PERKINS.

Perufed and reviſed.

LONDON,
Printed by IOHN HAVILAND.
1631.

TO THE RIGHT HONOVRABLE,

THOMAS Lord SCROOPE,

Of the Noble Order of the Garter: and of his Majesties Honourable Councell in the North.

RIght Honourable, this little Treatise was the first fruits of the labour of that great and reverend Divine, Master *Perkins*, many yeares agoe set out by himselfe: and now (all his Workes being to be put together) held fit to bee joyned with the rest: for though it were written in his young yeares, yet did these first fruits give assurance of that plentifull harvest of Instruction and Consolation, which the Christian world hath since reaped and received from the hand and mouth of that holy man: and in this very beginning did that blessed Spirit begin to shew it selfe, which afterward was so mighty and powerfull in his tongue and pen. It was first written against covetous hoarding up of Corne (amongst other sinnes) and was published in a yeare of dearth, the fitter therefore to be now againe reprinted, seeing our sinnes have brought upon us a dearth, and (which is more lamentable) a dearth without scarcitie.

Having perused and revised this Treatise, I doe humbly present it to your Lordships reading, and from you to the worlds view: the Honourable conceit your Lordship hath vouchsafed to hold of me and my poore labours, deserve at my hand more service and duty, than yet I can performe to your Lordship, till I can: give me leave thus to ranke your Lordship amongst the Religious and Honourable Patrons of Master *Perkins* his Works. Honour and all true happinesse be multiplied upon your Lordship, from God the Father in Jesus Christ. *Amen. Iune* 4. 1609.

Your good Lordships in Christ to be commanded,

W. Crashaw.

To the Christian Reader.

IT is not unknowne unto thee (Christian Reader) that Satan is the deadly enemy of mankind, and that he goeth about continually like an hunger-bitten Lion, seeking whom he may devoure. For this cause he useth infinite sleights and conveyances, hee layeth innumerable gins and snares to entrap men, and to bring them into eternall bondage under him. Of this point, thou maiest have a plaine view in the people of this Land. Some of them neither regarding Gods providence, nor his judgements which he may send upon them for their sinnes, stand agast at the signes of Heaven, at the conjunctions which ordinarily befall: and at this present, their mindes are greatly occupied with foolish dreames of the yeare next ensuing. Some others (and they perad venture of a better sort) are professors of the Gospell, and yet live securely, still wallring in their old corruptions, and in very truth, not returning to the Lord. For they thinke they have done their duty, and are perswaded they are truly faithfull, if they doe not oppose themselves against the Gospell, but give an outward reverence to it, and to the Ministers of it. As the foolish Virgins contented themselves with their Lamps, never seeking for oile, untill it was too late: so these men content themselves with outward shew, and profession of godlinesse, never regarding to feele the power of it in themselves. Others there are, which no doubt might receive profit by the word which they heare preached, but they cannot abide that the word of God should be applied aright to their consciences. For they themselves never thinke of any thing, but of the promises of the Gospell, and cannot abide the threatnings of the Law. Yea, they like the Ministery of the word when generall doctrine is delivered: but if the two-edged sword of Gods word pierce into the marrow of their bones, and ransacke the secret affections and lusts of the flesh; then they are forth of order, and storme as furious and mad men. Againe, some there are, which partly by reason of the tendernesse of their owne consciences, partly by their owne ignorance in the word of God, are ever anon disquieted, and troubled with manifold temptations. In all these sorts of men, thou maist easily perceive, how busie Satan is to deceive and bewitch men, and to keepe them still under his dominion, that his Kingdome may not be diminished. Now, for the preventing of these evils, I have drawne this little Treatise: Reade it at thy leasure, and accept in good part this my endevour: I trust by Gods blessing, it shall not bee unprofitable unto thee. W. P.

A Fruitfull

DIALOGVE

Betweene the Christian and the VVorldling, concerning the End of the World.

Christian.

WEll overtaken honest man: how farre travell you this way?

Worldling.

As farre as *Cambridge*, God willing.

Christ. What have you a load, I pray you?

Worldl. As good Wheat as ever grew on Gods earth: I would I had as good a price as I could wish for it.

Christ. Why would you so?

Worldl. Alas, I have great store of Corne in my house at home, and I feare me it will rot upon the floares before I shall bee able to sell it, becausе I cannot get almost any thing for it: and they which offered me foure markes for a quarter of wheat, will not at this present give me foure nobles, and scarce *twenty shillings*.

Christ. Truly I perceive that you are a hard-hearted man, void of any compassion to the poore: you have beene one of those, that have brought our Country into such misery. And to you the Prophet *Amos* speaketh after this manner; *Heare this, O ye that swallow up the poore, that yee may make the needy of the land to faile: saying, When will the new moneth be gone, that we may sell Corne? and the Sabbath, that we may set forth wheat, and make the Epha small, and the Shekell great, and falsifie the weights by deceit? that wee may buy the poore for shooes: yea, and sell the refuse for wheat? the Lord hath sworne by the excellency of Iacob; Surely I will never forget any of thy works.* And even now at this time God hath beene mindfull of his promise: for he hath frustrated the desires of all such covetous men as you are, and of his mercy he hath heard the cries of the poore, and hath now given us plenty in this land.

Amos 8. 5, 6, 7.

Worldl. I marvell why you should speake against me, and all such as I am, I tel you plainly never any man spake so much to me as you have done now. In the parish where I dwell I am taken for an honest man, I doe no man any hurt: I use not to goe to the Alehouse and Taverne, as many naughty men doe: and I have a care to provide for my selfe and for my family, and I hope you will not condemne me for doing so.

Christ. Did you never heare so much before? double tide more is the pity, and now yee shall heare more, even of me. For all these hoarders up of Corne, (among which you are one) are as bad as the vilest rascals that be in the land. You say yee doe no man harme: doe you not? and what good ever did ye? ye stop your eares at the cry of the poore, and say unto them; Goe thy way thou stranger, God send thee thou stranger, meat, drinke, and cloathing, as *Stracth* faith. Yee play the Glutton in the Gospell, yee doe not shew so much favour unto poore *Lazarus* crying unto you for releefe, as the dogs *did which licked his sores*. The richer sort of you, if a man in any need come to beg or buy something for his sustenance, ye cry out, away with this begger, goe whip this slave, to the stocks with this stinking rascall, stand further off for filling us with thy vermine, thou loathe wretch. Contrariwise, ye which are of the poorer sort, say, God helpe thee poore man, I have not for thee: I have a great charge, and am a poore man my selfe: thou wouldst have Corne of me, but thou wilt not goe to the price of it: thus deare it is now, I cannot bate a farthing of it; therefore goe thy waies and trouble me not. And yet for sooth ye doe no man any harme, ye would be sorry to be charged with any dishonesty. But in truth yee are murderers, becausе many are famished by your hoarding up of Corne: ye are theeves becausе ye keep back that which belongeth to the poore, upon a reasonable price: ye are curled Idolaters, becausе you set your hearts upon your riches: and in one word, ye are very Atheists in the world; yee distrust Gods providence, yee love him not, yee feare him not: ye are starke rebels unto God, bowing the knees of your hearts before the Prince of the world Satan. You are the rich men of which it is said, *To be an impossible thing for them to enter*

Luk. 16. 21.

1 Ioh. 2. Colos. 3.

Matth. 19.

into

into the Kingdome of Heaven: and except with speed ye repent, ye shall finde it to be so.

Worldl. What meane you thus to raile on us? What doe we but that we may lawfully doe? I pray you for all your skill, is it not lawfull for us to doe with our owne what wee will? and to make as much of it as we can? you tell us (me thinkes) that we cannot bee saved, but I will alwaies put a good faith in God, say you what you will, and I hope to bee saved as well as you.

Christ. It is a pittifull thing to see how the world taketh many things for lawfull, which are flat against the Word of God. As for example: it is thought no fault to raise the market, and to take for a mans owne whatsoever he can get, and to sell of any price; but this is reproved in the place of the Prophet *Amos* before alleaged, where hee denounceth Gods judgements against them that wait for a time, in which they may make the measure small, and the price great, and take for their corne according to their covetous desires: you say you have a good faith to God-ward, but alas you deceive your selfe with a phantasie: for if you had true faith indeed, you would love God with all your heart; and loving God, you would also love your poore brother in whom Gods Image appeareth: and if you had a love of your brother, you would bee full of pitifull compassion towards him; you would no more sing this song, May I not take for my owne what I can get? nay, you would rather doe as the faithfull did in the Primitive Church, who sold their possessions, and tooke money, and divided it to the poore as they had need. And as the Churches of Macedonia did, which being in extreme poverty, yet did send plentifull releefe to the Church at Jerusalem, farre distant from them. And you would rather see your selfe in misery and poverty, than your poore brother, for whom Christ hath shed his bloud: yea, you would be content to fare hardly, and to pinch your selfe, that you might releeve your neighbours: For (as *Paul* saith) love is bountifull, love seeketh not her owne, love suffereth all things, and endureth them.

1 Cor. 13. 4. 5. 7.

Worldl. For mine owne part, I could have beene content to have sold my Corne all the yeare thorow for lesse price, if other would have done so: but other men were so hard, that they would sticke for a penny. These men indeed were they that did raise the Market: I tooke nothing but that which was offered me: and for my part, I hope God will have mee excused.

Christ. The vilest miser, and most covetous Carle that is amongst you, can say so much. And how can you looke for any favor at Gods hands, when by your own confession you have done as others have done, and given consent to their wickednesse? In Sodome and Gomorrha no doubt all were not drunkards and whoremasters; some were civill, and did abstaine from

Gen. 18. 29.

A this filthinesse: yet because they hated not these sinnes, but approved the deeds of them, nothing disliking their filthy behaviour, as *Lot* did, whose righteous heart was vexed at their wickednesse, behold God destroyeth them all alike: and *Paul* maketh him to be a covetous man that favoureth and giveth consent to the doings of a covetous man.

Rom. 1. 29. 32.

Worldl. How if I should have sold my Corne cheape all this yeare, and no body else, what good would this have done?

Christ. You should have done great good: for in regard of your selfe, you should not have beene guilty of the great oppression of this land, and your doings would have condemned the devillish practices of other men, and it might have pleased God by your ensample, to have moved other men to deale more charitably in their bargaining: and the Scripture is plaine, that the good works and Christian conversation of any man, *shining as lights before the eyes of the world, make many men to glorifie Gods name.*

B

Matth. 5. 16.

Worldl. You say like an honest man: and I am perswaded, if you will speake your conscience, you that have spoken so much against us, cannot but speake something in our behalfe. You see every where what enclosing there is, and you cannot be ignorant, that Gentlemen and Landlords they have large consciences, they make nothing of it to take great fines, and to double and treble their rents; now if the poore tenants shall not be suffered to sell their corne of a dearer price, how shall they be able to live? how shal they pay their fines and their yeerely rents? I tell you plainly, if this may not bee suffered, we shall have beggers enow within this land: yea, even they which are now substantiall men, will shortly come to vile beggery.

C

Christ. Indeed I doubt not but these rackers of rents, and these inclosers, they are unmercifull men: surely they eat the bread of oppression: and the *very stones in the walls*, and the *beames of their faire* buildings cry unto God for vengeance against them: but what then? they deale unjustly with you, they rob you, will you deale therefore unjustly, and rob others? it is very like that God doth use them as meanes to chastise you, to make you know your selves, to know God, and to depend upon his providence. You must not therefore in any wise use unlawfull meanes to avoid this crosse which God layeth upon you by these wealthy oppressors, but rather you are to beare it with patience, till such time as God shall deliver you: praying to God (if it be his will) to soften the hearts of these hard-hearted men, who regard nothing but their owne pleasure and ease.

Habac. 2. 11.

D

Worldl. Yea, wee should doe so indeed: but who are they which doe so? I would faine see you doe so.

Christian. This is the manner of you all. You thinke these bee dreames which I speake of

of, and that no man ever did them: but it is a most infallible truth, that all they whosoever have received the spirit of God, their mindes are so enlightened, their hearts and affections so reformed, and brought in order, that they cannot but doe these things: but you are a worldly carnall man, you can shift in the world, and make a bargaine for your owne advantage: but as for the will of God in his word, and the performance of it, it seemeth foolishnesse unto you; you know not the meaning and the reason of it. To let this passe: I marvell why you dare travell abroad from your own house; you seeme to be sicke, and very low brought with sicknesse, and in my judgement, you hazzard your life: you doe not well, you have small care of your selfe.

A

Worldl. I am brought low indeed, but (I thanke God) I have no sicknesse, that I can tell of.

Christ. What is the matter then I pray you, if a man may bee so bold as to enquire of you?

Worldl. As I told you, I have great store of corne, and I hoped to have enriched my selfe by it: well, on the sudden, the price of corne fell very much; I tell you, it strucke me to the heart, and it made me at my wits end. If I had not beene a strong hearted man, and borne out my griefe, I had not beene here now. For when I saw I should have a great losse, and be almost undone, I had thought to have made away my selfe; but I hope I shall beare it out now, and because there is no other remedy I am content: truly the world is come to that passe, it will not last always.

B

Christ. You in your talke doe verifie the saying of S. *Paul, That they that will be rich, do fall into temptations and snares, and into many foolish and noysome lusts, which drawe men into perdition and destruction.* And he addeth, *That the desire of money is the root of all evill, which while some lusted after, they erred from the faith, and pierced themselves through with many sorrowes:* all which you have done.

1 Tim. 6. 9.

C

Worldl. But I am in better case now than I have beene: and I comfort my selfe as well as I can; for I see there is no remedy, and I shall not be alwaies in this misery: for the world will last but a while.

Christ. These are silly comforts indeed: you should rather cut off this vice of covetousnesse, and then you might have found comfort. But how commeth this into your minde, that the world cannot last long?

Worldl. How? why I am sure you know as much as I: they say every where, that the next yeare eighty eight, Doomes day will be.

Christ. They are flying tales.

Worldl. Nay, I promise you: I have some skil, and I have read books of it that are printed, and talke goes, that there be old prophecies of this yeare found in old stone wals.

Christ. I tell you plainly they are very lies.

D

Worldl. It seemeth that you have skill this way; we have yet a good way to goe before we come to our journies end: I pray you let mee heare your judgement of it. And what doe you say to these verses which every man hath in his mouth;

When after Christs birth there be expired,
of hundreds fifteene, yeares eighty eight,
Then comes the time of danger is to be fe'red,
and all mankind wi' h dolors is shall freight:
For if the world in that yeare doe not fall,
if sea and land then perish ne decay:
Yet Empires all, and Kingdomes alter shall,
and man to ease himself e shall have no way.

Christ. For my part, I make as little account of these verses, as of *Merlins* drunken prophecies, or the tales of *Robinhood*. They import thus much in effect; that either the end of the world shall be the next yeare; or if the end of the world be not then, yet that there will bee great troubles and subversions of Kingdomes in the world. And for the satisfying of your desire, I will shew you my judgement betweene you and me: first, of the end of the world; secondly, of the troubles which (as men suppose) shall befall us this next yeare.

Worldl. I pray you then, what is your judgment of the end of the world? shall it not bee this next yeare?

Christ. My judgement is this; that it is not possible for any to find out the time of the end of the world; and if it were possible to appoint that time, yet it were not lawfull.

Worldl. Every body thinketh, that unto learned men it is both possible and lawfull; for my part I cannot tell, I would be glad to learne, and untill I heare what you say, I will say as most doe say.

Christ. That we may speake of this point in some order; first, let us consider whether it be possible by any meanes to set downe the end of the world: and for a ground of all that I shall speake hereafter, this I will propound as a principle, that *no man can define or truly conjecture, the houre, the day, the weeke, the moneth, the yeare, or the age in which the end of the world shall be.*

Worldl. I think not so: how can you prove it by any good reason?

Christ. The word of God is the ground of this my assertion. In a vision *Daniel* seeth one Angel asking another Angel clothed in linnen, when should bee the end of the miseries and troubles of the Church: the answer was, that it would be after a time, two times, and halfe a time. Now marke the words of *Daniel*; *Then I heard it* (saith he) *but I understood it not: and then I said; O my Lord, what shall be the end of these things? And he said, Goe thy way Daniel: for the words are closed up and sealed til the end of the time.* If *Daniel* could not tell the time, and when an answer was made concerning the end, could not understand it; what meanes can any man living use, to conjecture at the day, or

Dan. 12. 5. 8. 9.

Act. 1. 6, 7.

the yeare, or at the hundred yeare in which the world shall end. Againe, when the Disciples of our Savior Christ asked him whether he would at his ascension restore the kingdome to Israel, this answer was given them; It is not for you to know the times and seasons, which the Father hath put in his owne power. Which answer maketh very much for me. For it proveth also, that the speciall times in which the end of the world shall happen, are unknowne to man and hidden from him: God keepeth them to himselfe. And in the *Apocalyps*, the soules of them that were killed for the word of God, longing for a full deliverance, cry with a lowd voice, How long Lord, holy and true? In the answer which they receive from the Lambe, there is no speciall time mentioned of their deliverance: but it is told them, That after a little season when their fellow-servants and brethren shall be killed as they were, that then they shall see the end. In my judgement these proofes are sufficient to confirme that I said before.

Apoc. 6. 9, 10, 11.

World. For my part I have no skill in the Scriptures as you have; you may soone deceive me. But if this be true which you say, then belike all the prophecies which goe of the end of the world are false.

Christ. All prophecies are not of God, and from his Spirit: many are from the phantasies of wicked men, and from the suggestion of the Devill.

World. I pray you therefore shew mee how I may discerne of prophecie, whether it bee from God, or the Devill; and so whether it ought to bee regarded as true, or despised as false.

Christ. I will to my power doe what I can to satisfie your request: and here I will set down certaine notes, by which you, or any man else may discerne of any prophecie. First, if the Prophet be insufficient, it is a strong suspicion that he is not of God: but it argueth that his prophecies come from some other cause. The sufficiencie or insufficiencie of a Prophet may be perceived by these markes:

1. If he maintaine heresies, and doe not embrace the Christian religion.

2. If his judgement be rash and inconstant in other matters.

2. If he be given to some notorious vice, as covetousnesse, or pride; for then it may be suspected, that hee seeketh by his prophecies to winne either some gaine, or some glory unto himselfe.

4. If his complexion and the temperature of his body be strange: for then he may be thought to have some disease which hindereth the reasonable part: he may have the weaknesse of the braine, the phrensie, or some such like. And it is certaine that in all such Satan hath great power, and doth trouble them with dreames and visions, and many strong phantasies and terrors of minde.

5. If he despise other mens judgements and counsels, and sticke to his owne opinion. *Paul.* which was rapt up in the third heaven, and saw strange visions, was for all that most humble. 2 Cor. 12. 7.

6. Lastly, if the Prophet be a young man, not an old: if a woman, and not a man: if bolling and talkative, not silent with wisdome: if unruly and disordered, not quiet: suspicion may be gathered, that the prophecie is an illusion of Satan. For in the weaker sort he most prevaileth.

Secondly, if it be against the word of God, or any circumstance of it: and if it reveale that particularly, which the word of God foreteleth in generall manner, not laying downe the place, the time, the persons, the manner of doing it, it may be taken for a false prophecie.

Thirdly, if the prophecie be uttered in ambiguous words, or in speeches which are insolent and strange, not understood of them which heare them, and never used in the Scriptures, or of the Church; it is like to be some sleight: for the Spirit of God speaketh plainly; and if it utter things which are not to bee knowne mystically, yet evermore it speaketh like it selfe, as appeareth in the prophecies of the old and new Testament.

Fourthly, if the end of the prophecie be Gods glory, and the profit of Gods Church, it is to be regarded: but if this be the drift of it, to put some men into a foolish feare, to make disquietnesse in the Church and Common-wealth: if it be a platforme to bring some to promotion, it is not to be regarded. For example, this is a flying prophecie: *Canterbury* was, *London* is, and *Yorke* shall be. This prophecie, if men will regard it, tendeth to strife, contention, and sedition: and it may bee a meanes of wicked attempts, if hereafter time and place doe serve: the devill oftentimes foweth his seed a long time before he can have it growne up.

In the North they say Lincolne with.

Fifthly, if it concerne some private men, and some private family, it is to be suspected: for the prophecies which come from Gods Spirit are commonly generall, and tend to the profit of the whole Church.

If it be false in any one little point, or in any circumstance, account it of no value. For those prophecies which are of God, are in no jot false: for God is truth it selfe.

By these notes and many other, we may judge of the prophecies of *Merlin*, of the prophecies of those that terme themselves *Elias*, of Anabaptisticall revelations, of dreames, of these flying tales of the second comming of Christ.

World. I know more now than ever I knew in all my life: and I promise you for this I will not beleeve all prophecies, which I shall heare, but as well as I can I will trie them out. But in the meane time let me heare your judgement of some speciall prophecies, which concerne Doomes day. What say you to *Elias* prophecie: *Two thousand waine, two thousand the Law, two thousand Christ: And for our sinnes which*

which are many a mil marvellous, some yeares which are wanting shall not be expired.

The very Popish Church doe hold it not Canonicall.

Christ. Some men there are, which make great account of this prophecie, but in truth it is not to be regarded. And if we shall examine it by the former notes, it will appeare to be but a foolish prophecie.

1 Bereold. Chron. l. 2. c. 3. Talmud par. 2. l. 2. de Judic. Senat.

First, who is the Author of this prophecie? not *Elias* the *Thishbyte*, whose history we reade in the old Testament: but a fond Jew of the same name, and the words of the prophecie are found no where but in the Jewish Thalmud.

2

Secondly, it is against the word of God: From the beginning of the world, to the publishing of the Law, were two thousand yeares, saith *Elias*: two thousand five hundred and thirteene yeares, saith the Scripture. From the giving of the Law, to the passion of our Saviour Christ, were two thousand yeares, saith *Elias*: from the giving of the Law to the passion of our Saviour Christ, were only one thousand, five hundred, forty two yeares, saith the Scripture. Now seeing two parts of this prophecie are against the Chronologie which is laid downe in the word of God; why should I beleeve that *Elias* saith the truth in the third part which is not yet fulfilled?

3

Thirdly, this prophecie is a plaine viper, it eateth out the guts of the Jewes Thalmud, and confuteth them for saying, that Christ is not yet come; For *Elias* maketh but foure thousand yeares from the beginning of the world, to the death of Christ: and now almost six thousand years are past since the beginning of the world: so that the Jewes, if they will maintaine their prophecie, they must grant that Christ is already dide come, which they deny.

World. You speake too sore against this prophecie: some learned men doe say, that it is agreeable to the word of God. For in the fourth of *Esdras*, whereas *Esdras* demandeth of *Uriel* the Angell, whether the time past be greater than the time to come? the Angell doth answer by two similitudes, and doth shew unto him a burning furnace, and afterward a watery cloud, and saith, Marke whether the fire doe overcome the smoke, and the showre the drops, or otherwayes. To whom *Esdras* saith; I see Lord, that a very great smoke doth passe away: I see also a very great showre to come powring downe; but afterward I perceive the flame to overcome the smoke, and the drops the showre. Then saith the Angell, now judge of the continuance of the world. Even as the first smoke vanquisheth the fire, and the drops the showre; so the yeares of the time past shall exceed the time which is to come. But now according to the computation of yeares, it is evident, that *Esdras* lived about the third thousand and five hundred yeare after the worlds creation, and a while after *Cyrus* death: from which time about two thousand yeares are confumed. Wherefore we doe see, that this prophecie doth marvellously agree with that of *Elias*, and the end of the world to be nigh at hand.

2 Esdr. 4. 45.

Christ. I perceive that you have read some bookes of this matter: but doubtlesse your reason is of no force: for that booke is not canonicall, and the place which you alleage may be otherwise answered. For the Angell by his similitudes doth not so much compare the time past with the time to come, as the estate and infidelity of the time past, with the estate and infidelity of the time to come. For as the smoke vanquisheth the fire, and the drops the showre, so shall (saith the Angell to *Esdras*) the wickednesse of the time to come be increased more than thou hast seene now, or hast heard in times past. And this is that which the Angell principally meaneth in his answer to *Esdras*.

World. Let us goe on further in this point. What say you to the prophecie of the Poet *Orpheus*? I cannot say his words, but the meaning is this, That in the sixth age, or sixth thousand yeare God shall destroy the world.

Christ. You say true, I remember such a thing indeed, alleaged by the ancient Philosopher *Plato*. But if the prophecie of *Elias* is not to be regarded (as in truth it is not) who is so mad as to give any heed to the saying of a fabling Poet? But leave your prophecies, let us heare what you can say else? for it seemeth that you have read some bookes of the second comming of Christ.

World. I remember such a reason as this, drawne from the creation. God was six dayes in making the heaven and the earth, and he rested the seventh day: now every day is a thousand yeares, as Saint *Peter* saith: therefore about six thousand yeares the end of the world shall be.

2 Pet. 3. 8.

Christ. You doe abuse the place of Scripture which is in Saint *Peter*: for his meaning is this, that the greatest time, and the smallest, differ not in respect of God, to whom all times are present. And if your reason were good, I will make another as good forth of the same place against you, after this manner: Saint *Peter* which saith, that one day is a thousand yeares, saith also in the same place, that a thousand yeares are but as one day. Out of which words I frame my reason thus; A thousand yeares are but as one day; the world shall last six thousand yeares, as you say, therefore the world shall last but six dayes. Moreover your owne reason may be retorted against you, thus; You thinke that the end shall be of all things, this next yeare 88. But as God was six dayes in creating the world, and hee did not rest in the sixth day, but in the seventh: so in like manner (if the six dayes of the creation resemble the six thousand yeares of the continuance of the world, as you suppose) the end of the world cannot be before the sixth thousand yeare bee expired: as the rest was not before the sixth day of the creation was expired. And so neither you nor any other have any cause to feare the yeare next ensuing.

Worldl. You are too subtill for me: I have not been at the University as you have been, though I travell that way now. But because you are so friendly in talke, I will be bold with you a little more yet. Are not these times in which wee live, called the last houre, and the last times? I know you will grant it: for the Scripture saith, that our Saviour Christ was once offered in the end of the world; and S. *Peter* saith, that Christ was made manifest in the last times; and if then were the last times when our Saviour did suffer, the end of the world must be looked for every houre. Heb 9.26. 1 Pet.1.

Christ. You must understand, that the whole time of the continuance of the world, is divided into the old time, which continueth from the beginning of the world, unto the comming of Christ: and into the latter dayes, or last houre, which is the whole space of time from the comming of Christ, unto the end of the world: as may appeare in the Epistle to the Hebrewes. So then your reason proveth nothing. For these may be the latter dayes still, and the last houre, and the world may for all that continue an hundred yeares, or two hundred yeares longer, for any thing we know. Is not the comming of our Saviour Christ compared to the comming of a *theefe*, for this cause; That as no man is able truly to conjecture the comming of a theefe, before he beginne to breake into the house; so no man can truly conjecture the comming of Christ, before he see him in the clouds, and then he may certainly determine, that the end of the world is present. Heb.2.3,4. Rev.16.15.

Worldl. All the signes of the comming of Christ are past; Oh, what earthquakes have there beene? what famine? what wars and hurliburlies among men? what signes in the Sunne and Moone? what flashing in the ayre? what blazing starres? surely, surely, the world cannot last long: there is some cause that so many men so long agoe have spoken of these times, and specially of the next yeare. I see you doe not feare, but I promise you I am afraid.

Christ. Some men there be, that thinke that all the signes of the comming of our Saviour Christ are past. And what if they be past, as you say, what then? must of necessity the end immediately follow them? what should hinder, that the comming of Christ should not be two or three hundred yeares after the signes which signifie his coming? you have nothing to shew but your owne imaginations. But now if the signes of Christs comming be not all past, what will you say then? assuredly very godly and learned men are of this minde.

Worldl. I pray you shew me how all the signes are not yet fullfilled, which goe before the end of the world.

Christ. According to that measure of knowledge which God hath given me, I will doe my endevour to shew this point unto you. The signes of the comming of Christ are of two sorts; for either they goe with the comming of Christ, or before it. Of the first sort speaketh our Saviour Christ in the Gospell of S. *Luke*, saying; *Then there will be signes in the Sun and Moone, and in the starres, and upon the earth trouble among the nations with perplexities: the Sea and the waters shall roare*: all these signes shall be fulfilled at the very comming of Christ, *When as the heavens shall passe away with a noise, and the elements shall melt with heat, and the earth with the workes that are therein shall be burnt up.* The other sort of signes that goe before our Saviours comming are very many. Luk.21.25. 2 Pet.3.10.

1. The first signe is the preaching of the Gospell, as Christ saith: and this Gospell of the kingdome shall be preached throughout the whole world, for a witnesse to all nations, and then shall the end come: and this signe is every day more and more accomplished. Matth.24.14.

2. The second is, the spreading abroad of errors, heresies, and schismes: as S. *Paul* saith, *That in the last dayes some shall depart from the faith, and give heed unto spirits of errors, and doctrines of devils*: and our Saviour Christ saith, *That many false Prophets shall come, and if it were possible, even to deceive the elect*: We and our ancestors have seene this signe fullfilled. 1 Tim.4.1,2.

3. The third is a generall security of men in every calling, and in every place. Which now is evident. When was there ever more Atheisme? more contempt of Gods holy Ministery? more shamelesse hypocrisie, than is in these times in which we now live? Luk.17.26,27, 28,29,30.

4. The fourth signe is the Apostasie, and the revealing of Antichrist, which now is knowne of all men to be the Pope, and his Church; and they themselves, if they were not past shame, would grant, that the second beast comming forth of the earth, having the lambs hornes, but the dragons mouth, they (I say) would grant, that this beast should be the Pope their Father. 2 Thess.2.3,&c.

5. The fifth signe, is the afflictions and miseries of the world by earthquakes, warres, pestilence, famine, and such like.

6. The sixth signe, is the conversion of the Jewes unto that religion which now they hate, as appeareth in the 11. to the Romans: and this signe which goeth immediatly before the comming of Christ to judgement, is not yet fulfilled for any thing I can tell. These only be the chiefe signes, of which Gods word maketh any mention: Of these, some are present, some are to come: so that for any thing I can tell, there is no cause why we should thinke that the end of the world should be the next yeare. Rom.11.26.

Worldl. I cannot tell whether all the signes of the comming of Christ be past or not; but sure I am, that wonderfull things are come to passe in these dayes; and the world is come to that passe for naughtinesse, that it cannot last long.

Christ.

Christ. That is your old song, but if the world be naught, it is the worse by your that are so covetous: and if you thinke that the end of the world will bee shortly, even the next yeare, what a mad man are you to be so covetous? will you heap up riches which you know you shall never enjoy? And will you hoard up treasure for many yeares, when the world is not to continue one?

Worldl. Well, well, my covetousnesse is an eye-sore to you, you are alwayes harping upon it: take no care, it shall never hurt you, you shall answer for your selfe, you shall not answer for me; if you will not talke quietly with me in good neighbour-hood, I will hold my tongue.

Christ. I must needs admonish you of this vice which raigneth in you. What if you should see a man cast into a water, swimming, and readie to be drowned; would you not with all speed seeke to save his life? and were it not a wicked part in him to be angry with you for your good will?

Worldl. Yes.

Christ. Your case is the very same: You are plunged over head and eares in this sinne of covetousnesse; it presseth downe your soule to the bottome of hell, and by it you are in fearefull danger of eternall death; it pitieth me to see you in this case, I would with all my heart doe any thing to bring you forth of danger. Yet for all my good will, thus I am rewarded.

Worldl. It is but your minde that I am in such danger of hell fire. I would be sorry, if I had not a good heart to God-ward, and I serve him truly morning and evening, as well as God will give me grace. And if I were so bad a fellow as you would make mee, good Lord! what a miserable case is the world in? For I doe nothing but that which every body doth. I pray you heartily, let us goe on in our former talke.

Christ. Well, goe too, I will follow your humour, say what you can.

Worldl. You reject all prophecies of the end of the world, and all other conjectures you account them as frivolous, and not to be regarded: yet the Astronomers are men that are gaily learned, and can tell many things, which the world knoweth not: I thinke you dare say nothing against them.

Christ. Astronomers that take upon them to prognosticate of things to come, are bablers, and there is no heed to bee given to their sayings. There is many of them in this land, that make a living by telling of fortunes, and things that are lost and stollen: but in truth they are very theeves, and the good statutes that are made against coziners, might better be urged against them, than many others.

Worldl. Me thinks you are very rash, before ever I tell you what they say, you inveigh bitterly against them; they write, that about eighty eight, the end of the world shall be, or at the least great subversions of Kingdomes, warres, confusions, &c.

Christ. In a word, they are all lyers and deceivers; they are not able truly to conjecture these things, and I will shew it you plainly. The Ægyptians and Chaldeans of all other men, were most given to the studie of the stars, and never any were so skilfull in that matter as they: Yet for all that, the Lord by the Prophet Esay, layeth this in their teeth, that for all their skill, yet they were not able to foretell their owne destruction, which was at hand. *Where are now* (saith the Prophet) *thy wise men, that they may tell thee, or may know what the Lord of hosts hath determined against Ægypt?* And unto Babylon he saith; *Thou art wearied in the multitude of thy counsels; let now the Astrologers, the starre-gazers, and prognosticators stand up, and save thee from these things that shall come upon thee: behold, they shall be as stubble: the fire shall burne them, they shall not deliver their owne lives from the power of the flame: there shall be no coales to warme at, nor light to sit by: thus are they with whom thou hast wearied thy selfe, even thy Merchants that have beene with thee from thy youth: every one shall wander to his owne quarter: none shall save thee.* Esa.47.12,13,14

Worldl. The Prophet in these places speaketh against the unskilfull, not against the art of Astronomie.

Christ. Yea, if you marke and consider the places well, you shall find they are against the art it selfe, and against the most wise and skilfull in all Ægypt and Chaldea: the spirit of God here confuteth their arrogancie, and threateneth revengement on them, for that they professe to foreshew those things which God hath hid in his secret counsell, and cannot be perceived by the starres.

Worldl. Doe you thinke, that God would make the heavens, and the starres in them for no end? no doubt, God hath made them for some great use.

Christ. The beautifull frame of the heavens, was created for mans use and profit. As to be signes of the ordinary and naturall course of all things in the world; as of the time of sowing corne, of reaping, of planting, lopping, &c. Gen.2.14. Againe, they have this use, to distinguish and to make the seasons of winter, summer, spring, harvest: they make day and night, and the naturall course of yeares is by them: In a word, they are made even as an hen to foster and cherish the creatures here below: and therefore doe give heat, and cause raine and moisture in the seasons of the year. As the Prophet *David* saith, Nothing is hid from the heat of the Sunne. And the Prophet *Hosea* saith: And in that day, I will heare (saith the Lord,) I will heare the heavens, and they shall heare the earth, and the earth shall heare the corne, and the wine, and the oyle, and they shall heare Israel. Now God did not make the starres to be meanes of foretelling things to come, and that men should learne of them good and evill successe: Psal.19.6. Hos.2.21,22.

Isa. 44. 25.

ceſſe: they that referre the ſtarres to this end abuſe the ſtarres, and breake the third commandement, by taking Gods name in vaine. And therefore God threatneth them by his Prophet *Eſay*, that make ſignes of things to come in the heavens; and ſaith, *I deſtroy the tokens of the Southſayers, and make them that conjecture, fooles, and turne the wiſemen backward, and make their knowledge fooliſhneſſe.* And to thinke, that by the ſtarres and their courſe, a man may conjecture the end of the world, is fooliſhneſſe, or rather madneſſe. For either the ſtarres muſt be the cauſes of the end of the world, or bare ſignes. Cauſes they cannot be; for this is a property in nature, that every thing laboureth to preſerve it ſelfe; and therefore it is not like, that by the heavens ſhall be cauſed the end of the world: for then they ſhould be cauſes of their owne ruine. And againe, the courſe of the ſtarres cannot be a token or ſigne of the end. *Dionyſius Areopagita*, when hee ſaw the Sunne to be eclipſed at the full Moone, being ſore afraid, ſaid, *That either the end of the world was then, or that the God of nature did ſuffer.* And no marvell; for the extraordinary eclipſe of the Sunne was a ſigne of ſome ſtrange wonder: but that the naturall and ordinary courſe of the ſtarres in the heavens, ſhould ſignifie ſtrange and extraordinary things, (ſuch as are ſubverſions of kingdomes, and the end of the world) that by no reaſon can be ſhewed. And yet this is that which Aſtronomers maintaine, and take as granted. Againe, the power, and vertue, and the operation of the ſtarres is unknowne to man: and if it were knowne, yet by the ſtarres no man could gather what was to come: which I will ſhew you by this ſimilitude. Suppoſe twenty egges of twentie divers birds ſet under one hen, let her ſit on them all, and communicate her heat unto them all; can you, or any other, by knowing the properties of the hen, and by feeling of her heat, tell mee of every egge what chickens ſhee will hatch? whether crowes, or partridges, or what other fowle: and can you tell by the ſame meanes when the hen ſhall die?

Worldl. I tell you, my wife hatches many chickens in the yeare, but this paſſeth all my skill, and hers too.

Chriſt. Very well. The heavens are as a hen, foſtering and cheriſhing theſe earthly things under them: and you cannot by the vertues of the ſtarres, if you knew them never ſo well, you cannot (I ſay) conjecture either the event of things upon earth, or the diſſolution of the world: except you could therewithall know the ſecret purpoſe of God, and the particular cauſes of every particular thing.

Worldl. You ſhew me your minde plainly, and me thinks it ſhould be true you ſay: but every where there is great talke of Conjunctions of planets, and you would wonder to ſee, how ſimple men (ſuch as I am) liſten after ſuch things: and ſome men have beene ready to ſell away all their goods, for feare of conjunctions. I pray you is there no ſuch things? and if there be ſuch things, what are they?

Chriſt. Indeed, Aſtronomers have written of ſtrange conjunctions; and among others, one *Cyprianus Leovitius*, a Bohemian: and becauſe you are ſo earneſt on me in this point, I will repeat ſome of his words. In the yeare of our Lord (ſaith he) 1583. in the moneth of May, there ſhall happen a great conjunction of planets in the laſt end of *Piſces*; after which ſtraightwayes in the yeare 84. ſhall enſue a wonderfull mixture of all the planets in *Taurus*, about the end of March, and beginning of Aprill. And which is more, a little after that ſhall be ſeene an eclipſe of the Sunne, in the twenty degree of *Taurus*, about the head of Algol, a moſt cruell and hurtfull fixed ſtar, governed by *Venus*; which ſhall be linked to five planets in *Aries*, tending toward the twelfth degree. Here we muſt watch (ſaith he:) and I think it meet that all earthly cogitations be caſt off, leſt we be deſtroyed being unready: for this great conjunction is of all the laſt which ſhall happen in the end of the watery Trigon: and the watery Trigon ſhall have an end, and be turned into the fiery Trigon. Neither ſhall there be any more in the ſpace of 800. years: the end of the watery Trigon ſhall be nigh. But becauſe about the end of the watery Trigon this Monarchie did begin, it is likely, that the ſame alſo ſhall in the end of the ſame Trigon ſhall have an end: ſith the Sonne of God himſelfe, Jeſus Chriſt our Lord, even in the end of the watery Trigon, tooke upon him the nature of man. For ſix yeares before his moſt glorious nativity, the very ſame conjunction in the end of *Piſces*, and in the beginning of *Aries* happened. Neither came the like ſince that time, but when CHARLES the great held his Empire, which was in the yeare of our Lord, ſeven hundred eighty nine: and now the ſecond time ſuch a ſtrange and great conjunction ſhall come, which undoubtedly doth foreſhew the other comming of the Sonne of God and man, in majeſtie of his glory: at which time wee muſt render an account of our life and converſation.

Worldl. I remember that I have read theſe words in an Engliſh booke, of the ſecond comming of Chriſt, and I would deſire your judgement of them. It ſeemeth, that the man which writ theſe words, was deeply learned in Aſtronomie.

Chriſt. You ſhall heare as much as I am able to tell you, and I can ſay ſomewhat, becauſe I have laboured in theſe matters. Firſt therefore know thus much, that this *Leovitius* doth not truly account the motions of the ſtarres, but is farre deceived, as by the moſt exact tables of *Eraſmus*, *Reinholdius*, and *Stadius* may appeare. And whereas he ſaith, that in the yeare of our Lord 1583. in the moneth of May, there ſhall happen

happen a great conjunction of the ſuperiour planets in the end of Piſces: in truth there is no ſuch thing. For *Iupiter* and *Saturne* are almoſt three degrees aſunder, when they are both in the end of *Piſces* in May: but in Aprill, the moneth going before, they are in conjunction: and what ſtrange thing can this be, which hath happened ſo often ſince the beginning? To wit, every 240. yeares, once in the ſame Trigon (as they ſay.) As for that he ſaith, that in the yeare 1584. there ſhall be a mixture of all the planets in *Taurus*, about the end of March, there is no ſuch thing: but in the beginning of Aprill, *Saturne* and *Mars* are in conjunction, and then *Iupiter* is about twelve degrees diſtant from them: other mixture of planets to be regarded, I ſee none. *Meſſahala* maketh the greateſt conjunction of planets to be, when the three ſuperiour planets are joyned all together in *Aries*, which ſhall not be either in the yeare 83. or 84. But be it, that there had been then ſuch ſtrange conjunctions of the planets, as *Leovitius* ſpeaketh of, what then? what ſhould follow? forſooth the end of the world. And why ſhould this be, conſidering that all theſe conjunctions are naturall, and come of the naturall and ordinary motions of the heavens? and there have beene ſince the beginning of the world, 270. conjunctions of the ſuperiour planets, *Mars*, *Iupiter*, and *Saturne*? heretofore they have portended no ſuch dangers, as the effects declare: but there is no remedy, now they muſt needs ſignifie ruines of kingdomes, and the end of the world; *Leovitius* will have it ſo: for he ſpeaketh very confidently, as from an Oracle: No doubt (ſaith he) this great and ſtrange conjunction doth fore-ſhew the other comming of the Sonne of God and man, in majeſty of his glory. But no doubt, God will deſtroy the ſignes, and confound the phantaſies of theſe men, as hitherto all ages hath beene ſeene. *Albumazar*, he prophecied, that in the yeare of our Lord 1460. an end ſhall be made of Chriſtian religion; and yet even then the Goſpell beganne moſt of all to flouriſh. And a Iew prophecied, that in the yeare 1364. Meſſias ſhould come, who ſhould deliver the reſt of his owne nation out of ſervitude under the Chriſtians: how true this is, let they themſelves judge.

Worldl. You are too ſore an enemie unto Aſtronomers, you are now neare the Univerſity, if you were there, you durſt not ſay ſo much: he is a wiſe man indeed that is never deceived; and theſe men, though they are deceived ſometime, yet they often tell the very truth.

Chriſt. That is nothing: for it is no marvell, if a man unskilfull in ſhooting, often hit the marke, if he continue in ſhooting. But I would have theſe prophetical Aſtronomers ſhew a reaſon, why the great conjunction of planets foreſhew the end of the world: belike they will ſay, that they know it to be ſo, if they know it, then their knowledge commeth either by experience, or without any experience: if they ſay that they know it without experience, then truly they deceive us, for all good knowledge in humane learning is builded upon experience. If they know it by experience, then they muſt needs have obſerved this, that the deſtruction of the world hath followed ſuch conjunctions: if they have ſeene this, then they were either in the world, or forth of the world: If they were in the world, how did they eſcape when the world was deſtroyed? If they were forth of the world, where ſtood they? But I will here ceaſe to ſpeake of Aſtronomers, leaving to them their vanities, till ſuch time as it ſhall pleaſe God to make them acknowledge them, and loath them, as the Epheſians did: who being given, not unto wicked and devilliſh arts, but unto ſuch vaine and frivolous conceits as theſe of the Aſtronomers are; after that they were wonne to the religion of Chriſt, brought their curious bookes, and openly burned them. Act. 8. 19.

And I would have you that are an ignorant man, to remember the ſaying of the Prophet *Ieremie*, *Be not afraid of the ſignes of heaven, though the heathen be afraid of ſuch: for the cuſtomes of the people are vaine.* Ier. 10. 3.

Worldl. I have heard you hitherto, ſhewing, that no man by any probable conjecture can tell the ſpeciall time of the end of the world: now ſhew me, that it is not lawfull for any to ſearch out the end of the world.

Chriſt. Indeed I thinke it is not lawfull to be curious to ſearch out the time, in which the end ſhall be: it is a thing in which Chriſtians are not to meddle. For it is the will of God, that this ſhould not be knowne: therfore whoſoever ſearcheth this time, doth againſt the wil of God; to this purpoſe it is ſaid in the Acts, *It is not for you to know the times and ſeaſons.* Act. 1. 7.

Moreover, God hath kept the knowledge of this ſecret unto himſelfe: and neither the Angels, nor Chriſt as he is man, knowes this time: wherefore it ſhall be pride and vanity in man, to occupy himſelfe in ſearching it out. Laſtly, the Apoſtles, and *Daniel* the Prophet, when they were curious, and deſired to know the end, and asked this queſtion, *When ſhall theſe times be?* they had the repulſe, and never received any anſwer: which declareth, that none ought curiouſly to enquire of that time.

Worldl. But why is it not the will of God that this time ſhould be knowne?

Chriſt. The ſame cauſe that moved God to conceale from us the houre of death, the ſame alſo made him hide from us the houre and time of his comming: to wit, that we might alwaies watch and pray, and have our loynes girt round about us, and our lamps in our hands burning, as though we every houre did wait for the comming of Chriſt. And this is the reaſon which our Saviour Chriſt uſeth. For after he had ſhewed the uncertainty of the time of his comming, and yet that his comming was moſt certaine, and very ſudden: hee addeth an exhortation, ſaying,

saying; *Watch therefore, because yee know not when the Son of man will come.* And indeed because the time is unknowne, it stirreth us up to perpetuall watchfulnesse. The master of a familie, if hee knew the houre in which the theefe would come, he would watch onely the same houre: but because hee knoweth that he will come, and is uncertaine of the houre in which he will come, therefore he watcheth the whole night throughout. Matth.24.41.

Worldl. I thanke you (sir) heartily, for that you have shewed me your opinion so willingly and so courteously, of the end of the world: but yet I would make bold with you a little more in this matter. I often come among my neighbours, and now and then we talke of these matters, and every man will have his owne saying, and peradventure we are all deceived. You say it is neither possible, nor lawfull to search the comming of Christ by any meanes: how then may a man frame his talke wisely, and speake the truth in these matters?

Christ. It is a good question you demand, and I will bee carefull to make you an answer. Therefore, when you speake with any man of the end of the world, frame your talke after this manner.

1. That the end of the world is most certaine.

2. That the time of the end of the world is uncertaine to man; and that he must not be curious in this matter.

3. That God would have this time to be unknowne, that men might live in the feare of his name, and not deferre their repentance.

4. That every man must long to see this day, in which an end shall be made of sin and wickednesse.

5. That God may come sooner to judgement than we are aware of, or the world doth imagine; as the parable of the wicked servant sheweth.

6. That if God seeme to defer his comming, it is, that by his long suffering he might bring us to repentance.

7. That though God will not end the world, yet hee may every moment cut off the life of man. If you shall speake of any of these points, you cannot speake amisse.

Worldl. Surely my memory is naught, and now you doe me pleasure, in that you tell me your whole minde so briefly and plainly. I pray you let me make bold to conferre with you of the other part of the Propheeie: which is, that if the end of the world be not this next yeare, yet there shall bee great troubles and subversions of kingdomes. If I knew your opinion of this, I would cease to trouble you.

Christ. Not to make long discourses, my opinion is this: *that there must be great troubles in the world, but they are not to bee looked for more in the yeare 88. than any other yeare.* And this I will briefly declare unto you, and then we will end this matter.

A *Worldl.* Shew me first of all, that there shall be many troubles in the world; for I would very faine know that.

Christ. Doubtlesse, the reasons of this thing are most evident. First, Gods word threatneth plagues and punishments to the disobedient, and the transgressors of his commandements. If (saith *Moses*) thou wilt not obey the voice of the Lord thy God, to keepe and doe all his commandements which I command thee this day, then all these curses shall come upon thee, and overtake thee. Cursed shalt thou be in the towne, and cursed in the field, &c. The Lord shall send upon thee cursing, trouble, and shame in all that which thou settest thy hand to doe, untill thou be destroyed & perish quickly, &c. Deut.28.15,16,20.

B And the Lord shal make the pestilence to cleave unto thee, untill hee hath consumed thee forth of the land, whither thou goest to possesse it: the Lord shall smite thee with a consumption, and with the fever, & with a burning ague, and with fervent heat, and with the sword, and with blasting and mildew. The heaven that is over thy head shall be brasse, and the earth that is under thee, iron: the Lord shall give thee for the raine of thy land, dust and ashes; even from heaven shall it come upon thee, till thou be destroyed. And the Lord shall cause thee to fall before thine enemies, &c. Also *Amos* the Prophet speaketh thus: *Behold the eyes of the Lord are upon the sinfull nation, and I will destroy it cleane out of the earth: nevertheless I* Amos 9.8.

C *will not utterly destroy the house of Iacob*, saith the Lord. And in the third chapter he speaketh of the house of Israel, thus; *They know not to doe right* (saith the Lord) *they stirre up violence and robbery in their palaces: therefore thus saith the Lord God, An adversary shall come even round about the Countrey, and shall bring downe the strength from thee, and thy palaces shall be spoyled.* And the Prophet *Isaiah*, pronounceth a fearfull curse against Israel for her sinnes; *Behold*, (saith he) *the Lord maketh the earth empty, and he maketh it waste: he turneth it upside downe, and scattereth abroad, &c.* Amos 3.6. Isa.24.1,&c.

Well, to the purpose: these are the times in which even through all nations sinne and wickednesse most aboundeth. These last times are

D compared to the dayes, of *Noah*, and of *Lot*, in which there was nothing, but eating, and drinking, and marrying, and building, and a generall security possesseth all mens hearts. And *Paul* speaketh of these dayes thus; *This know also, that in the last dayes there shall come perilous times: for men shall be lovers of their own selves, covetous, boasters, proud, cursed speakers; disobedient to Parents, unthankefull, unholy, without naturall affection, truce-breakers, false accusers, intemperate, fierce, despisers of them that are good, traytors, headie, high minded, lovers of pleasures more than lovers of God, having a shew of godlinesse, but having denyed the power thereof.* Wherefore, seeing God threatneth his curse to the disobedient, and wee know, that 2 Tim.3.1,2,3,4.

now the whole world is given to disobey God in outragious manner, and Atheisme never more abounded: who cannot be a Prophet, and make his conclusion of these times, that there must needs be plagues and punishments in the world, and great troubles? for God is not changeable: but as he threatneth plagues to the disobedient, so his immutable justice will require the same.

2. Secondly, because these are the last times, and Satan seeth, that he hath but a short time to continue, therefore he bestirreth himselfe, his desire is to bring confusions, and to make havocke of all: it is a death to him to see Gods kingdome to be advanced, the preaching of his word to have free passage, his name to be glorified in the congregation of his Saints, the clouds of ignorance to be dispelled, and men that have long sate in darknesse, and in the shadow of death, now to walke in the true light, and to warme themselves at the comfortable sunneshine of his Gospell. He doth even as tenants doe with their farmes; when their leases draw neare an end, then they use to rack all things to the uttermost, to make mony of every thing, and to scrape unto themselves by hooke and by crooke whatsoever they can, that afterward they may have wherewith to maintaine themselves. Even so fareth it with the devill; this is the last houre, therefore now he will play reaks every where, he ruffleth it apace, as though hee were wood; he stirreth seditions, conspiracies, tumults, warres, and by all meanes with violence he laboureth to overlarge his owne kingdome.

3. Thirdly, the Church of God hath always beene subject to the crosse, and none must marvell if it bee: how can the world love them that hate it, and have little acquaintance with it, and are on the earth as pilgrimes, waiting every day for happy passage through the troublesome sea of this life, to their owne home, even to the heavenly city of Ierusalem? And how can the Prince of the world, Satan, love the faithfull, that hateth God? and how can he shew favour to the members, that bitterly detesteth the head Christ Iesus? And surely, it is the blessed will of God, that his children shall welter and languish under afflictions, that they may learn to despise the world, to know themselves, to love God, to seeke unto him, and to set their affections, not on things on earth, but on the things that are above. He letteth the worldlings have their hearts ease, he letteth them feed themselves with the pleasures of this world, and fat themselves as oxen against the day of slaughter. With his own children he dealeth after another manner. He taketh them as it were by the heeles, he flingeth them into a sea of melting glasse, there he lets them for a time to seeth & boile, and in great perplexity to shift for themselves: at length he draggeth them to the shore, and giveth them ease of their former miseries. And all this is for this end, to fan- Rev.15.2.

A cifie and purifie them, and to cleanse them of the filthy drosse of sin, and to make them with joy of heart to praise and magnifie his name, for which end they came into this world. And experience teacheth, that as there is a perpetuall entercourse betweene day and night: so there is in the Church of God, not any perpetuall quietnesse, but trouble and quietnesse; affliction and ease doe continually succeed one another. So that it is verified of the Church: *Though sorrow come in the evening, yet joy shall bee in* Psal.30. *morning.* In the beginning, the Church was in *Adams* family; and albeit for a time they had prosperity, yet through the malice of Satan *Abel* was slaine, *Adams* only childe which feared God.

B Before the floud, when Giants were upon the earth, what misery was the Church in? how was religion prophaned? what corruption of manners was there, when the sonnes of God married with the daughters of them that came of wicked *Cain*? though the Lord preserved *Noe* and his family, yet pitifull is it, to see the dangers in which they were after this: *Abrahams* family, how was it now at rest, now in trouble? he being oppressed with famine, was faine to goe downe into Ægypt, and there he was in danger of his life, when he deceived the King, saying of *Sarah*, she was his sister. But afterward being very poore, he was made rich, and the land of Canaan was promised him, and he got victory of five Kings. The propagation of Gods Church was to be preserved in *Isaac*. And see now to what a straight it is brought; *Isaac* is bound and laid upon the Altar, *Abraham* stretcheth forth his hand, and taketh the knife to kill his only sonne; where is now the Messias? where is the promised seed? a man would have thought, that God would here have made an end of his Church; but this was to shew what shall be the estate of the Church, that though in miseries to mans judgement it may seeme to be destroyed, yet God will preserve it & governe it for ever. This entercourse of quietnesse and afflictions may be seene in *Iacob*, in the children of Israel being in Ægypt, in the wildernesse, and in the land of Canaan. But to let passe other times, this

D thing is apparent, when the Israelites were governed by Iudges and Kings: The Israelites for the space of eight yeares were in bondage under *Chusan* King of Aram: by Othoniel afterward they were restored to their liberty, for the space of forty yeares. Againe, after this eighteene yeares together they were in bondage under *Eglon* King of Moab, and were given to filthy Idolatry: after his decease, *Ehud* gave them rest for 80. yeares together. And so unto the time of *Samuel*, they were otherwhiles in peace, and otherwhiles in trouble: so it might be shewed through all histories, even till this day. And therefore no doubt, the Churches of God at this time, if they enjoy peace, yet are they continually to looke for troubles, and afflictions, Iudge.1.8. Iudg.3.12.

afflictions and calamities in this world.

And as all Churches muſt put this in their accounts, that they cannot bee free from the Croſſe: ſo, above all other muſt this our church of England. We have had long peace under our gracious Deborah, and no doubt in Gods good time we muſt drinke of the cup of afflictions: Amos 3.4,5,6. the Prophet *Amos* ſaith, Will a Lion roare in the foreſt when he hath no prey? or will a Lions whelp cry out of his den, if he have taken nothing? And againe, will the fowler take up the ſnare from the earth, and have taken nothing at all? or ſhall a trumpet be blowne in the city, and the people not be afraid? Manifold and great are the dangers which our Prince hath eſcaped, many aſſaults have beene made againſt our country. It hath beene in great perill by enemies at home, and enemies abroad: a lingring famine hath a long time afflicted us. What are all theſe things, and many more, but the roaring of the Lion forth of the foreſt? and the ſounding of the Trumpet? theſe things are no doubt forerunners of greater judgements, and except we in England with ſpeed repent, the roaring of the Lion will not be in vaine: aſſuredly the Lion will have his prey. And thus much ſhall ſuffice to declare this point, that in theſe dayes we muſt looke for manifold afflictions in every country and kingdome.

Worldl. It is well ſaid of you, I con you thanke: I promiſe you, I thinke a man cannot ſpeake a truer word than this that you have ſaid: for the world is every where ſo bad, that ſcarce there can be any quietneſſe or good fellowſhip among men. Well, I am ſatisfied for this matter, but one thing I will aske you, doe you thinke that there is no more danger to be feared the next yeare, than any other yeare?

Chriſt. As I ſaid, ſo I now ſay againe; that afflictions, hurly-burlies, ſubverſions of kingdomes, are no more to be feared this next yeare than any other yeare.

Worldl. What reaſon moveth you to ſay ſo?

Chriſt. This moveth me to thinke ſo, becauſe I can finde no cauſe of the troubles of this yeare, more than of any other yeare.

Worldl. Nay there you are deceived, the ſtrange conjunctions of planets will ſhew their operation this next yeare: and though you will not grant that they are ſignes of the end of the world; yet you will confeſſe that they are the cauſes of plague, peſtilence, famine, warres, ſubverſions of kingdomes, and ſuch like: and by this meanes wiſe men have propheſied before of this yeare.

Chriſt. Your ſpeech is full of impietie. For to divine of things to come, belongeth to God alone, and none muſt be ſo bold as to challenge this to himſelfe; as the Prophet *Eſay* ſheweth. Iſai.41.21,22. Stand to your cauſe (ſaith the Lord) bring forth your ſtrong reaſons, ſaith the King of *Iacob*, let them bring them forth, and let them tell us what is to come: let them ſhew the former things what they be, that we may conſider them, and know the latter end of them: either declare us things for to come. Alſo it is a wicked part to attribute wars and alterations of kingdomes to the ſtarres, which only belongeth to God. And *Daniel* ſaith; God he changeth times Dan. 2.21. and ſeaſons: he taketh away kings, he ſetteth up kings, &c. And to make warres and peace, is not from any conjunctions of the ſtarres, except the ruling of mans heart may come from the ſtarres, which neverthelеſſe is proper to God; as *Salomon* ſaith, The heart of the king is Prov. 21.1. in the hands of the Lord, as the rivers of waters, and he turneth it whitherſoever it pleaſeth him. Furthermore, betweene the heavens and things below, there is a great ſympathy and B conſent, and the ſtarres oftentimes make tempeſts, while-winds, drought, continuall raine; and ſo they may be cauſes of ſome diſeaſes, of ſcarcity, and of plenty: but we muſt account them onely as inſtruments, which God uſeth to bring to paſſe his counſell: and this not alwayes, but onely at ſome times: For example, when *David* was bidden to chuſe of three di- 2 Sam.24.13. vers things which he would ſuffer, he choſe the plague; now there is not any man (I thinke) that will attribute this plague to the ſtarres. And the famine which was in Iudea in the daies of *Eliah*, and the want of raine, was not from any conſtellations. Nay, rather all theſe things befall us by reaſon of our ſinnes, and our wickedneſſe is the chiefe cauſe that provoketh God to C powre theſe puniſhments upon us, as that bleſſed martyr Maſter *Hesper* ſheweth, whoſe *Hesper upon the 3. Com.* words I will recite. The prognoſtications (ſaith he) of theſe blinde Prophers, are good to be borne in a mans boſome, to know the day of the moneth. The reſt of their practices is not worth an haw: as *Moſes* teacheth, Deut. 28. Levit. 26. and Malach. 2. whereas yee may ſee all theſe evils, and many more than the Aſtronomers ſpeake of, come unto us for ſinne, and the tranſgreſſion of Gods commandements. It is neither Sunne nor Moone, neither *Iupiter* nor *Mars*, that is the occaſion or matter of wealth or woe, plenty or ſcarcity, war or peace. Neither is peſtilence cauſed by the putrifaction of the aire, (as *Galen* writeth); but D contempt of Gods commandements is the cauſe, as thou mayeſt read in the places before alleaged. The ayre, the water, nor the earth have any poiſon in themſelves to hurt their Lord and maſter man: but firſt man poyſoneth himſelfe with ſinne, and then God uſeth theſe elements, ordained for the life of man, to be the occaſion of his death. Reade the places, and know, that good health is numbred among the bleſſings of God, and appertaineth to thoſe that feare and keepe Gods commandements, and not to thoſe that be deſtinied to live long by the favor and aſpects of planets. And the evill of what kinde ſoever it be, is the malediction of God againſt ſin. The Phyſitians ſay, that the chiefeſt remedy againſt the peſtilence, is to flie from the

the place where the ayre is corrupt: Gods law A ſaith, flie whither thou wilt, the Lord ſhal make the peſtilence cleave and aſſociate thee, till it conſume thee from the world. Againe, in the ſame Chapter, the diſeaſe or ſickneſſe ſhall bee faithfull, that is to ſay, ſticke faſt to thee, uſe what medicines thou wilt. *Galen* ſaith, that the chiefe remedy to preſerve from peſtilence, is to purge the body from ſuperfluous humors, to have a free and a liberall winde, and to avoid the abundance of meat and drinke. God ſaith, nothing preſerveth, but the keeping of his commandements. If we offend, the beſt remedie is repentance and amendment of life. It maketh no force how corrupt the ayre be, ſo the conſcience of man be cleane from ſinne. Though there die a thouſand on the one ſide of B thee, and ten thouſand on the other ſide, thou ſhalt be ſafe, Pſal. 91. &c. And now to make an end, I hope I have ſatisfied your minde, concerning the yeare next enſuing 88. though I know, I am not able to ſatisfie the learned, neither was it ever my purpoſe or my thought.

Worldl. Yea, Sir, you have indeed: I thanke you for it: I hope I ſhall be the better for your talke as long as I live: I warrant you I ſhall remember you when you thinke little on mee. And becauſe you are now come to Cambridge, if you will, I will beſtow the courteſie of the Towne on you, even with all my heart.

Chriſt. I thanke you heartily: but the beſt courteſie you can ſhew to me is this, to releeve the poore, wherein you have beene faulty.

Worldl. Alas man! what ſhould we doe? the world is hard: but I ſhall not forget you: your ſayings will make me doe more than ever I had thought to have done. Well, Sir, if it doe not pleaſe you to take the courteſie of the Town at my hands, I will take my leave of you.

Chriſt. The Lord be with you, and with all them that feare his name. Amen.

FINIS.

A Godly and Learned

EXPOSITION
VPON
The whole Epistle of Iude.

Containing threescore and six Sermons.

Preached in CAMBRIDGE by that reverend and faithfull man of God, M. WILLIAM PERKINS.

And now at the request of his Executors, published by *Thomas Taylor*, Preacher of Gods Word.

Whereunto is prefixed a large Analysis, containing the summe and order of the whole Booke, according to the Authors owne method.

REVEL. 3. 11.

Behold, I come shortly: hold that which thou hast, that no man take away thy Crowne.

LONDON,
Printed by the Assignes of THOMAS MAN, &c.
1631.

TO THE RIGHT HONOVRABLE,

WILLIAM Lord RVSSEL, Baron of *Thornhaugh*,

Grace and all good bleſſings from God our Father, and our Lord Ieſus Chriſt.

RIght Honourable, as it cannot be but true, which Truth it ſelfe hath uttered: [a] *Him that honoureth me, I will honour*; no more can it bee but ſure paiment which ſuch a creditor hath undertaken, and not by any ſurety, but by himſelfe to bee performed. Bootleſly had the world beene betruſted with ſuch a charge; which by ſuffering ſome to walke through diſhonour, and by powring out contempt upon others, unwittingly ſuteth the condition of the ſervants to the caſe of the Sonne, who ſaid: [b] *I honour the Father, but yee diſhonour me.* Well then is it with us, that hee whoſe bare word is above all bonds, hath ſaid, *I will honour:* not thoſe who by treading downe his honour, honour themſelves, neither whom men honour, nor who honour men; but thoſe who *honour him:* by [c] *loving* him as a *Father*, and *fearing* him as a *Lord.* Not that any man can enlarge his honour; the [d] infinite perfection where of is in it ſelfe uncapable of any acceſſion: nor that any can of himſelfe expreſſe his honour; ſeeing himſelfe [e] *worketh both ſuch wills and deeds alſo, of his owne good pleaſure:* neither that if any could, he might merit the returne of honour; for *all that* [f] *were but his duty:* nor that if any could and would, he ſhould thereby profit God, to whom [g] *mans goodneſſe is not extended:* nor laſtly, if any could and would not, God ſhould thereby be diſprofited; for [h] *if one be wicked, he hurteth not him:* but becauſe the Lord, who delighteth to be the portion of *Iacob*, is pleaſed to accept the broken and homely ſervice of his children, as an high *honour* done unto himſelfe; and themſelves as *honourers* of him, and ſuch as he (by crowning his owne worke in them) cannot but *honour.*

But [i] *what ſhall be done to the man whom this King will honour?* Anſ. If [k] *Belſhazar* King of Babel were to promiſe his higheſt honours: if [l] *Haman* were to adviſe *Aſhuerus*, King of 27. Provinces, in the beſtowing of what honours himſelfe could with or hope: if [m] *Pharaoh* ſhould call againe his Nobles to conſultation, how to enlarge *Ioſephs* advancements: no more could bee either promiſed, expected, or performed, than that ſuch an one ſhould be arraied with royall attire, as cloth of purple and fine linnen, with a golden chaine about his necke, the Kings Ring on his hand, his princely Diadem ſet upon his head, and withall by Proclamation publiſhed the third man or Vice-Roy in the Kingdome. Which indeed were ſingular advancements: but yet the higheſt of theſe farre inferiour to the leaſt and loweſt honour, which this King of Kings vouchſafeth to beſtow. For even thoſe Kings whileſt they enriched and inveſted others with ſuch royalties as belonged to a kinde of externall happineſſe, themſelves were exceeding poore and deſtitute of the things truly good; the which (being of an higher ſtraine, and of nature internall and eternall) are incomparably and onely the beſt bleſſings. In a word then, *thus ſhall it be done*, yea, [n] *this honour have all his Saints:* that being borne of God, their deſcent is from the King of glory, all of them Kings ſonnes, all brothers to Chriſt, the firſt borne among many brethren: all younger brothers indeed, but (which is admirable) all [o] Princes apparant, and to the ſame incorruptible Crowne of glory. Tell me now: was it not almoſt the higheſt ſtaire of earthly honour, to which *Moſes* was mounted, when he was called the ſonne of *Pha-*

[a] 1 Sam. 2. 30.
[b] Ioh. 8. 49.
[c] Mal. 1. 6.
[d] Iob 11. 7.
[e] Phil. 2. 13.
[f] Luk. 17. 10.
[g] Pſal. 16. 2.
[h] Iob 35. 6, 7.
[i] Eſter 6. 6.
[k] Dan. 5. 7.
[l] Eſter 6. 8.
[m] Gen. 41. 43.
[n] Pſal. 149. 9.
[o] Reu. 5. 10.

noble daughter? and yet justly [f] *refused* he, nay, despised he the title, that he might be called but the *servant of God*. But [g] *behold what love the Father beareth us, that we should be called* (not servants any more, but friends, Ioh. 15. 15. nay more) *the sonnes of God*. Was it such an advancement that *Dauid* should become the sonne of *Saul*, a wicked King of Israel? and [r] *can it seeme a small thing to become* the sonnes of the holy one the God of Israel? Is it to be reputed a great grace to be nobly descended from great men, and backed with the alliance of the mighty? who then can deeme it other, than the top and tower of truest Nobilitie, to be (as the believer) so neerely allied unto Christ, who sprouted out of the most honourable stocke that ever the great field of the earth bare upon it? unto which their descent, if you adde their whole suitable estate, they will appeare so absolutely glorious, as it seemeth no further honour here below can befall them. Whose [c] garments are the white and unstained robes of Christs innocency and righteousnesse; their chaine is the golden chaine of their salvation, the linkes whereof are described Rom. 8. 24. their [t] King or signet is the Spirit of God, pledging and sealing up in their hearts the assurance of their salvation: their Iewels and [u] ornaments are the graces of that Spirit, as *Humility, Knowledge, Faith, Love, Hope, &c.* their diet more choice than that Manna, which was but a shadow of *this* [x] *bread which commeth downe from Heaven*: their Ministers are all the creatures; their attendance are the Angels, not onely going before them and at their heeles, but as a guard [y] *pitching themselves round about them*; their Diadem is that [z] *crowne of righteousnesse, which the righteous Iudge shall give to all them that love his blessed appearing*. This is such honour as darkne thall the honour of the world, as the bright shining of the Sunne obscureth the light of the lesser starres; this causeth the heart that hath it to contemne the contempt of the world, and quiet it selfe in the holding hereof, as in a choice inheritance and a precious purchase.

Now (my Lord) by all that hath beene premised, you may behold what *goodly grounds* your Lordships lines are fallen into: whom the Lord hath not onely thus inwardly honoured by putting his feare in your heart, (whereof I might truly relate more than either your Lordship would be willing to reade; or my selfe (hating even the suspicion of the base sinne of insinuation) am heartened to write) but also in your whole outward estate: a great honour is it to bee the sonne of so noble and worthie an Earle, as was your father of famous and perpetuall memorie: but that the same love of religion, zeale to the truth, practice of piety, wise care of your Country, noble and valiant resolution, bountifull hospitality and liberalitie should be so eminent, and that the best part of his better part and vertues should so seat themselves in your person; this is it which maketh your Lordship honourable, not in him so much, as in your selfe; neither in your selfe alone, but (as [a] *Samuel* was) *in the hearts of all the people*. These (my Lord) especially of the former kinde, are qualities well beseeming [b] *Nebuchadnezzars* Nobles. For who are so fitted to stand before earthly Kings, as they who are often in the presence of the great King, to whom all Kings are to bee countable? or who are so worthy to stand in the presence of our earthly Gods, as those whom the God of Heaven hath vouchsafed to set in his sight, and gracious acceptance? Whereunto when I have added how God hath honoured your Lordship to be the husband of a vertuous and religious Lady, the Father of an hopefull heire, the brother of three so worthy and religious Countesses (two of whom of late have received the end of their faith, even their glory with God, the possession of a goodly revenew: I may well say, [c] *not many* thus *noble*. Now because to *whom much is given, much is of them required*, and where the Lord soweth liberally, there hee expecteth a plentifull crop: let your Lordship be pleased to give me leave by *writing to stir up and marne your pure minde*, by calling to your remembrance that duty, which you religiously received from my mouth (and that not seldome) those divers yeares I employed my paines and poore talents in your Honours house, namely, that as either you tender the continuance of the Honour which the Lord hath already powred upon you; or expect any accesse thereunto, so you faithfully proceed in the waies wherein Honour may redound to the highest: persisting to honour him with your [d] *heart*; by *giving it* unto him: with your *life*; by [e] *adorning the doctrine* of God: with your *countenance*, by [f] incouraging the practices of pietv: with your [g] *riches* and *increase*; by releeving the poore members of Christ: seeing that in all these your large receits God hath made your Lordship his Steward, and requireth your faithfulnesse. These be the paths beaten by the feet of the faithfull, wherein they are well experienced of the Lords faithfulnesse. In these standeth the whole duty of a man: upon performance whereof, and no other condition, the Sonne of God himselfe made challenge of the glory of his Father: [h] *I have glorified thee on earth, and now glorifie me with thy selfe*.

Among other furtherances of your Honour hereunto, may your Lordship be pleased to receive this booke, and give it the reading; after what time I hope you will not deny it your protection, in regard of it selfe: although neither your Honours affection to the Author himselfe whilest he lived; neither his love towards your Honours house made knowne to the world, in the dedication of sundry of his workes unto the same; neither yet my owne duty (which in many regards as your Lordship may justly challenge, so my selfe am straightly bound alwaies to tender) could suffer me elsewhere to seeke the shelter of this orphane Commentary. My hearty desire of the Lord is, that as he hath directed it unto your Lordship, so he would also direct your Lordship by it; and make it as fruitfull unto your Lordship, as it is in it selfe, in leading you into all the waies of Gods honour; that as his faithfulnesse hath honoured you, so your faithfull heart may out of setled resolution say in it selfe: *Him that hath thus honoured me, I will still honour*: and so he who is first and last in mercies, *who* [i] *giveth to his grace and glory*, shall (after your Lordship have many good daies through his grace beene found faithfull before him and your Soveraigne) decke your soule with perfect righteousnesse as a Robe, cloath your body with immortality, crowne your head with glory, and (in a word) shall be all in all unto you and all his, who beyond all times be blessed for ever. *Amen*.

Your Honours to command,

THO. TAYLOR.

f Heb. 11. 24.
g 1 Ioh. 3. 1.
r 1 Sam. 18. 18.
c Rom. 13. 14.
t Rom. 8. 16.
u Exo. 16. 11.
x Ioh. 6. 50.
y Psal. 34. 7.
z 2 Tim. 4. 8.
a 1 Sam. 9. 6.
b Dan. 1. 19.
c 1 Cor. 1. 26.
d Prov. 23. 26.
e Tit. 2. 10.
f Psal. 101. 6.
g Prov. 6. 9.
h Ioh. 17. 5.
i Psal. 84. 11.

TO THE CHRISTIAN READER,

Much peace and prosperity from the Author thereof, even the Prince of Peace, the Lord Iesus Christ.

AMEN.

SInce it pleased the God of light by chasing away the blacke mists of popish darkenesse to restore the cleare and sun-shine light of his glorious Gospell unto these parts of Europe, he hath never beene wanting in raising up most faithfull and furnished instruments, who as golden Trumpets have sounded out, and like golden Candlesticks have held forth before his people that great light, even the word of truth which we preach; wherewith they have beene mighty through God both by voice and pen, by word and writing; not onely to discover and to detect that Antichrist, but to overthrow and cast downe his strongest holds: yea, and have by the power of the same spirit in their mouthes, which out of Christs owne mouth shall most powerfully utterly abolish that man of sinne at the brightnesse of his appearing, given the beast already his deadly wound: yea, and by the light have driven away that former Ægyptiacall darknesse and blinde barbarisme wherein men sitte, and could not for many daies, yea hundred of yeares before stir out of the place wherein the corruption of their nature had set them. Witnesse this truth with me can those incomparable lights of Germany (that I may beginne where the Lord began) Luther, Melancthon, Bucer, Oecolampadius, &c. France justly glorieth of her three worthies, Calvin, Beza, Marlorat: and of her three Nobles, Sadeel, Morney, and Iunius. How happy hath Helvetia beene in her fruitfull Gardens, whence so many sweet flowers, such as Bullinger, Lavater, Zwinglius, and others (not a few) have sprouted? Yea, Italy her selfe, whose soile is a step-mother indeed to such plants, hath yet beene so farre manured by the hand of the good husbandman, that even from thence two faire branches, neither of them inferiour to the former, Martyr, and Zanchius have sprung up, that as out of the mouth of two witnesses from among themselves, their sentence might bee sealed up unto them. But among the Nations, glorious art thou Great Britaine in this thy greatnesse, which as thou hast stripped all these thy neighbour Nations in other externall beauties: so no whit art thou inferiour to them in this honour; yea, herein is thy truest triumph over them, that as peace and truth have kissed each other within thy walls, and as the scepter of the Prince of peace hath beene almost full fifty yeares upheld by the scepters of peaceable Princes: so thy Seas and Seminaries have not beene destitute of their Iewel, Whittakers, Fulke, Reynolds, Rolock, Sutliffe, Willet, and their late Perkins, whom alone I make mention of, not because either they are alone, or alone worthy; but partly that I may bee moderate, and not (as I might) infinite in recitall: and partly for that these have most valiantly like Davids worthies broken through these Philistims forces, and brought unto us in despight of them the pure water of the well of life; among whom this our Author last named was not the least, nor of so small note through the Christian world, that I can thinke by my pen to adde any moment unto his: whose writings so savory and so innocent, have sufficiently proclaimed his profound knowledge in all learning, his prudent zeale, his mature judgement, with an admirable dexterity and facility, yea, I may say felicity, (for herein he reigned, that I may use the phrase of the reverend Deane of his Majesties Chapell, properly applyed unto him at his funeralls, which with singular approbation he performed) in the direct resolving the obscurest doubts of Divinity, and the acute loosing and dissolving the hardest knots of Papists, so briefly and so perspicuously, as that his most polemicall writings, being first by himselfe in our vulgar tongue published, could scarce meet even

Reformed Catholike.

even amongst our common people, with such an unapable Reader (if any wit can be sifted) into whom they might not convey some competent conceit and understanding of the deepest and darkest differences between the Papists, those patrons and defenders of darknesse, and our selves. But beside those, such a tongue of the learned had the Lord God given him, that he knew to minister, and ministred according to knowledge a word in due time to him that was weary: the which most weighty duty of the Ministery was so familiar unto him, that he made it his holy daies exercise (as his recreation) to resolve cases of conscience. In his ordinary Ministery how powerfull was he? which of his hearers cannot confesse that he spake as one having authority? Adde now unto these his labours, an holy and harmlesse life: for why should I dis-joyne them, seeing they were so happily combined in him? betweene which two (both of them conspiring to the glory of God, and his cause) was such a sweet harmony and consent, that in reading his writings any man might see the manner of his life, and in seeing his life, he might also therein reade his writings: for his life spake what his pen writ, and his pen was the president of his written Precepts. But when these unwearied labours had quickly worne out such a candle, who so freely spent himselfe to give others light; such a life was not shut up, but by a proportionall, even a religious and Christian death: of the which when God made (with some others) my selfe a beholder, I could not but conceive him a messenger one of a thousand, singled out by God to give directions to others, both how to live, and that well, as also in the right manner of dying well, who himselfe was so trained to a blessed death, by a holy life, whereby he became both in life and death a most happy and blessed man, for whose written Precepts concerning both, the whole Church is bound to blesse God with us: but especially wee his ordinary hearers in Cambridge, who besides were also the beholders of both, cannot be but so much the more strengthened and confirmed (our owne heedlesse in ratitude not resisting or withstanding us) by how much the eye is quicker than the eare, and the sight a more certaine sense than can be the hearing. But we will leave him with God, and omit those worthy workes which himselfe while he lived (according as the relaxation both from the weekly labours of his calling, and the daily weaknesse of his body would permit) did publish, not onely for the watering of this famous Seminarie where he lived, but even out of his abundance and full buckets, to be refreshing of all the heritage of God, and come to our owne purpose. It is not now to be wished, but bewailed rather, that all his workes were not finished by himselfe before his owne course, seeing the orphane writings of the learned published by others are commonly lesse polished: for sometimes the Authors minde is not taken, and sometimes his matter is mistaken, otherwhiles his forme is inverted, and not seldome either his owne elegancies and proprieties, which are like goads, are neglected, or something besides his owne is injuriously inferred: but yet the Lord having loosed him from his labours, the Christian care of his Executors commendeth it selfe to the Church herein, that before it should be deprived of any part of his paines so profitably imployed, desirous they are to communicate them, if not altogether in such exact manner as they would, yet as perfectly as they can, contented rather to hazard the due regard of the Author himselfe, by committing unto his shoulders hands the publishing of his labors; then that the Church should want them by their holding and hiding them with themselves. As for my selfe, my will was to have beene spared in these paines, both because of my owne weekly imployments, and that it might place wherein the businesse might have beene committed to divers others farre better furnished with gifts, and fitted with opportunity than my selfe: but especially seeing how safe and wise a thing it is to sit silent where a man need not speake, and that in these dayes, wherein every mans eare is in every mans boat, and most men are become left-handed in receiving things which are reached unto them with the right; too like the 700. left-handed Benjamites, whose sole commendation seemeth to stand in this, that they can throw stones and direct right unto others at a haire-bredth and not faile: yet notwithstanding considering my calling hereunto, as also being after a sort reared up by the Poets rule, not doubting but that the matter following is farre better than silence, I was contented, at the instant intreaty of the Authors Executors, to undertake the publishing of this Epistle, which himselfe had in his heart (if God had given him longer time) to have with his owne hand set and sent out in it owne native beauty and perfection: wherein what my paines have beene, they onely know who have fathered other mens posthumous writings. I have not trodden in their steps who make the grounds

Iudg. 20. 6.

ἡ λέγειν σιγᾶς κέρδιον ἢ σιγᾶν λέγειν. Eurip.

A briefe view of the whole Epistle, drawne according to the Authors owne method.

The Epistle consisteth three parts:

1. Salutation, wherein are considered the
   - Person saluting, described by his
     - Name: *Iude.*
     - Office: *a servant of Iesus Christ.*
     - Alliance: *brother of Iames.*
   - Persons saluted, members of the militant Church, *which are*
     - *Called.*
     - *Sanctified of God the Father.*
     - *Reserved to Iesus Christ.*
   - Forme of salutation, *viz.* a prayer for
     - Blessings, *Mercie. Peace. Love.*
     - Increase of blessings: *be multiplied.*

2. Exhortation, wherein are considered the
   - Motives exciting the Apostle, *viz.*
     1. His
        - Love, *Beloved.*
        - Ready minde: *Gave diligence*, enlarged by three arguments:
          1. *All diligence.*
          2. *To write unto you* (when he could not speake.)
          3. Of most weighty matters: *Of the common salvation.*
     2. His
     3. The present necessity: *It was needfull for me.*
   - Matter.
     - Propounded, *viz.* to *maintaine the faith*: wherein are considered the
       1. Parties
          - Maintaining: Saints.
          - Oppugning: Seducers.
       2. Meanes of maintenance, *viz.* By *fight*: the
          1. Kinde: Spirituall.
          2. Weapons
             1. Doctrine.
             2. Confession.
             3. Example.
             4. Prayer.
     - Confirmed by
       1. The state of the Church in his time pestered with enemies, described by their
          1. Hypocrisie: *Crept in.*
          2. State before God: *Ordained of old to this condemnation.*
          3. Religion: *Vngodly men they are.*
          4. Doctrine: *which turne the grace of our God into wantonnesse.*
          5. Lives: *and deny God the onely Lord, and our Lord Iesus Christ.*
       2. A prolepsis answered in a perfect forme of syllogisme, consisting of a
          1. Propositition, *viz.* Whosoever taketh liberty to sinne, shall be *destroyed*: proved by example of
             - Men. Here consider the
               - Persons *destroyed*: *the people*, *viz.* the Israelites.
               - Time: *after he* (God) *had delivered them out of Ægypt.*
               - Cause: *which beleeved not.*
             - Angels: here consider the
               1. Persons sinning: *the Angels.*
               2. Sinne it selfe, and in it the
                  1. Author set downe
                     - Negatively: not God.
                     - Affirmatively: but themselves, *they left.*
                  2. Parts
                     - Negative: *which kept not their first estate.*
                     - Affirmative: *but left their owne habitation.*
                  3. Measure of their fall: A totall defection.
               3. Punishment in two degrees:
                  1. Custody: *Reserved in chaines under darknesse.*
                  2. Full punishment: *unto the judgement of the great day.*
             - Cities with their
               1. Names: *Sodome and Gomorrah, and the Cities about them.*
               2. Sinnes.
                  - According to Nature
                    1. *Committed fornication.*
                    2. *Followed strange flesh.*
                  - Against
               3. Punishment: wherein
                  - Vse, *set forth for example.*
                  - Matter, *suffered vengeance of eternall fire.*
          2. Assumption, *viz.* But *these* seducers take libertie to sin: proved by enumeration of their sinnes, in their
             - 1. Ground or fountaine: *Dreamers.*
             - 2. Kindes.
               1. Vncleannesse: *They defile the flesh.*
               2. Contempt of Magistracie.
                  1. Proved from their
                     - Affection or judgement: *They despise government.*
                     - Speech or practice: *speake evill of them that are in authority.*
                  2. Amplified three waies:
                     1. They *blaspheme glories* and dignities.
                     2. By comparison from the greater, thus: Michael *durst not raile*: enlarged by the
                        1. Persons *contending.* — 1. *Michael the Archangel.* 2. *Satan.*
                        2. Cause: *About the body of Moses.*
                        3. Speech of Michael: *The Lord rebuke thee.*
                     3. They *speak evil of a thing they know not.*
               3. Intemperance in it, the
                  - Cause: *naturall knowledge.*
                  - Worke: *corrupt themselves as beasts without reason.*
               4. Cruelty against Gods people, comparatively called *Cains way.*
               5. Covetousnesse by similitude from *Balaam* with the
                  - Measure: they are powred out, or *cast away.*
                  - Ground: Hope of reward, or *wages.*
               6. Ambitious *gainsaying* of the truth, illustrated by
                  - Comparison: with that of *Core.*
                  - The end of that: *Perished* in it as he did.
               7. Riotousnesse; proved by example and instance from Love-feasts, in which
                  1. Sinne: *Fed themselves* with neglect of the
                     - Poore.
                     - Ministery.
                  2. Ground of it: *Without feare*, viz. of God.
                  3. Fruit of it: *makes them spots in their feasts of Charity.*
               8. Unprofitableneesse in their places: *Clouds without water.*
               9. Unconstancy: *Carried about with every wind*, as light clouds.
               10. Barrennesse in themselves, illustrated by a comparison, and described by foure degrees of naughtinesse, *viz.*
                   1. *Corrupt trees*, that is, without good fruit.
                   2. Altogether fruitlesse, that is, *without* any *fruit.*
                   3. Hopelesse of fruit: *twice dead*, that is, certainly.
                   4. Hopelesse of life it selfe: *Plucked up by the roots.*
               11. Impatience: *raging waves of the Sea foaming out their owne shame.*
               12. Unstablenesse in doctrine: *wandring starres.*
               13. *Murmuring.*
               14. *Complaining*, which proceeds from
                   - Discontentment with their outward present estate.
                   - Taefrowardnesse of their owne disposition.
               15. *Walking after their owne lusts.*
               16. *Proud boasting.*
               17. *Admiration of mens persons.*
               18. Covetousnesse: *for advantage.*
          3. Conclusion, inserted in verses 13, 14, 15. *viz.* Therefore these seducers shall be destroyed. This conclusion is
             - Propounded, vers. 15. *For whom is reserved blacke darknesse.*
             - Confirmed vers. 14. 15. and that by an ancient testimony, in it consider the
               1. Author, *Enoch*
                  - not the fourth, but the *seventh* from *Adam*
                    - *Cains* sonne.
                    - Of *Seth.*
               2. Preface, He *prophesied of such*, saying.
               3. The testimony it selfe, wherein
                  1. *The Lords comming to judgement.*
                  2. His judgement being come, which is
                     - Generall, *to judge all men.*
                     - Speciall
                       - Persons, *all ungodly.*
                       - Manner, *rebuke* or convince.
                  3. Cause of this judgement two-fold:
                     - Deeds described by
                       - Qualitie: *wicked.*
                       - Manner of doing: *ungodlily.*
                     - Words set out by two properties:
                       - *Cruell.*
                       - Uttered *against him*, that is, God.
       3. An Apostolicall testimonie that such there should be: in it,
          1. A Preface: *But ye beloved remember, &c.* Verse 17.
          2. The testimony it selfe, and in it are two things:
             1. The time when these wicked men shall abound: *In the last times.*
             2. What manner of persons they shall be, described by two properties:
                1. *Mockers.*
                2. *Fleshly, walking after their owne lusts.*
          3. The application of it to these persons, who are indeed
             1. Mockers, common to *makers of Sects.*
             2. *Fleshly, having not the Spirit.*
       4. A direction in some meanes tending to this maintenance of faith in five rules, concerning
          1. Faith, on which as upon a foundation they must build *up themselves*, inforced by
             - A motive: *most holy faith.*
             - The meanes: *praying in the holy Ghost.*
          2. *Love of God*, in which they must *keepe themselves.*
          3. Hope: *looking for the mercy of God, &c.* and in it three things: the
             1. Person on whom the Saints must wait by hope, *viz. Our Lord Iesus Christ.*
             2. Thing for which they must wait, *viz. Gods mercy in Christ.*
             3. End of their hope: *Eternall life.*
          4. Christian meekenesse in recovering weake offenders, in which consider the
             1. Way to beginne this recoverie: *inputting difference.*
             2. Manner of performance: *have compassion of some.*
          5. Christian severity in gaining of obstinate sinners: in the
             1. Rule it selfe: *Others save with feare.*
             2. Manner of it: *Pulling them out of the fire.*
             3. Caveat for better observation of it: *And hate even the garment which is spotted by the flesh.*
   - Epilogue or conclusion, consisting on a praising of God: wherein three things:
     1. Person praised: Christ Jesus
     2. Inducements moving to praise him, drawne from
        - His Power
          - Propounded here: *To him which is able, &c.*
          - Amplified by foure effects:
            1. *Keeping* the Saints *that they fall not.*
            2. *Presenting* them *faultlesse*, that is, justifying them.
            3. Presenting them in the judgment day *before the presence of his glory.*
            4. Possessing them *with joy* everlasting.
        - His wisdome: *To God onely wise.*
        - The work of our redemption: *our Saviour.*
     3. Forme of praise, wherein foure things
        1. What things are ascribed to God: viz. *Glory, Majesty, Dominion, Power.*
        2. That these belong to Christ *onely.*
        3. The circumstance of time, *now and for ever.*
        4. The affection of the heart ever needfull in the worship of God in the word, *Amen.*

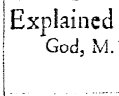
A Godly and Learned

EXPOSITION

VPON THE EPISTLE OF IVDE,

Explained in publike Lectures by that reverend man of God, M. WILLIAM PERKINS, and now published for the vse of the Church of God.

Verſ. 1. *Jude (or Judas) a ſervant of Jeſus Chriſt, and brother of James, to them which are called and ſanctified of God the Father, and reſerved to Jeſus Chriſt.*



HE generall aime and ſcope of this Epiſtle, is partly to declare the dutie of all Chriſtians, and partly to ſet out the corruptions of thoſe, and theſe daies and times; in both which every one may receive edification, who are deſirous either to follow the former, or avoid the latter. In which generall conſideration, note three things concerning this Epiſtle, before we come to ſhew the parts of it in particular.

Firſt, the *Authoritie*; Secondly, the *Superſcription*; Thirdly, the *Argument* or ſubſtance of it.

Firſt, concerning the Authority, two queſtions are to be anſwered.

The firſt queſtion, Whether this Epiſtle bee canonicall Scripture.

And ſecondly, How we may know the certainty of it.

Concerning the former: *Luther* and others, who acknowledge it to be a profitable writing, deny it to be Canonicall Scripture, and alleage foure reaſons:

Object. 1. Firſt they ſay, *Jude* calleth himſelfe a ſervant of Jeſus Chriſt, and not an Apoſtle, but all the new Teſtament was penned or approved by ſome Apoſtle.

Anſw. This hindreth not but that he was one of the Apoſtles, who alſo called themſelves ſervants of Jeſus Chriſt, as *Paul*, Rom. 1. 1. and *Peter*, 2 Pet. 1. 1. Secondly, by this reaſon the Epiſtles to the *Philippians*, and *Philemon*, as alſo of *Iames*, *John*, &c. might be rejected.

Thirdly, he calleth himſelfe as much as an Apoſtle.

Jude writeth of ſuch things as the Apoſtles themſelves had formerly foretold, verſe 17. Therefore he was no Apoſtle. *Object. 2.*

Jude lived after the Apoſtles *Paul* and *Peter*, who with *John* were the laſt of the Apoſtles, and living after their deceaſe (who were the principall) might very well put them in minde of thoſe things they had foretold. *Anſw.*

In the ninth verſe, hee bringeth in a profane Author, concerning the ſtrife and diſputation between *Michael the Archangel, & the devill, about Moſes body*, which cannot be found in Canonicall Scripture; as alſo of *Enoch the ſeventh from Adam*, out of profane writers. *Object. 3.*

By this reaſon, neither ſhould the Epiſtle of *Titus* be Scripture, ſeeing *Paul* makes mention of the prophane Poet *Epimenides*, Titus 1. 12. nor the Epiſtle to the Corinths, where is brought in the ſpeech of *Menander*, 1 Cor. 15. 33. nor the Acts of the Apoſtles, where *Aratus* the Poet is cited, Acts 17. 28. *Anſw.*

This Epiſtle is taken out of Saint *Peter*, from whom this Author hath borrowed both the matter and manner. Therefore this *Jude* was no Apoſtle, but ſome ſcholler of theirs. *Object. 4.*

If this were ſufficient to prove this Epiſtle not authenticall, then the whole bookes of *Samuel*, the Kings, and Chronicles ſhould be caſt out of the Canon by the ſame reaſon: which take the matter from Civill Chronicles: Now if it be lawfull to take matter out of Civill Chronicles, why may not one Scripture be taken out of another? we muſt therfore (notwithſtanding theſe weake allegations) eſteeme this Epiſtle to be the Canonicall Scripture, and the eternall Word of God, as our Church, and the Church in all ages hath received it. And now in the ſe- *Anſw.*

cond

cord place see how we may come to bee resolved that it is so to be allowed: which wee may in this resemblance. An Indenture between man and man is knowne to bee sufficient two waies: First, by the matter and contents therein, which plainly shews an act passed and done: Secondly, adding and annexing thereunto certaine outward signes and testimonies, as the hands and seales of the parties, the hands and names of the witnesses corroborating and strengthening the same: the first is good in it selfe (though not so confirmed to the parties) without the second: but the second is nothing without the first: but if both these shall concurre and be specified in the Indenture, then it is absolutely authenticall, both in it selfe, and unto the parties. If this be applied to the Scripture, it shall be apparant to be no lesse ratified than such an Indenture. For first, consider but the *Contents* and matter it selfe of it, it will speake the certainty and truth of it: reade over the Epistle, you shall finde the whole matter agreed upon by the Prophets and Apostles: and for the *testimony*, the Catholike and common consent of the Church, or greatest part since the Apostles daies, hath set to her hand and seale that it is the truth of God, no lesse assured than other bookes of the Canon: which assent of the Church, though it cannot make us, yet may move us accordingly to entertaine it. Besides, if we consider the *ends*, as also the *effects* of this *Scripture* (which are the same with any part of the Canonicall) wee cannot but confesse that it is the holy and sacred truth of God, all of it conspiring with all the other to the advancing of Gods glory, and furthering of mans salvation. So much of the authoritie of this Epistle.

The second point is the *Superscription*, which is in these words: *The Catholike Epistle of Iude.* This title seemes to be prefixed rather by some Scribe afterwards, than by *Iude* himselfe: first, because this title (*Catholike*) was not heard of in the Church whilest the Apostles lived; so as it is not so ancient as the Epistle.

Secondly, the title seemes to be unfit for this and other Epistles intituled after the same manner, and may be well forborne; as the Epistles of *Peter* are called Canonicall, which are no more Canonicall than others.

Thirdly, most of the Post-scripts are uncertaine, if not false: as of that after the second Epistle to *Timothy*, in which *Timothy* is called an *Elect Bishop of Ephesus*, and yet commanded to doe the worke of an Evangelist, 2 Timoth. 4. 5. which cannot stand together, to bee the Bishop of one place, and also universally to preach unto the whole world, following the Apostles, as the Evangelists duty was: and so of others. This title then was not added by the Apostle, but by some Scribe that copied out the Epistle: it is not therefore holy Scripture as the Epistle is.

The third point concerning the Epistle in generall, is the *argument*: which doth exhort all Christians to constancie and perseverance in their profession of the Gospell. Secondly, to beware and take heed of false teachers and deceivers which craftily creepe in among them: And thirdly, these deceivers are lively set out in their colours; and with them their destruction.

Now concerning the Epistle it selfe, and the speciall parts of it.

Of it there be three parts: First, *a Salutation*, in the first and second verses: Secondly, an *Exhortation*, from the third verse to the end of the three and twentieth. Thirdly, a *Conclusion*, from that to the end of the Chapter. In the *Salutation* consider three things:

First, the person that wrote this Epistle, *Iude.*

Secondly, the persons to whom he wrote: to *those which were called, sanctified of God the Father, and reserved to Iesus Christ.*

Thirdly, the prayer ordinary in Apostolicall salutations: *mercy unto you, &c.*

Concerning the first, namely, the writer of this Epistle, observe three things: first his name, *Iude*: secondly, his office, a servant of Jesus Christ: thirdly, his Allyance and brother-hood, being of the kindred of Christ himselfe.

First, of his name, *Iude*, or *Iudas*, which was the name of two of the Disciples of Christ: the first was *Iudas* the sonne of *Alpheus*, the brother of *Iames*, and so neere allied unto Christ: who was the writer of this Epistle. The other was *Iudas Iscariot*, or *Iudas* the Traitor, the sonne of *Simon*, who could not write this Epistle, because he died before Christ.

In this name consider two things: First, the occasion of it, and secondly, the variety of his name. The occasion of this name is set downe with the reason of it in the 29. of Gen. 35. When *Leah* had borne three sons unto *Iacob*, she conceived again, and bare a fourth son, saying, *Now I will praise the Lord*, therefore shee called his name *Iudah*, which signifieth praise or confession: so no doubt did *Alpheus* the father of this *Iude*, at his birth give him such a name as might move not only himselfe, but his childe after him, to thankfulnesse and confession of Gods goodnes. So ought every father in imposing his childrens names with *Alpheus*, and every mother with *Leah* make such choice of names, as themselves and their children may be put in minde, yea, and stirred up to good duties, even so often as they shall heare or remember their own names. The second point in this name is the variety of the names of *Iude*, he was called *Thaddeus*, Marke 3. 18. and *Lebbeus*, Mat. 10. 3. all which signifie the same thing, & all put in minde of the same duty. Here two questions may be asked. First, why was he called by so many names? Some thinke hee had all these names given him by the people and multitude, as signifying all one thing: others (which is more probable) that he was thus called by the Apostles themselves, rather than by his owne name,

Quest. 1. *Answ.*

name, that the horrible fact of *Iudas* in betraying his Master should be utterly with his name forgotten.

Quest. 2. *Answ.* A second question is, whether may a man change his name, or no?

If the change thereof bee no prejudice to any man, much lesse hurtfull to the Church or Common-wealth, nor offendeth the faithfull, but wholly tendeth to the glory of God, and good of men, it may be altered and changed: As *Saul* a great persecuter, being called to bee a publisher and Patron of the Gospell, changed his name into *Paul*: as also *Salomon* was at the first called by his Mother, *Iedidiah*: *Peter*, at first called *Simon Barjones*, Christ afterwards gave him a new name, and he accepted it. Yet hence the too common practice of the world cannot be warranted, who for fraud and deceit doe alter their names: which when it is not intended may warrantably be done: as in time of persecution in the reigne of King *Edward* the sixt, *Bucer* changed his name, and both called himselfe, and suffered others to call him *Aretius Felinus*: so did divers other worthy men in those daies, seeking no other than the glory of God, and good of the Church in their owne safety: and that the Papists not kowing their names, might reade their writings without prejudice.

Five verie two Homilies concerning the Sacraments, under the title of Nathaneel Noviomagus and seaven Sermons printed under the name of Athanasius, the Father of Christ in the Creed, an. 1554.

II. The second thing in the person writing is his office: being called [*a servant of Iesus Christ*] which is not so generally to be understood as meant of every professor of Christ and beleever, who is a servant of the Lord Jesus: but of a speciall service, namely, of Apostleship, to which he was deputed.

Wherein consider two things: First, that he was called to bee an Apostle and servant of Christ to plant the Church of the Gentiles: Secondly, that he did faithfully execute his function, and performed his service.

First, he pleads his calling, for two causes: first, in regard of others; and secondly, in respect of himselfe. First, that his doctrine might with more attention, and reverence bee received of others, seeing he run not unsent, but was called, and that to an Apostleship; and therefore hee spake not of himselfe, but wholly and immediately directed by God.

Secondly, for the confirming and comforting of himselfe, that the Lord who had called him would stand by him, both in protecting his person, and prospering his worke in his hand.

Vse. Seeing the Apostle *Iude* before he writeth layeth downe his calling; so ought all Ministers to make their calling the foundation of all their proceedings, containing themselves within the compasse thereof, even as they are to teach the same duty unto all sorts of men, that they tempt not the Lord, by passing the bounds and limits of their calling.

Secondly, in that *Iude*, though he was of the same Tribe, yea, of neare alliance unto Christ, yet hee passeth by all these respects which hee might have stood upon, and contenteth himselfe with the title of a [*servant of Christ.*] We learne to make more account, and esteeme it a greater privilege to be a servant of Jesus Christ, than to bee of the kindred of Kings, and allyed to the greatest Monarchs of the world: Christ himselfe shews us what kindred should take up our chiefe delight, when hee turned himselfe from his Mother & Brethren, and beholding his hearers said, those were his mother, sisters, and brethren, that heare the word of God, and keep it: this alliance in the faith was neerer and dearer unto him than that in the flesh. If then thou standest upon thy preferment, strivest to be the servant of Christ, which is more honourable than to be the sonne of a King; to be a follower of Christ, is more than to goe before the Rulers of the earth. But if thou aske, How shall I come to this preferment? Himselfe answereth thee, Thou must give up thy selfe to heare his Word and doe it, that is, learne to know and obey his will, this is the maine duty of a servant: endevour to please the Lord in keeping faith and good conscience, thou art in the way of preferment, and art admitted a servant of Christ.

Thirdly, If we be admitted the servants and followers of Christ, we must serve no other Master, but keepe our selves from being intangled either with the offences or affaires of the world, as to be vassals thereto: no man can serve two, much lesse more masters of such contrary commands. Let none pretend to be the servant of Christ, who by loving pleasure more than God, or seeking earth more than Heaven, disgrace such a profession.

III. The third thing in the person writing, is the alliance [*Brother of Iames*] of which name there were two, first, *Iames* the sonne of *Zebedeus*, whose death is mentioned in the 12. of the Acts by *Herod*: the second was the sonne of *Alpheus*, here mentioned:

First, that he might distinguish himselfe from the other *Iudas* the Traytor. Secondly, that he might win further credit and attention to his doctrine, seeing hee was no unknown person, but one that came of the worthiest stocke that was upon the face of the earth; and for this cause he mentioneth his brother *Iames*, who was better knowen, as being the President of the Counsel at Jerusalem, & a choise pillar of the Church in his time, Act. 15. 13. not to credit himselfe, but this Scripture (which otherwise is in it selfe sufficiently powerfull) by the mention of him.

Now follows the second thing in the Salutation: that is, the person to whom *Iude* wrote, in these words [*unto those who are called and sanctified by God the Father, and preserved by Iesus Christ*] it is the militant Catholique Church, which is lively described to bee the number of beleevers dispersed thorow the face of the whole world; who are effectually called, and sanctified, and preserved unto life everlasting. Out of which description note:

The Scriptures written properly for the Church, that it might bee gathered and strengthened the rather.

First,

First, who and what they bee that are members of this Church: namely, no wicked or prophane perſons, but onely the Elect, ſuch as are choſen unto life everlaſting, who after receive their calling unto holineſſe, and therein are aſſuredly preſerved unto life: which privileges no wicked perſon, no unrepentant ſinner can bee partaker of, but onely the Church of the *firſt borne*, as in Heb. the 12. whoſe names are written in the booke of life, and who receive daily ſpirituall increaſe: for howſoever in the Catholike Church there be two ſorts of men profeſſing Religion: the one of them that doe unfainedly beleeve, and are ſanctified: the other of them who make a ſhew of faith, but indeed beleeve not, but remaine in their ſinnes: of the former doth the Catholike Church conſiſt, and not of the latter, who are no members ſet into the head of this body, though they may ſeeme ſo to be.

Secondly, this conſiſteth the Romiſh Church, who teach and hold that a reprobate may be a member of this Church.

Thirdly, that none can bee the head of this Church and Catholike congregation but only Chriſt, for he onely knoweth them, who and where they bee, through the face of the whole earth: not the Pope or any other creature hath any headſhip over this company, who are given and properly appertaine unto the Son of God.

Fourthly, that this Catholike Church is inviſible, and cannot by the eye of fleſh be diſcerned; for what eye (except of faith) can ſee or diſcerne the depth of Gods election, or whom he hath effectually called? yea, and who can infallibly determine of the things that are within a man? and therfore this is a matter of faith, not of ſenſe, an Article of our beleefe, not the object of our ſight, ſeeing faith is an *evidence of things not ſeene*: which againe overthroweth that Romiſh doctrine, which teacheth, that the Catholike Church is viſible and apparant upon earth, and ſo deſtroy that Article of our faith.

Fifthly, that this Catholike Church being preſerved by God the Father to life everlaſting, cannot utterly periſh and be diſſolved: all other congregations and particular Churches being mixed, and the greateſt part not predeſtinate, may faile, yet this cannot bee overcome, Rom. 11. 7. this *election of God ſhall obtaine, though the reſt be hardened.* The gates of hell ſhall not prevaile againſt the faith of the Church, becauſe faithfull and true is he that hath ſpoken, and who will preſerve in this Church a ſucceſſion of wholſome and ſound doctrine, and Heaven and earth ſhall bee ſooner diſſolved, than one jot of the ſame ſhall faile and periſh.

Obiect. But though that faile not, the Church may fall from that, and ſo faile.

Anſw. That particular Churches, and of them the moſt famous, have beene ruined, yea, and fallen away, and ſo may doe, is evident by the Churches of Epheſus, Corinth, Galatia, &c. and no marvell, ſeeing theſe conſiſted ever of mixed perſons: but the Catholike Church conſiſting only of a number elected and called, though it alſo (not being as yet without wrinkle) may erre and faile in ſome ſmaller points; yet being preſerved by God to life, cannot poſſibly faile in the maine and foundation.

This doctrine affordeth ſtrong conſolation to the Elect of God, both in regard of their frequent falls and infirmities, whereby they might feare to caſt themſelves quite out of favour; as alſo in regard of the manifold aſſaults and bickerings, which in the world they doe and ſhall endure, whereby they might ſeeme to the outward view to periſh; yet the truth is, neither of both need diſmay them, but that their faith and hope may ſtill be revived and ſtrengthened, ſeeing they are preſerved to ſalvation.

Sixthly, here are better notes of a true Church than the Papiſts Antiquitie, Succeſſion, Multitude, &c. which can be no notes. Firſt, for Antiquity: In the beginning was a true Church, but no Antiquitie. Secondly, ſucceſſion failes: for what men ſoever are called and ſanctified, are the Church: Thirdly, multitude no note: for if there bee a calling and ſanctification of men, there is a Church, be there many or few: But the true notes are the meanes of calling to the faith by the doctrine of the Prophets and Apoſtles, and obedience thereunto, proceeding forward in ſanctification, even untill death; without which notes none can truly ſay they are of the Catholike Church: By which we may know the Church of England to bee the true viſible Church of God, called and ſanctified in the truth, Joh. 8. 31.

The Church tied to perſons or places, but to Chriſts voice.

Now to proceed, we are in the next place to intreat of the order which God obſerveth in bringing men by degrees to life everlaſting: And firſt of the calling mentioned; which is a worke of God, who of his meere favour and grace calleth vile and miſerable men out of the world, and inviteth them to life everlaſting: to underſtand which, wee muſt know that the calling of God is twofold: The firſt is *generall*, when God calls a whole Nation, Kingdome, and Country, that is, when he offers them ſalvation in the meanes; as when he ſends his Word amongſt them, affordsthem the Sacraments to ſeale the Covenant, gives leave to approach him in prayer, and all this in the Miniſtery of man, that man might call man: yea, when he vouchſafeth private meanes farre inferiour to the former, yet often ſerving for a generall calling, as is the reading of the Scriptures, yea, of mens writings, and ſometime reports, as in *Rahabs* example, and the woman of Samaria: by theſe meanes the Lord generally calleth men, offering, but often not giving grace offered, in great judgement turning away from a froward people.

Obiect. If God offer, but give not grace, it is a deluding of men:

Anſw. No, for firſt a man was once able to receive it: ſecondly, hereby he maketh them without excuſe whom he will deſtroy: thirdly, hereby he keepes the wicked in outward order.

Queſ. *Anſw.* *Peſe.* Conſidering to bee called of God is the firſt ſtep to life everlaſting, and wee in this Church of England are thus called, it remaines that every man ſhould anſwer this calling.

How ſhall this be done? Frame thy heart to anſwer God, as *David* did when God bade him ſeeke his face: *Thy face O Lord will I ſeeke*: ſee alſo Matde. 9. 23, 24. of the father of the poſſeſſed childe, and Pſal. 40. 6, 7. when *Davids* eare was pierced, hee anſwered, *Lord, I come*: this ought to bee the Anſwer of our hearts to the Lords voyce ſounding in the miniſtery.

The ſecond calling is more *ſpeciall*, when grace is not only offred, but given alſo by God, through the effectuall working of his ſpirit in our hearts; which is the beginning of grace in us, he himſelfe laying the firſt foundation of it: by giving power to receive the word to mingle it with faith, and bring forth the fruits of new obedience; for the better conceiving of the nature of it conſider ſix points.

First, the *ground* and foundation of it, namely Gods eternall free Election of us unto life everlaſting, as 2 Tim. 1. 9. when I ſay *free*, I exclude not onely whatſoever man can imagine within himſelfe as vaine in procuring ſuch good unto himſelfe, as not of workes, ſaith *Paul*, leſt any ſhould boaſt; but alſo placing the ground of all our good out of our ſelves in the counſell of God, which the Apoſtle cals *his good purpoſe*, Rom. 8. 28. yea to ſhew the freeneſſe of this grace, it is thence denominated and called the *election of grace*.

Secondly, the *meanes* of this calling, which in the Lords hands are divers; whereof ſome prepare to calling, other ſome are inſtruments of it: as firſt the reading of the Scriptures, ſerving to beget a generall hiſtoricall faith. Secondly, afflictions in body, goods, name, friends or otherwiſe, tending to humble a man and prepare his heart as ſoft ground. Thirdly, the denouncing of Gods judgements, and threats of the Law which ſends to hell, but gives no grace: theſe are generall preparatives: others are inſtruments to effect the inward calling, as the preaching of the glad tidings of the Goſpell which is the moſt principall and effectuall meanes of this ſpeciall and effectuall vocation, and to this *Paul* aſcribes it, as 2 Theſ. 2. 14. whereunto he called you *by our Goſpell*: that this is true, conſider a two-fold worke of this Miniſterie, when it is powerfully applyed to the hearts of men. Firſt, it openeth the very heart of a man, and layes him out to the beholding of himſelfe, ſhewing him that by his deteſtable ſinnes hee hath made himſelfe more ugly in Gods eyes than any Toad can bee in mans; whereby he is prepared not to he alleeped in this eſtate, but unto the ſecond worke, which is to apprehend and apply the blood and merits of Chriſt (exhibited in the Goſpell) for the waſhing and bathing of his ſinfull ſoule, that ſo he may be ſaved from wrath.

Thirdly, the *perſons* that are called: thoſe are mentioned, Rom. 30. namely, thoſe whom hee *had before predeſtinate*, thoſe he called: which ſeemes to bee expounded in Act. 13. 48. *So many as were ordained to life everlaſting beleeved*, that is, were called unto the faith: all therefore are not called.

It pleaſeth ſome to teach another doctrine, namely, that God for his part cals all men effectually, and gives them a power to beleeve if they will; but the difference, ſay they, is in the will of man; to prove which they bring this compariſon. The Sunne ſhines on wax and clay equally, the wax is ſoftened, but the clay is hardened. But this is not true out of the Scriptures: for it is *not given to all* to underſtand the myſteries of the kingdome, Matth. 13. 11. theſe things *are hid* from moſt of the wiſe of the world, and revealed unto babes, Matth. 11. 25. Knowledge is given to ſome, not to others, and conſequently faith: for they which have not knowne cannot beleeve.

Fourthly, the *time* of this calling. The particular time of any mans calling is not revealed, but laid up in the ſecret counſell of God, in whoſe hands times and ſeaſons are: yet the extent of the time is large enough though ſtinted, even the time of this life, ſome at the *firſt houre*, ſome at the *ninth*, & others at the *eleventh*, &c. but not after, becauſe that then all meanes of calling of men ceaſe. Now becauſe men know not the date of their dayes, it behooves them out of hand to ſtrive to enter, not to deferre from day to day, alleaging that ſome were called at the twelfth houre, but accept of the Lords call, while it is yet the acceptable time. If the Lord now ſay, Seeke my face, let thy heart anſwer as an Eccho which takes the word out of the mouth, *Thy face O Lord I will ſeeke*, Pſalm. 27. 8. ſuch a pleaſant harmony God is delighted with. If he ſay (as the Prophet ſpeaketh) *Behold now my people*, they are preſently ready to anſwer, *Behold now our God*, and the rather becauſe the Lord will bee free, and not ſtinted by thee, that either he ſhal call thee in thy crooked years, or not at all: he will not be preſcribed extraordinarily to cal thee at the twelfth houre, as he did the theefe on the croſſe, when thou he veſt upon the bed of thy ſorrow, & gaſpeſt upon thy death-bed. Therefore while it *is called to day* let us heare the voice & harden our harts no more.

Queſt. *Anſw.* Fiftly, wherin doth this effectual calling ſtand?

Both in the outward and inward calling, becauſe the former is often in the meanes given to Nations, people, men, at leaſt to make them without excuſe: but the ſecond being ſecret and inward, whereby the Lord makes a mans hart inwardly anſwer the outward calling, poſſeſſeth him with a willing minde ſtedfaſtly to beleeve in the Lord Jeſus, and with an endevour to pleaſe the Lord in all thing: thus is the hear: pierced, Pſa. 40. 6. the heart of ſtone changed into an heart of fleſh, that is, made tractable and

Procuratur electis vel ſemper prædicatum eſt externum: vel ſaltem efficax operatio ſpiritus.

and pliable, Ezech. 11. 19. and an heart which is a sacrifice accepted of God: such a heart was *Lydias*, Act. 16. 15. when God had opened it, it was heedfull and attentive to the words of *Paul*: this heart can relish the sweet promises of the Gospell, and no other.

Sixthly, the excellencie of this calling: which we shall perceive by these considerations. First, in that it is a great worke, as was the creation of man at the first, Roman. 4. 18. so the Apostle maketh it, 2 Cor. 4. 6. he that at the beginning called light out of darknesse, the same hath shined in our hearts, &c. that as God cals the first time, and dead creatures come forth to life: so with no lesse powerfull voice the Lord cals the heart of man dead in sinne, and it is quickened with the life of God.

Secondly, this effectuall calling goes beyond the worke of our creation; for here a man is taken out of the first *Adam*, and set into the second, and at the same instant power is given to beleeve, being in time both together, though in order faith is first, and then ingrafting, wherein is not onely a bare privation as in the creation when God called *things that were not*, as though they were: but here is a plaine resistance and rebellion, God calling not only things that are not, but things that would not and refuse to bee. Thus to raise a man out of the bloud of Christ, is more than to raise *Eve* out of *Adams* side; to raise a dead soule from the death of sinne, farre more glorious and powerfull than to raise a dead body from bodily death; to raise a man to supernaturall life, farre greater than to a naturall onely.

Thirdly, this calling ratifies all our covenants with God. Men in their baptisme enter covenant with God, but often start from it, and will not stand to it, so as the covenant is only made: but when as a man is effectually called, the covenant is not onely made, but truly accomplished, and that on mans part.

Vse. Seeing wee are called of God himselfe in the Ministerie of the Word, (for *Paul* cals it, Phil. 4. 14. an high calling) wee must labour to joine the inward calling with it, which is higher than that, by having first a griefe because wee cannot beleeve: secondly, a ready minde: thirdly, an endevour to beleeve: fourthly, a sorrow because wee beleeve no more, and faile so much in the service of God; which if we want, we must labour for them; and if we have them, be thankfull unto God for them.

2. *Vse.* Learne the dutie laid downe by the Apostle, Ephes. 4. 1. That wee should walke worthy of our calling. To doe which, first wee must look that we frame our lives holily; being *holy in our conversation as he that hath called us is holy.* Secondly; there must bee the same end of our lives which is of Gods calling, that is, to bring us to heaven. The end of our being in the world, is to bee called out of the world, and (as *Abraham*) to obey God, as looking for a city in heaven not made with hands.

A Now wee proceed to the second step of his eternall, which is *sanctification*: this name is taken from the Latines, and by it is understood Regeneration, renovation, new creation, and to be sanctified is to be made holy and be borne anew. That we may the better know this grace, consider sundry points.

First, *what sanctification is*: It is an inward change of a man justified, whereby the image of God is restored in him. For the opening of which description, marke that first I call it *a change of a man*, to put a difference betweene it and civill conversation, which is a gift of God likewise as this is, but farre different from it: because this only restraineth the corruption of the hart, whereas sanctification reneweth the heart: and thus the gifts of God are of two sorts: first, restraining, which doe keepe in the wickednesse of the heart, such as are all civill vertues. Secondly, renuing or altering the mind, which not onely represseth, but abolisheth corruption; of this kinde is sanctification.

B Secondly, I call it an *inward change*, namely in the minde, will, affections, as working upon the inward corruptions and lusts of the heart, to distinguish it from outward sanctification, which a wicked man may have, whereby he reformeth his outward man and carriage by the ministery of the word: such are they whom the Apostle speaks of Heb. 10. 27. which *tread under their feet the bloud of Christ, whereby they were sanctified*, namely, externally: this is of another kinde, working the inward change of the

C heart.

Thirdly, I adde, *of a man justified*, for two causes: first to shew that justification and sanctification are two divers gifts of God, and their difference may appeare in three things; first, in that justification is out of a man; sanctification is within him. Secondly, justification absolves a sinner, and makes him stand righteous at the barre of Gods judgement; sanctification cannot doe this. Thirdly, justification brings peace of conscience; so doth not sanctification, but follo-weth that peace.

Thus the Apostle hath them distinct, 1 Cor. 6. 11. Ye are *washed*, yee are *justified* and *sanctified*: as also 1 Cor. 1. 30. Christ is made to us *righteousnesse* and *sanctification*. Secondly, be-

D cause justification goes with sanctification, though justification be before in nature, yet they are wrought at the same time. For when God accepts a mans person, then is hee made just, who is also sanctified. Fourthly, I say, *the image of God is hereby restored*, the which that we may know wherein it consisteth, consider the three-fold estate of man; the first of innocency, the second after the fall, and the third under Christ. First, in innocency man had three things: first, substance of body and soule: secondly, the faculties of soule, as reason and understanding: thirdly, the image of God standing in the conformitie of the whole man, to the will of God: secondly, in the state after the fal, man hath two

of these: first, substance of body and soule: se-
condly, faculties as before. But the third is wan-
ting, standing in righteousnesse and holinesse,
and in stead of it is originall sinne, which di-
stempereth and disordereth the whole man, his
minde, will, and affections, and carrieth him
against the will of God. In the third condition
under Christ wee have three things: first, sub-
stance of body and soule: secondly, faculties
of the reasonable soule: thirdly, a new created
holinesse and righteousnesse, before lost, but
now restored by grace above nature; and this
is a renued conformity to the will of God, and
the image of God againe restored.

Religion reacheth affections, but abolisheth them not.

Where note that sanctification is such a gift of God, as changeth the man, not the substance of body, or the faculties of the soule, but the corruption, disorder, and sinfulnesse of man, it rectifieth, but abolisheth not affections, if a man be of sad disposition, it neither increaseth nor taketh away, but moderates his sorrow and keepes it in order: so if a man be of a merry disposition, it deprives him not of his mirth, but corrects it that it exceed not: so in choler, and other complexions. Then those that feare to labour in their sanctification, because then they must be solitary, sad, and cannot be merry, and those that, thus object against those who endevour over their owne reformation, may see themselves deceived, seeing it onely tempereth the affections to such moderation as becommeth holinesse.

Quest. The second point is, *Whence have wee our sanctification?* whether from our Parents, or

C from what originall?

Answ. No it cannot flow from the parents, no although they bee holy; * Joh. 1. 13. the new birth is not of bloud, nor the will of flesh, nor of man: for parents must be considered two waies: first, as they are men, children of *Adam*. Thus they bring their children, and convey no more to their children than *Adam* did, which is nature, together with the corruption of it.

** Who can bring a cleane thing out of filthinesse? there is not one.*

Object. Holy parents have no sinne, for it is mortified in them, therefore they cannot derive it to their children.

Answ. Notwithstanding their sanctification they convey the nature and sinne of *Adam*: which comes thus to passe. God in the beginning gave

D this Law, that whatsoever *Adam* received, he should receive it for himselfe and his posterity; and whatsoever he lost, he should lose it from himselfe and his posterity: by vertue of which Law parents sanctified bring forth children unsanctified, which may appeare by this compa-rison. Take wheat, and make it as cleane as you can, sow it, and it will come up not as it was sowne, but in stalke, blade, & eare, and it brings up as much chaffe as ever it did, though none were sown with it; what is the reason hereof, but only the order set in nature by God at the first? So parents, let them be never so holy, by vertue of the former Law bring forth unholy children.

Secondly, parents must be considered as holy

A men, sonnes of the second *Adam* by a second birth: and thus they produce not their children, nor derive their holinesse into them, although their holinesse may be a meanes to bring them within the Covenant.

Whence note that the soule of the childe is not derived from the soule of the father, as the body is from his body, for then should they have the same properties with the soule of the parents: so every meanes man should de-tive a regenerate soule unto the infant; which is false not onely in many examples, but in that originall sinne infecteth every infants soule, as well of the beleeving as unbeleeving parent.

Quest. But if sanctification bee not from the parent, whence is it?

Answ. From Christ, who is *made of God unto us sanctification*, 1 Cor. 1. 30. Coloss. 1. 19. In him are *hid all the treasures* of it, of whose fulnesse we receive grace for grace, Joh. 1. 16. wherein two further points are to be knowne: first, what thing in Christ is the root of our sanctification: namely Christ his holinesse as he is man, even as *Adams* unrighteousnesse is the root of our corruption.

Secondly, that seeing he is the root of our sanctification, it is necessary there be a conjunction and union between him and us, before we can partake of his holinesse, and it is the bond of faith which knits us as members unto him the head: in which regard the Apostle saith, he is made of God our sanctification, 1 Cor. 1. 30.

C that is, the root and author of it.

A third point is, the *measure of our sanctification*, which is but in part given us in this life, the most regenerate man being partly flesh and partly spirit, appearing in this comparison: Take a vessell full of water, let a portion be taken out and an equall portion of hot water put in, it becomes luke-warme all of it, partly hot, and partly cold: even so every man is a vessell of water filled with corruption to the brim, if a part of his corruption be taken away, and a proportionall part of holines put in stead of it, the whole man becomes partly holy, partly unholy: of which wee have an example in *Moses*, Numb. 20. 8, 9. who in smiting the rocke so as the water gushed out, bewrayed the mixture of faith with unbeleefe in the same

D action; he takes the staffe, therein hee obeyed God; but he strikes the Rocke twice, being commanded onely to speake to it, and therein he disobeyed, for which the Lord was angry.

A fourth point is, touching *the parts of sanctification*, which may be divided two waies: first, it is divided into mortification and vivification.

The first division of sanctification.

Mortification is a part of sanctification, whereby the power, tyranny, and strength of originall sinne is weakned, and also by little and little abolished, which be considered to be not in one part onely, but thorowout; so as when one part of originall sinne decayeth, so doth also the rest, the ground of which is the vertue and efficacie of Christs death: which if any aske

Queſt.

Anſw.

The ſecond diviſion.

Minde.

Memory.

Conſcience.

Will.

Affections.

what it is, and what power it can have ſince it is ended: I anſwer, it is that power of his Godhead whereby on the croſſe hee ſuſtained his Manhood, and ſo made his death a ſatisfaction to the juſtice of God for mans ſinne.

It will be further asked, how come we to be partakers of this vertue of Chriſts death, and to feele the power of it in our hearts?

So ſoone as any man by faith begins to bee united unto Chriſt, his death is applied unto him, ſo that by meanes of our conjunction with Chriſt, we as truly partake of that power of his, as he himſelfe was on the croſſe ſuſtained by it: then he feels ſinne wounded in him, and dying daily, to which he cannot live as before.

The ſecond part of ſanctification is vivification, or quickning, and it is when Chriſt dwels and reignes in our hearts by his ſpirit; ſo as we can ſay, we henceforth live not, but Chriſt in us: the foundation of which is the vertue of Chriſts reſurrection: which is nothing elſe but the power of his God-head raiſing his Manhood, and freeing him from the puniſhment and tyranny of our ſins: this power is conveyed from him, unto all his members, who being myſtically conjoyned with him, are thereby raiſed from the grave of their ſinnes.

The ſecond diviſion is taken from the faculties of man: which are ſeven in number: 1. The Minde: 2. Memory: 3. Conſcience: 4. Will: 5. Affections: 6. Appetite: 7. The life it ſelfe. In all which this grace of God muſt appeare.

1. The *Minde* is that part of man which frameth the reaſon: this *Paul* calleth, Eph. 4. 5. the ſpirit of our minde, which muſt be renued; the ſanctification of which is called, Revel. 3. the eye-ſalve; it is a grace clearing the darke minde and dim underſtanding; containing in it theſe three things: Firſt, ſaving knowledge, 1 Cor. 2. 12. whereby we *know the things given us of God.* Some will ſay, what be they? Anſ. This knowledge may be referred to two heads: The firſt is the knowledge of God. The ſecond is the knowledge of our ſelves. The former of theſe hath two branches: firſt, that knowledge of the true God, which is life everlaſting, Joh. 17. 3. Secondly, to know the mercy of God in Chriſt to my ſelfe in particular, Epheſ. 3. 18. This is to know the *height, length, and depth of the love of God* to me in ſpeciall; as, that God the Father is my Father; God the Sonne my Saviour; God the holy Ghoſt my Sanctifier: this is the ſaving knowledge of God.

The ſecond head of this ſaving knowledge is to know a mans ſelfe, when hee ſees the ſecret corruptions of his heart againſt the firſt and ſecond Table: to ſee and to feele this, is a worke of grace, and an argument of an heavenly light enlightning the ſoule.

The ſecond thing in the ſanctification of the minde, is (after the knowledge of theſe) to approve the things of God, that is, to minde and meditate on things ſpirituall, Rom. 8. 5. to *ſavour the things of the ſpirit*, namely, things pertaining to the Kingdome of God. Contrary to the practice of them whoſe glory is their ſhame, yea, whoſe end is damnation, Phil. 3. 19. *who minde earthly things.*

The third thing is a ſetled purpoſe in the minde, not to offend God in any thing, but to endevour the doing of his will, and the pleaſing of him in all things: this is called the turning of the minde, and is the ſubſtance of true repentance.

2. The *Memory*: the ſanctification of it, is an aptneſſe by grace to keepe good things, ſpecially the doctrine of ſalvation, by which *David* was preſerved from ſinning, Pſal. 119. 11. and *Mary pondred* things concerning Chriſt, and *laid them up in her heart*, Luk. 2. 15.

3. The ſanctification of the *Conſcience* is an aptneſſe to teſtifie alwaies truly, that a mans ſinnes are pardoned, and that he preſerveth in his heart a care to pleaſe God, 2 Cor. 1. 12. This teſtimony was *Pauls* rejoycing: and *Hezekias* comfort on his death-bed was the teſtimony of his conſcience of his upright walking before God: yea, this conſcience is apt alſo to checke and curbe us when we incline to evill: ſo *David* ſaith, Pſal. 16. his *reines* did correct him *in the night ſeaſon*: and to ſtirre us up to good as the voice behind us, ſaying, *Here is the way, walke in it*, Eſay 30. 21.

4. The *Will* is ſanctified when God gives grace truly to will good; as to beleeve, feare, obey God; when a man can ſay, that though he find not to perſonne that which is good, yet to will *good is preſent with him*, Ro. 1. 18. This is much accepted of God: for where the minde and other faculties faile in their duty, then comes this will and ſupplies their want, which being willing to doe much more than it can, the Lord of his mercy accepts it for the deed it ſelfe.

5. For the *Affections*, ſome of them concerne God, ſome our Neighbour, and ſome our ſelves. Sanctified affections concerning God are firſt feare of God, when a man ſtands in awe of Gods preſence, and in regard of his Commandements. Secondly, a contentment and quietneſſe of mind in all conditions of life, when a man at all times can ſubmit his will unto the will of God, Job 1. The Lord hath given and taken away, bleſſed be his name: and *David*, Pſal. 39. 2. *I held my tongue and ſaid nothing, becauſe thou Lord didſt it.* Thirdly, love to God in Chriſt and to Chriſt in man, 2 Cor. 5. 14. Rom. 9. 3. Fourthly, an high eſtimation of Chriſt and his blond above all things in the world: Phil. 3. 8. *I count all things dung for Chriſt.*

Secondly, the affections towards our Neighbour is to love him, becauſe he is Gods childe in my judgement, 1 Epiſt. Joh. 3. 14. and in Chriſt my brother.

Thirdly, concerning our ſelves, to have a baſe eſtimation of our ſelves in regard of our knowne ſinnes and corruptions: *Paul* cried out that he was *the head of all ſinners*: ſo the prodigall ſonne: *I am not worthy to call thee father: David.* Have mercy on mee according to the *multitude of thy mercy.*

Appetite.

Life.

6. The ſanctification of *Appetite* ſtands in the holy ordering of our deſires in meat, drinke, apparell, riches, &c. and in the practice of three maine vertues: firſt, Sobriety: ſecondly, Chaſtity: thirdly, Contentation: by which the appetite muſt be governed.

7. Sanctification of life ſtands principally in three things: firſt, in an endevour to doe the will of God, that herein wee may teſtifie our thankfulneſſe. Secondly, in teſtifying our love to God in man. Thirdly, in deniall of our ſelves: which is, firſt, when we hold God to be wiſer than we are, that ſo we ſhould be both directed and diſpoſed of by him. Secondly, when we account him more carefull for us, than wee our ſelves can bee, and ſo reſt well ſatisfied with what condition of life ſoever he ſets us in. Thus are we to practiſe this grace through our whole converſation; for we may not meaſure it, nor judge of it by one action good or bad; but looke to the whole courſe of life, if that bee good, the heart is ſanctified.

V.

The fifth point is, how ſanctification is here aſcribed to God the Father, ſeeing all outward works are common to the whole Trinity. *Anſ.* Sanctification is attributed and that truly to all the three perſons, who have all ſtroke in the worke of it, but diverſly. The Sonne ſanctifieth by meriting ſanctification; the holy Spirit ſanctifieth by working it, and by creating the new heart; the Father ſanctifieth by ſending his Son to merit, and giving his Spirit to worke it. And here the worke is thus aſcribed unto him, as being the ground and firſt author of it.

Vſe. Labour for the ſpeciall grace of God. The meanes wee are to uſe is laid downe in Rom. 6. 1. to the 14. verſe, namely, to beleeve that we were crucified with Chriſt, buried with him, yea, and roſe againe with him; becauſe he was upon the croſſe, in the grave, as alſo in riſing from thence in our ſtead and roome, ſuſtaining our perſons upon him: this is the foundation of our holineſſe. Some will aske how this can bee a ground of our holineſſe? I make it plaine in this compariſon: As a Traitor arraigned, and hanged according to Law, is then freed from his fact, the Judge ceaſeth to puniſh him, and he ceaſeth to be a Traitor, committeth no more miſdemenour; o the ſinner being arraigned at the barre of Gods juſtice, and attainted of high treaſon, is according to Gods Law condemned and executed in Chriſts condemnation and execution, is now as a dead man unto ſinne, and cannot thenceforth live thereunto any more.

Now followes the third degree of life eternall, in theſe words [*and reſerved to Ieſus Chriſt.*] The meaning of which words is plaine in the 1 Epiſt. of *Peter*, the 1. 5. where he ſaith, that the Elect are *kept by the power of God unto ſalvation*: in the adding of which words to the former, we are taught that with the gifts of true faith, calling and ſanctification, is joyned unſeparably the grace of perſeverance unto the end: of which truth we will conſider foure maine grounds.

a Grounds to prove the perſeverance of the Elect.

The firſt ground is, the *election* of God, that is, his decree whereby he ſetteth ſome apart to life. This decree is as unchangeable as God himſelfe is: and as election is unchangeable, ſo is the fruit of it in us, in reſpect of the ground: and hence followeth it that faith and ſanctification are unchangeable. Rom. 8. 30. the predeſtinate are glorified. Matth. 24. 24. the exception ſheweth it impoſſible the Elect ſhould be deceived.

The ſecond ground is the *promiſe* of God in the Evangelicall Covenant, which is largely propounded in Jerem. 32. 40. where is promiſe made of two things: firſt, the Lord promiſeth that hee *will not turne from them to doe them good*, which is a promiſe of eternall mercy, ſhewing the pardon of ſinne, being once given, is given for ever. Secondly, that *he will put his feare into their hearts*, there is promiſed continuance of faith and ſanctification, for they ſhall *not depart from it.*

The third ground, is the *office of Chriſt*: in it conſider firſt his Prieſt-hood; ſecondly, his Kingly Office. Firſt, he was a Prieſt, partly to offer ſacrifice, partly to make interceſſion for every beleever, for ſo he did for *Peter*, Luk. 22. 32. that *his faith might not faile*, and not onely for him, but as appeares in that worthy prayer recommended in Joh. 17. for all the Diſciples, and not for them onely, but for *all beleevers* through their word. The ſame requeſt is in that Chapter repeated thrice. Secondly, for his Kingdome; as he is the head of his Church, his office is, firſt, to keepe all that are given him unto life, Joh. 10. 28. *I give unto them life: and none can plucke them out of my hands.* Secondly, to give ſpirituall life to his members, Rom. 6. 8, 9. If Chriſt the head died *but once*, and liveth for ever, then all his members die but once to ſinne, and after alwaies live to righteouſneſſe: for this life admits of no corruption neither in nor out of temptation.

The fourth ground is the *quality of grace*, as of faith, ſanctification, &c. whoſe nature is to endure to life everlaſting: for he that once beleeves, remaines ever a beleever, 1 Joh. 3. 9. *He that is borne of God ſinneth not, becauſe the ſeed remaineth in him.* Now if that remaine whereby he is borne of God, himſelfe muſt alſo ſtill remaine borne of God, upon which foure grounds we may perſwade our ſelves of the gift of perſeverance.

Obiect.

It is alleaged, nothing is unchangeable but God, and therefore grace is changeable.

Anſw.

Every gift is changeable in it ſelfe, ſo man in himſelfe conſidered may fall away: but God hath promiſed a ſecond grace confirming the firſt, by vertue whereof a man cannot fall away.

Obiect.

It will be further ſaid, that the child of God

when he falleth into a grievous ſinne (as *David* did) is guilty of death, and therefore is not juſtified, and conſequently falleth away.

Anſw. When *David* fell, he was guilty of death, but onely in regard of that ſinne into which he was now fallen, all his former ſinnes being pardoned: yea, that ſinne alſo was pardoned (though not actually to him before his repentance, yet) in Gods counſell: ſo as that ſinne being on Gods part pardoned, he remaines ſtill in the favour of God.

Obiect. But in time of perſecution many fall away.

Anſw. If any fall quite away, they never had true faith: which ſtands in three things: firſt, Knowledge; ſecondly, Aſſent; thirdly, Apprehenſion of Chriſt. The two former they might have, but the third was wanting unto them. Againe, thoſe that fall off in perſecution, if they have true faith, they fall not wholly, becauſe the ſeed of God remaines in them; nor finally, becauſe in time they ſhall returne unto the Lord againe.

Obiect. But this doctrine leads men to ſecurity.

Anſw. No, it leads a man from ſecurity unto a new life and watchfulneſſe: ſeeing grace is added unto grace to keepe us in the ſtate of grace.

Vſe. Firſt, in that the gift of perſeverance is joyned with true faith, I gather that the doctrine of the Papiſts is not of God, but a doctrine of devils, which teacheth that he which is choſen of God, who hath true faith, and is juſtified, may in regard of his preſent right fall away: for how can that be, if he that be choſen be called, ſanctified, and preſerved unto life?

Secondly, it is falſe that a man truly juſtified may loſe his grace, ſeeing with juſtification is joyned perſeverance: neither that which teacheth, that a true beleever may fall wholly, though not finally, is true.

Thirdly, thoſe alſo are deceived who thinke that mans ſalvation is pinned upon his owne ſleeve, and hangeth upon his owne will; for God would have all ſaved, Chriſt died for all, the holy Ghoſt gives grace to all: why then are ſome ſaved, ſome not? It is (ſay they) from their owne will, grace in ſome prevailes againſt fleſh, and they are ſaved; but fleſh againſt grace in the other, who therefore are damned: but this Scripture ſhewes that to bee but a device of man, ſeeing whoſoever are once elected, are called, ſanctified, and preſerved to life; and what malice is able to reſiſt this will of God?

Vſe 2. Note here the unſpeakable goodneſſe of God in the worke of Regeneration; in that he not onely gives a new life, but preſerves it in us. *Adam* once had this life of grace betruſted unto him, and had it in keeping, but hee quickly loſt it from himſelfe and his poſterity. Now God hath reſtored this life againe to beleevers; but that they might be ſure of it hee will now keepe it for them himſelfe.

And reſerved unto Chriſt] that is, to be preſented and ſet before Chriſt, and that partly in the day of death, partly in the day of judgment, holy and without blame, Epheſ. 5. 27. Whence note: firſt, beleevers need not feare the day of death or judgement; nay, rather they may rejoyce in it, as the day of their redemption, yea and of triumph. What an honour was it for *Pharaohs* daughter to be preſented to *Salomon*; and *Heſter* to become the ſpouſe of *Ahaſuerus*? much more glory is it for the faithfull thus to ſtand before Chriſt at that day.

Secondly, wee muſt all our life long prepare and fit our ſelves to be preſented as pure ſpouſes to our Bridegroome: both theſe duties are laid downe, Revel. 19. 7. *Be glad and rejoyce, for the marriage of the Lamb is come, and his wife hath made her ſelfe ready.* This preparation ſtands in two things: firſt, we muſt betroth our ſoules to Chriſt: this is done when God gives Chriſt, and we receive him by faith, cleave unto him alone, depend on him as the ſpouſe upon whom her ſoule loveth. Secondly, we muſt beautifie our ſoules having given them to Chriſt: this is done when the holy Ghoſt ſanctifieth the ſame, and we daily labour in the renuing of our owne hearts.

Thirdly, we muſt hence be ſtirred up to prayer for this gift of preſervation to life everlaſting, and reſervation to Chriſt, hungring for grace after grace, to be ſtrengthened in temptation, eſpecially in this laſt and declining age, wherein the Goſpell takes little place in our hearts.

v. 2. *Mercy unto you, and peace, and love be multiplied.*

In theſe words is laid downe the third point in the ſalutation, namely, the *prayer* uſually obſerved in Apoſtolicall ſalutations. In which firſt he prayeth for three things; *mercy, peace, and love.* Secondly, that theſe may be *multiplied*, that is, continued and increaſed in and upon them. Firſt, of the multiplying of mercy: The mercy of God towards the creature is taken in Scripture two waies; generally, and ſpecially: Gods generall mercy is that, whereby he is inclined to helpe the creature in miſerie, Luke 6. 36. Gods ſpeciall mercy (called *riches of mercy, whereby he will have mercy on whom he will*, Rom. 9. 15.) is that, by which is granted pardon of ſinne, and acceptance in Chriſt to life everlaſting: and for this he prayeth in this place. Now becauſe this *ſpeciall mercy* cannot be multiplied in it ſelfe, being infinite in God, as himſelfe is infinite, therefore by *mercy* we muſt underſtand the fruits and effects thereof. And for our better inſtruction herein, three things are to be conſidered.

First, that *mercy* is asked in the *firſt place*, before *peace* and *love*: teaching us, that the mercy of God in Chriſt is to bee ſought for above all things in the world, Pſal. 4. 6. *Many ſay, Who will ſhew us any good? but Lord lift thou up the light of thy countenance upon us.* Pſal. 119. 77. *Let thy tender mercy come upon mee, that I may live.* This is the foundation of all bleſſing.

God's mercy in Chriſt as ſet in the firſt place, is to be ſought for above all things in the world.

Secondly,

Secondly, note the *perſons* for whom hee this prayeth, *To you:* that is, as in the firſt verſ. to thoſe who were *called, ſanctified*, and *reſerved to Chriſt*; not for unbeleevers, unrepentant, and Apoſtates: whence we learne, firſt, that a man juſtified, ſanctified, and made heire of life, cannot merit any thing at Gods hands: for merit and mercy cannot ſtand together, and hee that ſtill ſtands in need of mercy, can never merit: which doctrine muſt bee maintained againſt the Roman Church, which teacheth, *that a man may put his truſt in the merit of his works ſo he doe it ſoberly.* Secondly, that men effectually called and ſanctified, becauſe they ſtill ſtand in need of mercy, muſt bee in their owne eyes ſtill vile and miſerable. *Abraham* being to ſpeake to God, termes himſelfe *duſt and aſhes*. *Iacob* acknowledged that he was *leſſe than the leaſt mercy*. *Job* cries out that hee was *vile*, and *abhors himſelfe*. After theſe examples we muſt ever keepe our hearts as empty veſſels, ready to receive more mercy.

Thirdly, note the *meaſure of mercy* asked; he prayes for continuance and increaſe of mercy to thoſe who had already the riches of mercy. Whence we learne, firſt, that all the good we have, or can doe, is of meere mercy; not only for the beginning and continuance, but alſo for the increaſe thereof: as grace is no grace, unleſſe it be every way grace; ſo alſo of mercy. Which takes away all conceit of merit, ſeeing mercy filleth up all the roome, and leaves no place for merit. Secondly, that the Apoſtle here alſo confirmeth the former grounds of our perſeverance: for by this prayer, grace is to be added to the former graces, yea, multiplied: ſo the Lord dealeth, not giving over when he hath given one grace: for firſt, he gives his ſervant *power to believe*: ſecondly, he gives an *execution* of this power. Neither there gives over, but by a third grace gives continuance of that power: yea, and adds a fourth, which is an execution of that continuance. Thus he deales with all true beleevers, not onely in reſpect of faith, but of obedience alſo: Phil. 2. 13. *God worketh both the will and the deed.* Phil. 1. 6. *He that hath begun this good worke in you, will performe it until the day of Chriſt.* So as this may well be called a *multiplication of grace*, ſeeing every beleever hath one grace more than *Adam* had: he had power to obey; ſo the renued have. Secondly, hee had the act of obedience; ſo they alſo have. Thirdly, he had power to perſevere; which they likewiſe have: but he had not the act of perſeverance; which they having, therein farre excell him.

The ſecond thing deſired in the prayer is *peace*, namely, the peace of God, whereof he is the Author: and it is *the unity and concord of man with God, and with the creatures.* Touching this peace, note three things; the foundation of it, which is Chriſt the ſecond *Adam*; even as the firſt *Adam* was the Author of diſcord and enmity, Epheſ. 2. 14. Secondly, the manifeſtation of it: this peace is offered in the preaching of the Goſpel, which therefore is called the *glad tidings of peace*, Rom. 10. 15. and the Miniſters of it, the *Ambaſſadors of peace*, 2 Cor. 5. 20. Thirdly, the kinds of this peace, it is two-fold: firſt, betweene perſon and perſons: ſecondly, betweene perſon and things. The former hath ſix heads: I. Peace betweene man and God, the Father, Sonne, and holy Ghoſt, properly called *reconciliation*, whereby God in Chriſt is at one with man, and man through Chriſt at one with God, of which when man is once perſwaded in his heart, then comes this peace, Rom. 5. 1. from which ſprings another, namely, tranquillity of minde, when the minde is quieted in all things that befall, without grudging or impatience, and that becauſe it is the revealed will of God, Phil. 4. 11. II. Peace with the good Angels, Eph. 1. 10. for men being at peace with God, the Angels are become ſervants and miniſtring ſpirits unto them, Heb. 1. 14. III. Peace with a mans ſelfe, conſiſting in two things: firſt, when the conſcience ſanctified ceaſeth to accuſe, and in aſſurance of Gods favour beginneth to take his part, to excuſe and ſpeake for him before God. Secondly, when the will, affections, and inclinations ſubmit themſelves to the enlightened minde: of which if either be wanting, man is at warre with himſelfe, and the peace of God ruleth not in his heart, Coloſſ. 3. 15. IV. Peace of true beleevers among themſelves, who before they beleeved were as Lions and cockatriſes, Eſa. 11. 6. but now in the Kingdome of Chriſt, have put off that ſavage nature, and become peaceable; as Act. 4. 32. *the multitude of beleevers were all of one heart.* V. Peace of the faithfull with profeſſed enemies; namely, when they endevour to *have peace with all men*, Rom. 12. 17, 18. not requiting evill with evill. VI. Concord of the enemies themſelves, with the true Church: for often the Lord reſtraineth the malice and rage of his enemies, and inclines them to peace. Thus *Iacob* and *Ioſephs* family were preſerved in Ægypt, and *Daniel* was brought in favour with the chiefe Eunuch, Dan. 1. 9.

The ſecond branch of this peace, is when all things and creatures conſpire and agree for the good of the godly. This is called *good ſucceſſe*; promiſed Pſal. 13. *Whatſoever the righteous man doth, it ſhall proſper.*

Vſe. Firſt, in that mercy is firſt asked, and then peace, wee are by the order taught that peace and good ſucceſſe are grounded on mercy: ſo as men for the moſt part take a prepoſterous courſe, who would have good ſucceſſe in health, wealth, peace, honour, learning, &c. in that they ſeeke it out of aſſurance of mercy in the pardon of ſinne: whereas this ground muſt firſt be laid as the foundation of all bleſſing and good ſucceſſe.

Secondly, we muſt endevour that this peace grounded upon mercie, may have place in our hearts, that we may have boldneſſe in regard of

God,

God, comfort in our consciences, peace with our brethren, quietnesse and contentednesse in all conditions of life, &c. This peace shall *preserve our hearts in all things*, Phil. 4.7. This was *Davids* security in the middest of his enemies, and danger of death, he would now *lie downe in peace, because the Lord did sustaine him*, Psal. 3. vers. 8. This grace preserveth the heart undanted in many afflictions, even as a souldier that takes the enemies Ensigne, cares for no blowes or wounds so hee may carry away the Ensigne: so hee that preserves the peace of God in his heart, makes light of afflictions, seeing he holdeth that which countervaileth all of them.

The third grace desired in the prayer is *love*, which is a most excellent vertue, preferred [a] before faith and hope, in some respects, and made [b] *the end of the commandments*. Love is diversly taken in the Scripture; sometime it signifieth *the love of God to the creature*: and sometime *the love of man to God and man*; and so it is taken in this place, being set after *mercie* and *peace* as a fruit of them.

[a] 1 Cor. 13.
[b] 1 Tim. 1. 5.

In the handling of this vertue consider three points in generall, before we come to the speciall parts of it: First, *what this love is; The love of God and man is a certaine divine and spirituall motion in the heart, causing it to bee well pleased in the thing loved*, and moving it to affect communion therewith: in these two consists the nature of true love to God and man.

Secondly, *Whence hath love his beginning? Ans.* Not from nature, for *the* [c] *wisdome of the flesh is enmitie with God*: yea, there is in every mans nature a disposition to hate God and man when occasion is offered; let the naturall man say never so often hee loveth God, herein hee lieth and deceiveth himselfe: for urge him to frame and conforme himselfe unto the Word, wherein he should testifie his love, here his wicked heart hating to be reformed, resisteth plainly, saying, *I will not have this man to rule over me, I desire none of his waies*. This love then comes from grace, 1 Joh. 4. 7. *Love commeth from God*, 1 Tim. 1. 5. it hath his beginning from a *pure heart, true faith, and good conscience*. Which must be maintained against the Papists, who say that nature affordeth the inclination, but grace the practice; whereas indeed grace giveth both.

[c] Rom. 8. 7.

Thirdly, *consider the use of love*: It is the instrument and companion of true faith, which *worketh by love*, Gal. 5. 6. The proper work of faith is to lay hold on Christ, this faith as a hand can of it selfe doe; but when it commeth to the practice of morall duties, it can no more worke without the grace of love than a hand (which can lay hold alone and of it selfe receive and retain) can cut any thing without any instrument. Whence it appeareth, that faith in justification is alone, but in the life of man it worketh by love: and whereas it hath bin taught for many hundred yeares that *love is the life of faith*, that is untrue, for it onely testifieth that faith hath life. It is alleaged, that as *the body without the spirit is dead, even so faith without workes is dead*: therefore workes are the soule, and give life to faith. But this consequence from this comparison is not good, because the soule is not properly the soule of the body, but of the man, and so it proveth not that love is the soule of faith. Againe, the word *spirit* there betokeneth the *breath*, without which the body is dead, and thus is the comparison to bee returned; that as breath maketh not a man living, but sheweth him to be alive, so love maketh not faith living, but testifieth it so to be; yea, indeed is the fruit and effect of faith, as breath is of life. 1 Tim. 2. 16.

More particularly this grace of love is twofold: first, that whereby man loveth God: Secondly, that whereby man loveth man. In the former note two points: first, what it is; namely, *a motion of the heart, whereby it is affected to God, causing it to be well pleased in God, and his workes for himselfe; as also to seek fellowship with God so much as it can*. Secondly, note the measure of this love, which in Scripture is double: first, that which the Law requireth, and that is the full measure of love, love in the highest degree, when man loveth God with all his soule, with all his strength, and all the powers of the whole man, so as in man no love can be above it; unto this all men are bound, yet no man since the fall can attaine. Secondly, that which the Gospel describeth, standing in an unfained will, and true endevour to love God, with all the heart, all the strength, and all the powers; which is a smaller measure than the former, yea, and a qualification and moderation of it, yea, to none but those that are in Christ. Whereby we come to the right understanding of divers places of Scripture; as 2 King 23. 25. of *Iosiah*: 2 Chron. 15. 15. all Judah *sought the Lord with their whole heart*. These and such other places must be understood as they are qualified by the Gospell, in that they willed and endevoured by all good meanes to seeke God; yea, this Text also must bee understood of this second measure, seeing the former being in the highest degree, cannot be multiplied, no not if men were glorified.

The second kinde of this love is *that whereby man loveth his neighbor*: which is a certaine divine and spirituall motion, causing the heart (as the former) both to be well pleased in man for God, (that is, because he is Gods Image and his owne flesh) as also to powre out it selfe and communicate goodnesse to his neighbour, in wishing, speaking, and hoping the best of him. Wherein by the way obserue a plaine difference betweene faith and love: faith is a hand, but to pull Christ to our selves: love is a hand also, but opening it selfe and giving forth unto others.

In

1 In this love of the neighbour consider these three things: first, the order of it: The order that hath beene taught for many hundred yeares is, that first wee must love our selves, and then others, from this ground, *Thou shalt love thy neighbor as thy selfe*; for the rule (say they) must go before the thing ruled. But this is not sound: seeing worthy men have beene commended in Scriptures for loving others as well, yea and better than their owne selves: so *David loved Ionathan*, 1 Sam. 20. 17. Christ loved his enemies better than himselfe; these began not with themselves: yea indeed, the right beginning of love is in God, and then as a man is a more principall instrument of Gods glory, hee must be for God preferred in our love above our selves. Thus every man is bound to love and preferre the life of his Prince above his owne; see the perfect rule of direction herein, Joh. 13. 34. Secondly, note the manner of it, set downe in that precept: *Thou shalt love thy neighbour as thy selfe*: that is, as we are cheerefull, and free to practise the duties of love to our selves, so must we do it to others: for this precept aimeth at the manner, rather than the rule of our love to man; for that is, *as Christ hath loved us*. Thirdly, the kinds of it: it is two-fold: first, *single*, when men love others, but are not repaid with love againe: yea, when a man loves his enemy, but is not loved againe. The second is *mutuall love*, that is, when love is requited with love, called in Scripture *brotherly love*: see Phil. 2. 2. 1 Cor. 1. 10. when men are of *one judgement, like minded, speake one thing*; and one soule is as it were in many bodies.

2

3

The second point is the *multiplication of love* which the Apostle prayeth for upon good ground, because it joyneth man to God, and man to man, and so becommeth as it is called *the bond of perfection*, the bond of the Church, Common-wealth, and of all societies. 1 Cor. 13. *Love edifieth*, that is, it helpeth to build the Kingdome of God, yea, it constraineth men to all good duties in their particular callings. *Qu.* But how shall this love be multiplied? *An.* By certaine meditations and practices. The *meditations* are many; first, on Gods commandements: *Be servants one to another in love*, Gal. 5. 13. Secondly, of Gods image, which all men should beare in love, 1 Joh. 3. 16. Thirdly, of the fellowship of the faithfull, having all one father, one brother, one salvation, all linked by one spirit, Ephes. 4. 4. Fourthly, of the love of God, Joh. 12. 35. which hereby wee shall bee assured of, 1 Joh. 3. 14. The *practices* also are divers: first, we must labour to bee assured of Gods love to us, and increased upon us, Ephes. 5. 2. Secondly, the law of nature must teach us to doe as we would be done unto. Thirdly, our care must be more to love, than be loved: for to love is a vertue in our selves, to bee loved is the vertue of another. Fourthly, pray daily for multiplication of love towards God and man, yea towards our enemies; seeing the more this is multiplied, the happier is our estate, yea and the condition of the Church upon earth.

A

B

C

D

v. 3. *Beloved, when I gave all diligence to write unto you of the common salvation, it was needfull for mee to write unto you that yee should earnestly contend for the faith which was once given unto the Saints.*

Here begins the second part of this Epistle, which is *the Exhortation*, reaching to the end of the 23. verse. In this verse two things are contained: First, the causes which moved the Apostle to write the Epistle. Secondly, the matter of his exhortation. The causes of his writing are three: First, his *love*, noted in the word *Beloved*. Secondly, his ready and willing minde of himselfe, noted in the word *diligence*, which signifieth a carefull endevour and studie to doe the Church good, and it is enlarged by three arguments: first, in that he gave *all diligence*, and not some part onely, to further the Church. Secondly, when he could not speake to the Catholike Church, hee gave diligence to write. Thirdly, he writeth not of small matters, but of things most weighty, such as concerne their *salvation*, against which seeing it might be objected, that he was not able to write of such a weighty matter, hee therefore calls it *common salvation* to cut off that premise, as also to shew that it is common to himselfe and the whole Church, of which therefore having a share therein he is not ignorant.

The third cause in the word [*needfull*] a necessity was laid upon him in that he was called to be an Apostle, and so bound to further the salvation of the Catholike Church.

3

Our of these three motives which caused the Apostle to write, obserue; First, that every Minister that would deliver the Word faithfully must have three things to excite him thereto: first, *love* towards the Church, to which hee is called. Secondly, a *ready minde* to further the salvation of their soules. Thirdly, *the bond of his calling*, stirring him up to faithfulnesse and diligence. All these three concurred in *Paul*: first, his *love* appeared, 2 Cor. 5. 14. Secondly, his *ready minde* was not wanting, Phil. 2. 17. Thirdly, for his *calling* that urged him, see 1 Cor. 9. 16.

1

Note hence also, that whosoever would heare the Word, or reade it to salvation, must bring three things in his heart: first, a love to the Word delivered: This caused *David* often to muse thereupon, Psal. 119. 97. Secondly, a ready and diligent minde to receive and retaine it: this was in the Bereans, Act. 17. 11. and in the

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the Galathians, when they *receiued Paul as an Angel of God*, Gal. 4. 14. Thirdly, a consideration of the great necessity of hearing, and reading the Word; Prov. 29. 18. *Where vision failes, the people perish.*

3 Thirdly, in this example of the Apostle, all Pastors must learne diligence in all good means for the furtherance of the salvation of their flocke: for which cause they are called *Watchmen*, because they are to watch over their soules. Yea, *Saviours*, Obadiah 21. to put them in minde, that they are to bee the meanes of saving men. They had not need then bee entangled with many charges: and other businesses.

4 Fourthly as the Apostle writeth of the [*common salvation*] of which he hath good experience; so every Minister must see that hee have experience in himselfe of that hee teacheth others; and have a taste of that in his owne heart which hee would have others seasoned withall. else his teaching shall be cold.

The second part of this verse is the exhortation: the whole matter and substance may bee reduced to three heads: First, that faith is a *notable treasury*, which hath many enemies. Secondly, that the *Saints* are the keepers of it. Thirdly, that the office of every member of the Catholike Church is to hold and *maintaine* this treasure. For the first, that faith is a treasure, appeareth 2 Pet. 1. 1. where it is called *precious faith*: 2 Cor. 4. 7. a *treasure in earthly vessels*; and by this, that a fight is here enjoyned against the enemies of it. For the clearing of which, consider two things: First, what it is. Secondly, who bee the enemies of it, against whom we must fight; and them we shall joyntly observe with the severall grounds of faith. For the first, this faith is nothing else but the wholsome doctrine of the Gospell, called by *Paul* to *Titus* 1. 1. the *truth* according to godlinesse. So 1 Tim. 4. 1. this faith, which many shall deny, is opposed to the doctrine of Devils. Now for our more orderly proceeding, we must consider that this doctrine of faith admitteth a distinction, which *Paul* himselfe maketh 1 Cor. 3. 11, 12. Some doctrines are of the *foundation*, without which religion cannot stand such as are set downe, Heb. 6. 1. Others pertaine to the foundation but are not of it, as *gold* and *silver* built upon the foundation: It shall not be amisse here to stand awhile to set downe the wholsome doctrine of salvation which is fundamentall, reduced by the Apostle to two generall heads, *Faith* and *Love*. The wholsome doctrine of faith, containes things needfull to bee beleeved. The wholsome doctrine of love containes things necessary to bee practised. And both these are expressly set downe in Scripture, as we shall shew in order.

3 Tim. 1. 13.

Grounds of doctrine to be beleeved.

1. Ground. First, *that all doctrine of the Prophets and Apostles is given by divine inspiration*: 2 Tim. 3. 16. *All Scripture is given by divine inspiration*: that is, all the doctrine both for matter, stile, and words of Scripture is delivered by the inspiration of the holy Ghost. Hence it followeth that all Scripture is authenticall, as having the authority from God, yea, and must be beleeved as if God from Heaven should speake, without disputation, or calling any part of it into question. This ground must first be laid. For if it be said the Scripture may be proved by reason, and by the generall consent of the Church. *Answ.* That is untrue, for reason cannot settle the conscience to beleeve in any point. But Scripture telleth there is a God, which reason proveth. *Answ.* Reason out of nature teacheth there is a God, but by the Word of God only I doe beleeve it: inducements to faith may be brought out of nature, but Gods Word only causeth true beleefe. Secondly, for the authority of the Church; I beleeve not because the Church saith so, but because the Scripture saith it: and the Church I beleeve so farre as she consents with the Word, and speaketh out of it.

Object. *Answ.* *Object.* *Answ.*

The adversaries of this ground against whom we must fight.

Papists enemies to Hebrew and Greeke.

First, the *Turkes* and *Turkish religion*, who deny Scripture to be given by inspiration, and deny the books of the Prophets and Apostles, and in stead of them stand to their Alcaron. Secondly, the *Iewes*, who refuse the bookes of the new Testament. Thirdly, the *Atheists*, who will beleeve nothing of all this. Fourthly, the painted adversary, the *Papist*, who undermines this ground; first, saying that the Hebrew and Greek Text is corrupted, so as we may not build upon it, that thereby they might bring their Latine Bible into credit as most authenticall; and yet (that they might make the sentence of their Church the rule of faith) the most learned of that Church hold that the Latine Bible is also corrupt; so indeed they covertly renounce all Scripture, that the sentence of the Church may have the chiefe stroke. Secondly, in teaching that the authoritie of the Church in regard of us, is above the Scriptures, because we know not the sense thereof, but by the Church; Thus putting downe the true and principall ground of Scripture, that they might more easily set up their owne dotages.

2. Ground. The second ground concerneth the sufficiency of Scripture, and is this: *The Scripture of the Prophets and Apostles is a perfect rule of faith and manners*: It is of all men to be beleeved or done to salvation. 2 Tim. 3. 16. *The Scripture is profitable to teach, improve, correct, instruct in righteousnesse, to make the man of God absolute, yea, perfect in every good work.* If it make him perfect in all kind of teaching, it is also able much more to make every man perfect to all the duties of his calling, Gal. 1. 8. If an *Angell should teach otherwise*, that is, divers or besides, though

though not contrary to that which is taught, *he shall be accursed*; many doctrines indeed of Arts and other things are divers and besides it: but the meaning is, that no doctrine of salvation must be brought, no not besides it, therefore the bookes of the Prophets and Apostles containe a perfect rule. Many things which cannot be found in Scripture may bee supplied by tradition. *Ans.* Traditions can never settle the conscience, for though divers of them are found in the writings of the Fathers, yet they were subject to errour, and so might and did erre in them.

Object. *Answ.*

Adversaries of this ground, to be contended with.

First, all men by nature; Iob 22. 14. *Who say to the Almighty, Depart from us, for wee desire not the knowledge of thy wayes*: yea, our common Protestants, who in judgement acknowledge this rule, yet in their life they leave it, and take the leaden rule of naturall reason, sense, sight, and feeling, and few there bee that live by faith.

The mystery of iniquity supported by a mysticall Scripture.

Secondly, the Romish Church; for first, they make the written word a thing ruled by setting up another Rule: saying, that there are two kindes of Scripture: The first is inward, written in the heart of all Catholikes, which is the universall consent of the Church: The second is outward, written by the Prophets and Apostles, an inken Scripture, (say they) and a dead letter without the former. Whereas the cleane contrary is true, the true rule being the Scripture of the Prophets and Apostles: and the other in the heart in this life, but an imperfect patterne drawne according to the former. Secondly, they overturne the ground, in joyning to the written word *unwritten traditions*, so making it but halfe a rule, and indeed as good no rule. But where are these traditions? In the writings of the Fathers they say: But how shal we know them to bee Scripture? Because the Fathers say so: But how shall we know they say true? Here must they flie to man, whereof yet no man can assure us. Thirdly, in teaching that the true sense of scripture cannot be found without the Churches determination, and so indeed make it no rule; because a right rule both ruleth it selfe, and is plaine to rule other things also.

3. Ground. The third ground is: *There is one true God.* By *one* I meane one in number, not two: 1 Cor. 8. 6. *To us there is but one God*, that is, to the Church, to us that looke to be saved: which is plain by this reason, for there can be but one infinite, and if there were two or moe Gods, there should bee two or moe infinites, which is impossible.

Adversaries to the ground.

First, the *common Professors*, who in judgement holdeth one God, yet in heart and life he setteth up two or moe: some riches, some pleasure, some one sinne or other: for where a mans heart is, there is his God. *Paul* saith, some make their *belly their God*: and that the *Devill is the God of the world.*

Popery a monster of many heads, breeth up many Gods.

Secondly, the maine Enemie is the *Popish Church*, which in word holdeth one God, but divers wayes set up divers Gods. As first the *Pope himselfe*, who (by their reformed Canon law) is to judge all, and to be judged of none. Who maketh himselfe a forgiver of sinnes, and that properly: yea, a maker of lawes to binde conscience as well as Gods laws: which is horrible blasphemy. Secondly, the *Virgin Mary*, whom they make a Goddesse, as Christ a God: as Christ a King, so her a Queene; as he a Lord, so her a Lady: yea, they set Christ below her, whom they desire *to command her sonne by the right of a mother*: yea and in some of their reformed Service bookes, they trust in her for salvation.

Thirdly, the *Saints* whom they pray unto; wherein they attribute unto them the knowledge of the secrets of mens hearts, and omnipresence, for they must also bee in all places; which are things proper unto God alone.

4. Ground. The fourth ground is, that *God is all-sufficient in himselfe*. Gen. 17. 1. *I am all-sufficient*: that is, he hath in himselfe all perfection: for first, hee taketh being from none, but giveth being to all. Secondly, for substance he is a Spirit of perfect nature. Thirdly, every way infinite, in regard of time, place, attributes. This may well be called a ground: for whosoever placeth any want or imperfection in God, denieth God, and maketh him no God.

Adversaries hereof.

Papists rob God of his mercy and justice.

First, the common people, who conceive a God made all of mercy without his justice.

Secondly, the Papist, who robbeth God of his perfection two wayes: first, they attribute an imperfect justice unto him, namely, such a one as may be satisfied by mans satisfaction. Secondly, an imperfect mercy, whereof our owne merits must make a supply: teaching that indeed Christ must make us just, but wee must make our selves more just and merit salvation.

5. Ground. The fifth ground is: *There be three in heaven, the Father, Sonne, and holy Ghost, and these three are one God*, 1 John 5. 7. How can it bee that three are one God? *Answ.* It is a mysterie, which the ancient Church answereth thus: they be three in person and one in substance; so wee also say they bee three in manner of subsisting, but one nature and God-head: Three they bee distinguished in person, the Father not being the Sonne, nor the holy Ghost, and so in other persons, three subsistences in one nature. John 17. 2. *This is life everlasting, &c.* This is a

Quest. *Answ.*

ground

ground, because wee must worship one God in three persons, neither can wee aright thinke of God out of the Trinitie.

Adversaries of this ground.

First, Heretikes innumerable whose memorie is accursed; as Arians of former and latter times, denying the Godhead of Christ. Secondly, the Turke and Jew, who hold an absolute God out of the persons. Thirdly, our common people, who pray to such a God in their owne names out of the Sonne and holy Ghost. Fourthly, the Popish Church, which denieth by their doctrine the three persons: for hee that *denyeth the Sonne, denyeth the Father and holy Ghost.* 1 John 2. 23. Now they deny the Sonne both in his natures abolishing his Man-hood in their doctrine of the Sacrament, as also his offices of King, Priest, and Prophet, for which wee must utterly separate from them.

Papists become Antichristians.

4. Ground.

The sixth ground is, *That nothing commeth to passe without the speciall decree, will, and providence of God.* Matthew 10. 23. *A sparrow falleth not to the ground without his will.* *Object.* Sinne is against Gods will, and therefore commeth to passe without his wil. *Anſ.* That which is against the will of God is not without his will. *Queſt.* How can this be? *Anſw.* No sinne commeth to passe but God decreeth the permitting and being of it: now to permit sinne and the being of it, is neither the causing of sinne, nor the doing of it, but the not hindring of it, to which he is not bound. This ground being denied, chance will be brought in, and God himselfe denied.

Object.

Anſw.

Queſt.

Anſw.

7 Ground.

The seventh ground is, That *God hath chosen some men before the world was, to bee partakers of the riches of his mercy, and passed by others because it was his will,* Rom. 9. 18. *He will have mercy on whom he will,* Ephes. 1. 4. 1. Peter 2. 9. Some are *a chosen* generation, and therefore some are not chosen. Againe, *whom he will he hardeneth:* he hideth the mysteries of the kingdom from some: why? because *his pleasure was such,* Matth. 11. 25. And of this there is good reason: for in nature the first cause ordereth the second causes, and not the second the first. Now Gods will is cause of all causes: which therefore must rule all as the supreme, and not bee ruled by any other. That this is a ground, appeareth. 2 Tim. 2. 19. *The foundation of God remaineth sure, the Lord knoweth who are his:* and indeed none other can bee the ground of grace and happinesse unto us, then the counsel of God in electing us, called therefore of the Apostle a *foundation.*

Adversaries hereof.

First, our common people that thus abuse this doctrine: *If I bee chosen to salvation, I shall bee saved, therefore I may live as I list.* They might as well reason thus; The reatme of my life is stinted, none can lengthen or shorten it, I will therefore neither eat, nor drinke, nor use Physicke, nor other meanes of prolonging my dayes: which what were it else but to murther the body? So these from the same ground become murtherers of their soules: whereas men chosen to the end will presse after the meanes, and conclude otherwise, and say, *I will use meanes that I may come to life.* Secondly, others more learned are adversaries to this ground, who teach, that God for his part hath chosen all men to life; and for his part would have all saved, and that Christ for his part hath redeemed all, and the holy Ghost giveth or offereth grace to all. If wee aske, why then are not all saved? They answer, because God fore-saw those who would beleeve, whom hee appointed to salvation: hee fore-saw also others who would not beleeve, and adjudged them to damnation. But by this doctrine shall Gods will hang on the will of man, and hee ruled by it, seeing hee would have men saved, but man will not; and so this ground is in part raised.

8. Ground.

The eight ground is, That *God made the heavens, and the earth, and all things that have being in them.* Col. 1. 16. *By him were created all things which are in heaven and in earth.* This is a principle; for if creatures had no beginning, then are they become Gods; which would overthrow the Godhead. But all things were not made besides God. For the highest Heaven the Throne of God is eternall as God himselfe is. *Anſw.* The Throne of God is a creature as well as the rest: Hebr. 11. 10. Hee looked for a Citie having a foundation, *Whose builder and maker is God.* In the world are many evils, which could not bee from God, the foundation of all goodnesse. *Anſw.* Evill is of three sorts: First, *Naturall,* which commeth by nature corrupted, as sicknesse, diseases, plagues, and death it selfe. Secondly, *Materiall* evils, as hurtfull beasts, poysons in trees, plants, beasts; these are created, and the very poyson of them is a creature. Thirdly, *morall* evils, which be transgressions against the Morall Law and Commandements of God. Of the two former God is the author and cause: Esay 45. 7. *I create evill:* that is, naturall and materiall: but of the third, that is, morall evils which bee sinne, God is no cause. *Object.* But God is the cause of all things, and sinne is something. *Anſ.* Sinne is no creature, but the destruction of Gods image, which is a creature effected by the creature: for though the creature cannot make a creature, yet it can destroy a creature.

Object.

Anſw.

The adversary to this ground is the Atheist, who holdeth the creatures to have beene from everlasting, and so by denying one God, hee maketh many thousands.

9. Ground.

The 9. ground is, that *God made man according to*

to his owne image, Gen. 1. 27 For by creation man had three things: First, the substance of body and soule. Secondly, in them the powers and faculties of minde, will, affections, &c. Thirdly, an excellent conformity of all these to the will of God: This is the image of God, called in the Scripture *righteousnesse and holinesse.* This is a ground: for the image of God is the substance and body of the Law; he therefore that denieth this, denieth the Law, the fall from it, and the restoring unto it by Christ.

10 Ground.

The 10. ground is, that *by Adam, sinne and death entred into the world, and in him all mecre men sinned,* Rom. 5. 12. To the conceiving of which we must know, that the first sinne of *Adam* was eating the forbidden fruit; the next was, the putting out of Gods image: in stead of which, corruption of heart tooke place so farre, as (the seed of all sinne being within him) hee was prone and ready to every sinne. Now *Adam* being a publike person, and having received whatsoever hee had for himselfe and his posterity either to hold for, or lose from both; hence is it that both those sinnes are become the two first sinnes in our conception; he sinning, we sinned, and with him have the seeds of all sinne within us by nature, no sinne excepted, no not the sinne against the holy Ghost. Yea, no otherwise is it with us, than with a noble man practising treason, whose whole bloud is thereby stained. *Object.* But Christ came of *Adam,* therefore he in *Adam* sinned. *Anſ.* God made this law with *Adam,* that all who came of him by ordinary generation should be guilty of his sinne: but Christ was extraordinarily conceived by the holy Ghost, and tooke of *Mary Adams* nature, but not *Adams* sinne. Againe, Christ came of *Adam,* but from him as a beginning, and not by him as by a father; whereas all other men are both from *Adam* and by him. This is a maine ground of our religion, without which there could bee no redemption.

Object.

Anſw.

Adversaries hereof are:

Papists contrary to the Apostle where he saith, that sinne entred by one onely all.

First, our common people, who say they ever kept Gods Law, and loved him with all their heart, and their neighbours as themselves, and thinke hence all is well: but were it so as they dreame, they had never fallen in *Adam,* and so *Adams* sinne had not gone over all men.

Secondly, the Popish Church: first, in teaching that the Virgin *Marie* (who came of *Adam* by ordinary generation) was conceived without sinne: notwithstanding shee was saved, not by her bearing of Christ in her wombe, but by beleeving on him with her heart. Secondly, in that they teach, that men are not wholly dead in sinne, but in part, or halfe dead, yea, that being a little holpen, they can keepe the Law: as though by sinne men had not beene wholly deprived of the glory of God.

11. Ground.

The 11. ground is, that *the Law and Gospell are two parts of the word of God, and are divers kindes of doctrine.* By the *Law* I understand, that part of Gods word which promiseth life to the obeyer. By the *Gospell,* that part which promiseth it to the beleever. These 3 say are divers kinds of doctrine; to the clearing of which consider, first, their consent and agreement: secondly, their dissent and difference. First, the Law and Gospel consent: first in the Author; of both which is God. Secondly, in their generall matter, for both require justice and righteousnesse to salvation. Thirdly, in their end, namely, the glory of God. Secondly, they dissent in 3x things: First, the Morall law is written in nature by creation; yea, and since the fall we have some remainder of it in us. Rom. 2. 15. *The Gentiles shew the effect of the Law written in their hearts:* but the Gospel is not in nature, but above the reach of nature created, much more corrupted. The ground of the Law is the image of God; but the ground of the Gospell is Jesus Christ. Secondly, the Law will have us doe something that we may be saved by it, and that is to fulfill it. The Gospell requireth no doing of us, but onely beleeving in Christ. *Object.* But beleeving is a worke to be done. *Anſ.* The Gospell requireth it not as a worke, but as it is an instrument, and the hand of the soule to lay hold upon Christ, Rom. 4. 5. and 3. 21. and 10. 5. Hence is it that the Law requireth righteousnesse inherent; but the Gospell, imputed. Thirdly, the law is propounded to the unrepentant sinner to bring him to faith: but the Gospel to the beleever, to the begetting and increase of faith. Fourthly, the Law sheweth sinne, accuseth and revealeth justice without mercy; but the Gospell covereth sinne, and is a qualification of the rigour of the Law. The Law saith, *Cursed is every one, &c.* The Gospel qualifieth that, and saith, *Except he beleeve and repent, every man is accursed.* Thus the Law (which manifesteth justice) is moderated by the Gospell, which mingleth mercy & justice together: justice upon Christ, mercy unto us. Fifthly, the Law telleth us what good workes must be done: the Gospell, how they must be done: the former declareth the matter of our obedience, the latter directeth us in the manner of obeying: the former is pleased with nothing but the deed, the latter signifieth that God is pleased to accept the will and unfained endevour for the deed it selfe. Sixthly, the Law is no worke of grace and salvation, no not instrumentally, for it is the ministerry of death; the Gospell preached worketh grace only, though the Law may be a hammer to breake the heart and prepare the way to faith and repentance.

Object.

Anſw.

Adversaries hereof are:

The Papists, who hold that they are one

doctrine onely, but herein differing, that the Law is more darke, the Gospel more plaine, the former more hard to fulfill, the latter more easie; that is as the root of a tree, this as the body and branches: by which premises they would conclude Christ to bee no Saviour; but an instrument rather for us to save our selves by, he giving us grace to keepe the Law: for a sinner must needs bee lived by workes, if there be no difference betweene the Law and the Gospell, and if the Law which requireth workes were not moderated by the Gospell, which requireth not workes but faith.

1. Ground. The 1. ground is, *The Word was made flesh*, Joh. 1. 14. This is a maine ground, as in 2 Joh. 4. 7. *Every Spirit that doth not confesse that Christ is come in the flesh*; that is, every doctrine in which Christ is denied to bee come in the flesh, *is not of God, but of Antichrist*. Now by [*Word*] I understand the eternall Sonne of God, the second person in Trinity, the very substantiall word of the Father. It is added [*was made*] not as though the Sonne of God was turned into flesh, and ceased to be Gods Sonne, but as Heb. 2. 16. in *that hee tooke not the seed of Angels, but of Abraham*. The meaning then is, that the Sonne of God abiding still the word, *tooke*, (that is) received into his person our nature; Phil. 2. 7. *Hee tooke upon him the forme of a servant*. The word [*flesh*] signifieth first, mans nature which Christ tooke unto him, namely, a true nature of man, not phantasticall or apparant onely. Secondly, the whole nature of man, consisting of true and perfect soule and body, with all things that belong to the entire nature of man; for if he had taken mans nature onely in part, hee had redeemed it but in part. Thirdly, the properties of man, in soule, minde, will, affections; in body, bredth, length, circumscription, &c. Fourthly, the infirmities and frailties of mans nature without sinne; where must be noted, that Christ tooke not all infirmities of mans nature, as sinne and corruption, neither every personall infirmity of every person, as blindnesse, gowt, or this and that particular disease. Here by the way it may be asked, whether Christ had oblivion in his agony, as some have thought? To which may bee answered: That even when hee uttered those words [*Father, if it be thy willet this cup, &c.*] it is not fit to attribute oblivion unto him, which properly is a forgetfulnesse of those things which we are bound to remember, for thus we should draw sinne upon him: but rather to ascribe it to suspending of the memory: which is, when a man neither forgetteth nor remembreth. For as in the will be three things, 1. willing, 2. nilling, 3. suspending of the will, which is neither of the former: so also is it in memory, which remembreth, forgetteth, and suspendeth memory for a time. Now the summe of the whole ground is; That the Sonne of God, the second person, and so abiding, tooke unto him the perfect nature of man, in all things being like unto us, sinne onely excepted. For the further clearing of which, consider these foure conclusions: first, The Sonne of God made man is not two persons distinct, but one alone. *Quest.* How can this be? for as he is the Sonne of God, hee is a person; and as he is a man, he is a particular person, as every severall man is, and therefore hee is two persons. *Ans.* Every particular man is a person, because he subsisteth of himselfe; but the manhood of Christ subsisteth not in it selfe, but in the second person onely, so that Christ, God, and man is but one person, for even as body and soule make one man, so Godhead and Manhood make but one Christ. Secondly, this one person consisteth of two distinct natures, the Godhead, and the Manhood standing of body and soule. Thirdly, these two natures are united and joyned into one person, for the Godhead doth take the Manhood and support it. Fourthly, these two natures after conjunction remaine distinct, the Godhead is not the manhood, neither on the contrary: but still distinguished, first, in regard of themselves: secondly, of their properties; for the properties of the one are not the properties of the other: thirdly, of their actions: for the actions of the Godhead are not communicated to the Manhood, neither is the worke of one nature the worke of another.

Quest. *Ans.*

Adversaries hereof are:

Papish doctrine denying Christs humanity not Antichrists. First, Heretikes innumerable which are not knowne to all; but knowne enemies are: first, Jewes, who deny Christ to be come in the flesh. Secondly, some Jewish Arrians compounded heretikes, who have withstood Christs incarnation; some of which have suffered amongst us. Thirdly, the Papists, the substance of whose doctrine robbeth Christ of his humane nature, though they confesse him incarnate: for since his death (they teach) his body is become invisible, and in innumerable places at once; so they abolish the Manhood of Christ, and turne it into the Godhead, seeing it is become infinite and uncircumscribed. *Object.* They alleage, God can make it to bee in many places at once. *Answ.* Wee must not dispute what God can doe, but what he will doe; so farre as he hath revealed. Secondly, it stands not with the power of God to doe some things, as those which imply contradictions to bee true at the same time. Of which nature this is to make a true body to be in many places at once, yea, to bee in heaven, and also every where on earth.

Object. *Answ.*

But his body is glorified, and therfore may be in many places at once. *Answ.* The words [*this is my body*] were spoken before his glorification. Secondly, glorification taketh away the corruption, but not the true properties of his body, as length, bredth, thicknesse, and circumscription. *Object.* But things joyned together must bee in the same place, and cannot

Object. *Answ.* *Object.*

not be severed; and therefore his Manhood being joyned to his Godhead, must needs be every where. *Ans.* The antecedent is false; for things joyned together may be the one in one place, the other in another; as the body of the Sunne is joyned with his beames, and light, and yet the body of the Sunne is in heaven, but the beames and light in the earth also.

Answ.

13. Ground. The 13. ground is, *that Jesus is Christ.* 1 Joh. 2. 22. *Who is a liar but hee that denieth that Jesus is Christ, the same is the Antichrist*: From which place wee may gather two things: First, That Jesus is Christ. Secondly, That it is a ground susteyning our whole salvation. For whosoever denyeth it, is Antichrist: see 1 Cor. 3. 10. The meaning of the ground: by *Christ* I understand the annointed Saviour and Redeemer; who is a King, Priest, and Prophet. First, as he is a King, his power manifesteth it selfe in three things; First, in saving and destroying not the body onely as other Kings, but the soule also. Secondly, in pardoning sinnes or retaining them. Thirdly, in making lawes to bind consciences. Secondly, his Priestly office standeth in two things: First, in a power to offer sacrifice propitiatorie for the sinnes of whole mankind. Secondly, in making intercession to God for mankind. Thirdly, his Propheticall office consisteth in three things: First, in revealing to man the will of his Father. Secondly, in enlightning of the minde to understand that will revealed. Thirdly, in framing of the heart to performe obedience unto it, together with the setling of it in the truth. Thus he is the Christ, that is, the annointed of God.

But we must yet here goe further and understand by *Christ* a perfect Christ, a perfect Redeemer, without any partner, fellow, or deputy: for if he have a partner, he is but halfe a redeemer, and if hee have a fellow or deputy, how is he omnipotent, or omnipresent? This is plaine by testimony of Scripture; There is *none other name*, Acts 4. 12. therefore there is no fellow or partner. There is *one Mediatour*, that is, but one, 1 Tim. 2. 3. yea, *by himselfe he purged our sinnes*, Heb. 1. 3. without fellow or deputy: whose Priesthood is such as *cannot passe from* himselfe to another, Heb. 7. 24. *Object.* But Ministers have power to *remit and retaine sin*, having the keyes given them. *Ans.* The keyes are not given to Ministers to pardon men properly, but ministerially to pronounce and declare that God in heaven doth pardon them. *Object.* The *Saints shall judge the world*, and therefore not Christ only. *Ans.* They shall not judge by pronouncing a soveraigne sentence of absolution or condemnation, which is proper to Christ the Judge; but by assisting him (as Justices upon the bench) both by witnessing and assenting unto that righteous judgement. *Object.* Psal. 45. 7. *He is annointed with oyle of gladnesse above his fellowes*: therefore hee hath fellowes. *Answ.* All that beleeve in Christ are the fellowes of Christ: but in his annointing, that is, in grace, though not in office. *Object.* But Ministers are Christs deputies. *Ans.* Ministers are properly no deputies, but instruments to declare the will of God, and can goe no further than to teach the eare; for it is Christ himselfe that enlightneth the minde. But it will bee said that Kings are Christs deputies on earth. *Answer.* They are his deputies as he is God equall to his Father, not as hee is Mediatour.

Object. *Answ.* *Ministri sunt inter Christum, non Vicarii. Rainer. de reg. no Christi cap. 2.* *Object.* *Answ.*

Adversaries of this maine ground are,

Papists worse than the Souldiers in parting Christs garments. The Romish Church, who rob Christ of all these three offices. For first, his kingly office they give part of it to the Pope, in making him to remit sins properly; to make lawes to bind conscience properly, as Gods lawes doe, which is a power equall to Christs, and so they make him check-mate with Christ. Secondly, his Priestly office is given to the Masse-priest, who by their doctrine hath power to offer a propitiatory sacrifice for the sinnes of the quicke and dead; yea, every Papist hath a peece of it, because every one of them may satisfie the justice of God for his sinnes by his owne merit. And for his intercession, the second worke of his Priesthood, that is dealt among the Saints, (among whom the Virgin *Mary* hath the greatest part) who are invocated as intercessors, not onely by their prayers, but by their merits in heaven. Thirdly, his Propheticall office is bestowed likewise upon every Pope, who is without Scripture to determine infallibly, by an inward assistance of the Spirit, locked up in his breast, of all matters concerning faith and manners, which is the proper office of him who is the proper Doctor of his Church. Therefore this Romish doctrine established by the Councel of Trent, is an heretical and Antichristian doctrine, making God an Idol-god, which is concluded out of this place alleaged, thus; *He that denieth Jesus to be Christ, is Antichrist.* And againe, *He that hath not the Sonne, hath not the Father.* But the Romish Church deny Jesus to be Christ, and hath not the Sonne because it overturneth his person, and oppugneth all his offices: and therefore neither have they the Father, but an Idol-god, and consequently their doctrine is Antichristian and heretical. For which cause the reformed Churches have justly separated from them, and ought ever so long as they deny this ground, so to doe.

The Romish Church deny Jesus to be Christ.

14. Ground. The 14 ground is: *Hee that beleeveth in Christ shall not perish, but have life everlasting.* Joh. 3. 16. *God so loved the world, &c.* For the better handling of it, consider, first, for the meaning, what this faith is. Secondly, that it is a maine ground of true religion. Thirdly, the enemies of it. For the first: In this faith are two things: first, knowledge. Secondly, application of the thing known. The knowledge is, of Christ and his benefits; of which some measure must be had,

had, or else there can be no faith. Esay 53. 11. *By his knowledge shall my righteous servant iustifie many.* Joh. 17. 3. *This is life eternall, &c.* And this stands with reason, that the thing to be beleeved must first be knowne: for faith without knowledge is fancie. The Roman Church hath then erred, which teach that there is a faith to salvation whereto knowledge is not required, such an one that standeth only in an assent to the faith of the Church. The second thing in faith (which is the more principall) is an application of things knowne: namely, of Christ and his benefits unto our selves in particular. And herein standeth the very substance of true faith, which is not caused by any naturall affection of heart, or action of will, but by the supernaturall action of the minde enlightned by the Spirit of God, resolving us that Christ and his merits belong unto us in particular. That this true particular application is required in true faith, is proved by these reasons: First, that which we lawfully aske by prayer, wee must beleeve by a speciall faith: but in prayer we lawfully aske the pardon of our sinnes in particular, and life everlasting by Christ; therfore we must beleeve the pardon of our sinnes and life everlasting by Christ. The adversaries can deny nothing but the first part of this reason, which is the very word of God it selfe. Mark. 11. 24. *Whatsoever ye desire when you pray, beleeve yee shall have it, and it shall be done unto you.* Where in every petition of praier our Saviour requireth two things: first, a delire of things promised. Secondly, a particular faith of things desired standing in assurance, for they shall be granted. Secondly, whatsoever the holy Ghost doth infallibly testifie to us particularly, that we must beleeve particularly: but the holy Ghost doth particularly testifie by infallible testimony to every beleevers conscience, his owne adoption and pardon of sinne, and acceptance to life everlasting; and therefore it must particularly be beleeved. Here the Papist excepteth and saith; that this testimony of the Spirit of God, is not certaine, but probable onely, and a man may be deceived in it. But the Apostle, Rom. 8. 16. answereth this allegation, The Spirit of God *testifieth with our spirits* that we are the children of God; and cleareth this testimony of fearefulnesse and weakneſse in the former words: where he saith, it is *not the spirit of feare* which we have received, but such a spirit as maketh vs *cry Abba, Father*, and with a strong voice: yea, and for the further assuring us in this testimony, it is called the *seale* and *earnest penny* of the Spirit in our hearts; than which things what are more sure and certaine ratifications among men, whose testimony, (though it be but of two men, but much more of three) seale, or earnest, if it be sufficient confirmation unto men, how much more sure is the testimony, seale, and earnest of the Spirit of God unto us? Thirdly, that which God offereth and giveth us particularly, we must particularly receive: but God offereth and giveth us Christ and all his benefits particularly in the Word and Sacraments, and therfore we must have particular faith to receive him. It will here be said, we grant all this, we must receive Christ and his benefits in speciall; but we doe it by hope; as the Papists teach to hope well. *Ans.* It is a worke of faith alone: Joh. 1. 12. *As many as received him, &c.* Who were they? The next words shew, *even they that beleeved on his name.* Againe, in the Sacrament of the Supper, Christ is offered as the bread and water of life to every one in particular: and therefore every beleever must have something in his soule proportionall to a hand and mouth, for the receiving and feeding upon him; which is nothing else but faith specially applying Christ and his benefits: see Joh. 6. 35. Fourthly, the example of beleevers in the Scriptures prove the same truth. *Abraham* beleeved by a particular faith, *which was imputed to him for righteousnesse*, Rom. 4. 23. So also *Paul*, Gal. 2. 20. *I live by the faith of the sonne of God, who loved me, and hath given himselfe for mee.* Now both these are patternes and presidents for us to follow, that as they beleeved, and particularly applied Christ to themselves, so must wee: see Rom. 4. 14. 1 Timoth. 1. 16. Now from these two, namely, knowledge and application, followeth *Confidence*, whereby we trust and rely our selves upon Christ and his merits thus knowne and applied unto salvation, which because it inseparably followeth faith, is often in the Scripture put for faith it selfe: I distinguish it from faith, because it hath beene said (though falsely) that it is a part of faith, which indeed is a fruit and follower of faith: and the Apostle, Ephes. 3. 12. doth manifestly distinguish them: *By whom we have boldnesse and entrance with confidence by faith in him.*

The second point in this ground, is the weight of it. That it is a maine ground of Religion, appeareth thus: *If the inheritance of life (faith Paul) be not of faith, it is not sure*, Rom. 4. 15. For if we were entitled by workes, the promise should not be certaine: he then that oppugneth this ground of particular faith, overthroweth the Gospell, as which cannot assure a man of salvation. Secondly, in the Catechisme of the Primitive Church, faith in God is made one ground, Heb. 6. 1. Thirdly, this ground being the most maine promise of the Gospell, whosoever overthroweth it, hee depriveth men of all comfort of religion.

The adversaries of this ground are, first, the *common people*, who for the most part professe that they are not certaine of the pardon of their sinnes; they hope well, because God is mercifull; but to be certaine they thinke it impossible: as though there can be hope and confidence where is no assurance: but speciall hope always presupposeth speciall faith. Secondly, the *Papists*, for they condemne speciall faith for these reasons: First, where is no word, there (say they) can be no particular faith: but there is no word that faith, thou *Cornelius, Peter, Iohn, &c.* shalt

The castle of Romish faith hangeth in the ayre without foundation.

Object.

Answ.

By ἐπιζωσιν.

2 Cor. 1. 22.

Object.

Answ.

Adversaries.

Is faid no word in the three Bookes of the Kings, or thou Pope Iohn the 22. shalt be saved.

shalt be saved. *Ans.* It is true indeed, there is no particular faith where there is no particular word, or which is proportionall: but the Minister truly applying the generall promise to this and that particular man, it is as much as if a mans name were registred in the Scripture. Secondly, we have in substance a particular word, in that God who hath given the promise hath given also a commandement, to every beleever to apply the same unto himselfe; 1 Joh. 2. 23. *This is his commandement, that wee beleeve in the name of his sonne Iesus Christ*, which is equivalent to a particular word. As a King gives a pardon to a thousand men, but nameth never an one of them: yet every of them truly applying the pardon, according to the Kings intention, have the benefit of it, as surely as if all their names had beene set therein.

Object. II. Many that apply the generall promise to themselves, are deceived and faile; yea, every wicked man faith, he beleeveth in the sonne of God, wherein he is deceived.

Answ. *Ans.* Many indeed faile in their speciall application, but it is only unbeleevers; but they must prove that none truly can apply the promise specially, which all true beleevers doe.

Object. III. *Object.* They say: In regard of God we must beleeve, but in regard of our selves wee must doubt.

Answ. *Ans.* Yea, in regard of our selves we must not oncly doubt but despaire: yet beleevers being found not in themselves but in Christ, may *prove themselves whether they be in the faith or no*, 2 Cor. 13. 5. For whosoever repenteth, knoweth that he doth repent: *We know wee are of God*, 1 Joh. 5. 19. *Object.* But all men in the world are full of doubting, and how can doubting stand with the certainty of salvation? *Ans.* Consider faith first, as it is in it selfe; so it is certaine. Secondly, as it is in us, and so it is mingled with much doubting, which is not of the nature of faith, but contrary unto it; and yet these may and must stand together in the beleever, for doubtings may disturbe, but not destroy true faith: for the Lord (notwithstanding them) accepteth our weake faith as perfect, and our will to beleeve for beleefe it selfe, where hee seeth griefe conceived for doubtings, strife against them, and endevour to have our faith increased. *Object.* But to beleeve pardon for our sinnes is to enter into Gods counsell. *Ans.* That is false, because pardon of our sinnes is revealed. *Ob.* But your Church (say they) abhorreth revelation. *Ans.* Neither the Scripture, nor our Church condemneth Revelations contained in Scripture, but those that are without, beside, or against Scripture: Ephes. 1. 7. The Spirit is called the *Spirit of Revelation*: see also 1 Cor. 2. 12. As for this revelation of pardon of sinne to the beleever, it is contained in the Scripture, and is no more a prying into Gods counsell, than it is for a Trayter to beleeve that hee is pardoned when certaine newes of his pardon is brought unto him from the King, of whom none can say

Object.

Answ.

Object.

Answ.

hee entreth into the Kings counsell. Hence wee conclude, that seeing the doctrine of the Papists overthroweth this maine ground, we must take heed of joyning our selves unto them.

The 15 ground is; That a *sinner is iustified by faith, without the works of the Law*, Rom. 3. 28. Wherein consider first the meaning; secondly, the weight; thirdly, the adversaries. For the meaning, three things must be knowne: First, what it is to be justified. Secondly, what it is to be justified by faith. Thirdly, what workes are to be excluded from justification. Concerning the first. In justification there be three distinct actions of God; first, the freeing of a sinner from his sinnes for the merits of Christ: Act. 13. 39. *From all things from which they could not be justified by the Law of Moses, by him every one that beleeveth is justified*: that is, acquited from them. *Paul* opposeth it thus to condemnation, Rom. 8. 33. which is nothing else, but a binding of a man to just punishment. The second action is, the reputing and the accepting of a sinner as just for the merit of Christ. Esay 5. 22. *Woe unto him that justifieth a wicked man*: that is, not to make but accept him as just; and in the Gospell, *Wisdome is justified of her children*, that is, approved and acknowledged. The third is, the acceptation of a sinner to life everlasting in Christ. For after that God hath absolved a sinner, and reputed him as just, there must follow this acceptation to life, which is therefore called the *justification of life*, with the reason rendred in the same place: for that like as *Adams* sinne is imputed unto all, by which death entred; so Christs obedience imputed to beleevers, bringeth life and justification. Out of which three actions wee may gather a true description of justification, to wit, *It is an action of God the Father, absolving a sinner from his sinnes, for the merit of Christ, accounting him as just, and accepting him to life everlasting.*

15 Ground.

Rom. 5. 18.

II. Point. What it is to be justified by faith. For the cleere understanding of this weighty point, we must answer two questions: First, what is the very thing for which a sinner is justified? *Ans.* It is the obedience of Christ the Redeemer and Mediatour, passive and active: the former standing in suffering the death of his body, and the paines of the second death in his soule; the latter, in fulfilling the Law. The truth of this answer appeareth thus: Since our fall wee owe to God a double debt: we breake the law, and thereby are bound to make satisfaction. Secondly, being creatures we must fulfill the rigour of the law, and performe what it requireth: neither pareell of which debt seeing wee (being bankerupts) are able to pay, we flie to our surety who must pay both for us: the former hee doth by his death, being made a *curse for us, and so redeemed us from the curse*, Galat. 3. 13. the latter by perfect obedience unto the law: that so in him, wee doing these things, might *live in them*, vers. 12. The second question is: Seeing the obedience of Christ is the mat-

ter of our juſtification, and is out of our ſelves; how commeth it to be made ours? *Anſ.* To make it ours, firſt, God muſt give it us: ſecondly, we muſt receive it. Firſt, God giveth it unto us, when he giveth us Chriſt himſelfe: for it is given with him, and it is made ours, when God in mercy eſteemeth, judgeth, and accounteth it to be ours, for it is ours by imputation: which appeareth by theſe two reaſons: Firſt, as Chriſt is made our ſinne, ſo we are made his righteouſneſſe, 2 Cor. 5. 21. but he is made our ſinne by imputation, and therfore his juſtice being inherent in him, is made ours by imputation. Secondly, as the firſt *Adams* diſobedience is made ours, ſo Chriſts the ſecond *Adams* obedience is ours, Rom. 5. 17, 18. but that is ours by imputation, and therefore Chriſts obedience alſo. Secondly, to make this obedience ours we muſt receive it, and that can be only by faith, which is the hand of the ſoule receiving into it the things that are given us of God: where note by the way, that a ſinner is not juſtified by the dignity of his faith, but as it is an inſtrument whereby Chriſts obedience is applied unto the ſoule.

Note.

III. Point. What works are excluded from juſtification. *Anſ.* The works of the Morall and Ceremoniall law, workes of nature and grace. That even workes of grace are excluded, appeareth by theſe reaſons: Firſt, a ſinner muſt ſo be juſtified, that all cauſe of *boaſting* may be cut off, Rom. 3. 27. But if a man were juſtified by works of grace he might boaſt ſtill, yea though he acknowledge the workes to be of God: ſee the Phariſies example, Luk. 18. Secondly, if a man were juſtified by the workes of the law, then our juſtification ſhould ſtand by *the law*; but that it doth not, Rom. 4. 14. for then the promiſe were made void; yea, the tenour of the whole Chapter proveth, that *Abraham* having ſtore of good workes, was yet juſtified by faith without the workes of the Law; the which thing alſo that objection in chap. 6. 1. witneſſeth: *What then, ſhall we continue in ſinne?* drawne out of the five former chapters thus: If a man may be juſtified by faith without works, we may continue in ſinne; which objection were no objection, if that had not beene the intent of the Apoſtle, to prove juſtification by faith onely, without the workes of the Law. Thirdly, *Paul* was not juſtified by any workes: 1 Cor. 4. 3. *I know nothing by my ſelfe, yet am I not thereby juſtified*; where he noteth two things of himſelfe; firſt, that he had a good conſcience within him: ſecondly, that he was not thereby juſtified, where he debarreth all works of grace. Fourthly, we are ſaved by grace without works: theſe workes excluded are workes of grace, for they are all ſuch as God hath prepared to walke in, Epheſ. 2. 8. Fifthly, a man muſt firſt be juſtified before he can doe a good worke: and therefore works follow juſtification, and cannot cauſe it. Yea, and as all works are excluded, ſo all vertues alſo excepting faith are here

A rejected. For as in a man that ſtandeth to receive a gift, no part doth any thing to receive it but the hand, yet having received it, all other parts teſtifie thankfulneſſe, the tongue, the feet, and all the bodie: even ſo we receive the matter of our juſtification by faith alone, not by hope, or love, but after the receiving of Chriſt, theſe with the other graces worke and ſhew themſelves.

The ſecond point in this ground is the weight of it, appearing herein that he that overthroweth it, overturneth the faith: Rom. 4. 14. *If they of the Law be heires of life, faith is made void, and the promiſe of none effect.* And Gal. 2. 21. *If we be juſtified by workes, Chriſt died in vaine.*

B Adverſaries hereof. Firſt, the home-adverſarie is the common ſort of ignorant people, and all naturall men, who with the young man ſay, *What ſhall I doe to be ſaved?* They ſay they will be ſaved by faith in Chriſt, but when it commeth to the point, they will bee doing ſomewhat, and ſtand much upon their good meaning and righteous dealing. Secondly, the forren enemy is the Popiſh doctrine and Romiſh religion, which teacheth that there be two juſtifications: Firſt, when a man of an evill man is made a good man; this is by grace of the holy Ghoſt put into the heart: the latter is whereby a man is made of good, better, which is by good works. But what Church ſoever holdeth this, is fallen from grace. This is a peremptory ſentence, (will ſome ſay) and no generall Councell hath ſo determined. *Anſ.* The more is the pitty. But Gods word hath peremptorily determined it, Gal. 5. 4. *They are aboliſhed from Chriſt, and fallen from grace, whoſoever will be juſtified by the law*, as the Roman Church at this day. They ſay our doctrine maintaineth looſeneſſe of life, by excluding all works from juſtification. *Anſ.* Though we exclude the beſt workes from juſtification, yet wee debarre them not from Chriſtian converſation, but therein require them as fruits of the ſpirit plentifully. *Ob.* But it is abſurd (ſay they) that one man may be juſtified by the righteouſneſſe of another. *Anſ.* *Adams* ſinne is made ours, and they marvell not at it; what greater abſurdity is it, that the ſecond *Adams* obedience, anſwering to the firſt *Adams* ſinne, ſhould bee ours in like manner.

Adverſaries.

The Popiſh Church fallen from grace.

Object.

Anſw.

Object.

Anſw.

D The 16. ground is this: *Except a man be borne anew, of water and of the holy Ghoſt, hee cannot enter into the kingdome of God*, Joh. 3. 5. In which obſerve firſt the meaning, ſecondly, the weight; thirdly, the adverſaries. In the firſt conſider two points: firſt, what it is to be borne-againe: ſecondly, of what neceſſity it is. For the former, wee muſt know, that there muſt bee in him that is borne againe three things: firſt a reall change from one to another. Secondly, there muſt be a root from whence this change may ariſe. Thirdly, a new life. Firſt, the change is, when a man of a meere naturall man is made a new

16. Ground.

Object. *Anſw.*

A new man, not in regard of his body or ſoule, or powers of them, all which a man retaineth the ſame after regeneration, but in regard of Gods Image reſtored and renued by Chriſt, Eph. 4. 24. This is the reſtoring of that new quality of righteouſneſſe and holineſſe loſt in *Adam*, for ſo the Apoſtle deſcribeth this new birth in the place alleaged. This change is attributed to *water* and the *holy Ghoſt*; wherein [*by water*] our Saviour alludeth to ſome ſpeeches of the old Teſtament; as Ezek. 36. 25. where the Prophet ſpeaketh of the cleanſing of the Church, by *powring cleane water upon it*: that is, infuſing new graces into the heart, which take place of the old corruption. And by the *holy Ghoſt* he ſheweth that this cleanſing of us is by the inward working of the holy Ghoſt.

B *Object.* But it will be ſaid, if a man bee a new man, he muſt have a new ſoule. *Anſ.* This new quality of righteouſneſſe is as it were a new ſoule, for in a regenerate man there is a body and ſoule, beſides the ſpirit, which is the grace of ſanctification oppoſed to fleſh, and corruption of nature, Rom. 8. 10. This is as it were the ſoule of a ſoule renued.

Secondly, that a man may come to this eſtate, there muſt be ſome root and beginning whence this change muſt ariſe, and that is no other than Chriſt crucified, the Redeemer and Mediatour, of whoſe body beleevers are members, of his fleſh, and of his bones, Epheſ. 5. 30. for looke as *Eve* was made of the ſide of *Adam*, ſo is every beleever of the bloud of Chriſt, and as every man, ſo farre as hee is a ſinfull man, ſpringeth from the firſt *Adam*, ſo doth every man ſo farre as hee is renued, ſpring from the ſecond *Adams* Chriſt Ieſus. Now that a man may ſpring out of Chriſt, hee muſt firſt (being taken out of the wilde Olive, the old *Adam*, Rom. 6. 5.) be ſet and ingrafted into the ſecond *Adam* as a new ſtocke, and that by faith wrought in the heart by the Spirit of God: by which inciſion hee receiveth from Chriſt two things: firſt, in regard of his ſoule, holineſſe: ſecondly, in regard of body, incorruption, ſeeing that the whole man is united unto Chriſt, and ſo both ſoule and body receive immortality and glory.

C

Thirdly, in this new birth there muſt bee a new life, by which if any live not, hee is not borne againe: for the diſtinct knowledge of which life, we muſt diſtinguiſh of life: life is uncreated and created: uncreated life is the life of God, yea God himſelfe, of which kinde this is not. Created life is either naturall or ſpirituall: Naturall is that which wee live by naturall meanes, as meat, drinke, ſleepe, phyſicke, &c. of which kinde this new life is not: but this is that ſpirituall life, whereby a man in this life is ruled by the Spirit of God according to the Word and it ſtandeth in two things: Firſt, when the Spirit dwelleth in the heart: Secondly, when the Spirit ruleth the heart: or more plainly, this life hath two degrees: Firſt, when a man beginneth to favour, affect, and will ſpirituall things, loveth them, and chiefly affecteth them, Rom. 8. 5. when they have ſome favour and reliſh unto him. Secondly, when a man in all eſtates liveth by a juſtifying faith, and ordereth his life thereby. The juſt man (ſaith *Habakuk*) *liveth by faith*, and this is, as it is truly called, *life eternall*; the beginning and firſt degree of which every beleever hath poſſeſſion of, even in this life.

D

The ſecond point in this ground is the *weight* of it; for which obſerve the neceſſitie of the new birth in the former words, where it is ſaid, that without it a man *ſhall never ſee the Kingdome of God*, much leſſe enter into it. No man is in Chriſt (and ſo conſequently out of the ſtate of ſalvation) who is not a *new creature*, 2 Cor. 5. 17. No outward prerogative can bring a man in requeſt with God, unleſſe he be a new creature, Gal. 6. 15. It is a conſtant truth of Chriſt, John 13. 8. *If I waſh thee not, thou haſt no part in me.*

Adverſaries.

The third point is, The Adverſaries: who are firſt, every man by nature, the wickedſome of whom herein is enmitie with God. For every one naturally is willing to yeeld unto God ſome externall ſervice and ceremoniall worſhip; as in the Church to draw neere to God with their lips: but when they ſhould come to their renuing, and the mortifying of their luſts, O then they ſtorme and ſwell, and caſt off this yoke, becauſe they ſay it abridgeth them of their eaſe, liberty, and pleaſure, and they cannot be their owne men for it. Secondly, the Roman religion which for many hundred yeares hath ſtood in ceremoniall & bodily actions, rites, geſtures, apparell, and moſt of all in outward penance, borrowed partly of the Iewes, and partly of the Heathens: but all this doctrine of the new birth, of mortifying hidden luſts, and denialL of a mans ſelfe, is dead and buried among them: little hereof is ſpoken or written in the great volumes of their greateſt Clerkes. But the doctrine which is from God is ſpirituall, as God himſelfe is, and moſt concerneth the inner man. Secondly, they are great adverſaries hereof in teaching, that man (though captive to ſinne) hath a power in his nature, whereby if the holy Ghoſt free him, hee can of himſelfe will and doe that which is good: which if it were ſo, then hee is but in part new, and ſo is no new man. Secondly, a regenerate man muſt be a new creature: now creation is a framing of ſomething out of nothing, not of ſomething into ſomething. Thirdly, thus a man ſhould be but halfe dead, and ſo could not be borne again, but onely ſtrengthned, even as a man in a ſwoune, of whom wee cannot ſay properly hee is revived, becauſe he was not dead, but recovered.

Roman religion leaſteth nee to the new birth, and therefore goe not to Heaven.

17 Ground.

The 17. ground is out of Gal. 5. 1. *Stand faſt in the libertie wherewith Chriſt hath made you free.* For the meaning of which wee muſt know, that Chriſtian liberty which we are exhorted to maintaine, ſtandeth in a double free-dome:

dome: First, from the morall Law: secondly, from the Ceremoniall. From the Morall Law two waies: first, from the *curse* of the Law, Rom. 8.1. *There is no condemnation to them that are in Christ*: Secondly, from the rigour of it, which requireth personall and perfect obedience: this rigour is moderated by Christ, whence followeth a freedom from justification by workes, Rom. 5.1. Gal. 5.4. The second freedome is from the Ceremoniall Law, which having an end put to it by Christ, bindeth no man: but our liberty is procured to us in meats, drinkes, and all things indifferent with good conscience, seeing *to the pure all things are pure*, Tit. 1.25. Where we are commanded to *stand fast*: we see the weight of it to be such as may not be departed from nor forsaken: forthen we become debters againe to the whole Law, and so aye fallen from Christ.

Adversaries.

Adversaries hereof, are first the *Libertines*, as the *Family of love*, who being (as they say) deified, are so carried by the holy Ghost, that they cannot sinne, no though they should commit fornication: but no man is freed from obedience to the Law by Christ, although he be from the curse and rigour of it. Secondly, all that take liberty to sinne, because they say, *God in Christ is mercifull*: but Christ freed from sin, not unto it. Thirdly, the *Roman Church*, holding that the Pope hath power to make Lawes binding conscience properly, prescribing such things to be done, the observing of which is the worship of God, and meritorious; as on the Popish fasting daies, yea, and Wednesdaies and Fridayes, not to eat flesh, even this Law bindeth the conscience of a Papist: and such abstinence (say they) is a worke of merit, and a worship of God. But it will be said, that Princes and Magistrates make such Lawes of meats, drinkes, apparell, and must be obeyed. *Ans.* These lawes binde not conscience, but the outward man. Secondly, they doe not abrogate our liberty, but moderateth the over-common use for the common good: but Popish doctrine accounteth the breach of any of these mortall sinne. *Ob.* Yea, but they forbid flesh for temperance sake, because it stirreth up lust. *Ans.* But they forbid not the hottest wines, spices, Conserves, and such meats and drinkes, which more stirre up lust than flesh; and therefore this is but a shift.

Popery maketh more sinnes than ever God made.

Object.

Answ.

Object.

Answ.

18 Ground.

The 18. ground is in Matth. 18.18. *Whatsoever the Church bindeth in earth, is bound in Heaven; and whatsoever it looseth in earth, is loosed in Heaven.* In which ground observe first, the meaning; secondly, the moment; thirdly, the adversaries. First, to know the meaning, two things are to be handled: first, what is this power of binding & loosing, which the Church hath. Secondly, what is the ratification and efficacy of this power out of these words, *is bound and loosed in heaven*. Concerning the former: This power of *binding and loosing*, is that authority given by God to his Church on earth, whereby it pardoneth or retaineth unpardoned the sinnes of men: for mens sinnes are *cords and bands* which bind them, Prov. 5.22. and *chaines of blacke darknesse*, wherein men are reserved unto damnation, 2 Pet. 2.4. and hence fitly when mens sinnes are pardoned, are they said to bee loosed, and bound if they bee not. This power is called Math. 16. the power *of the keyes of the kingdome of heaven*: for mens sins are as locks, yea, bars and bolts, shutting upon them the doores of Heaven: and hence also when the Church pardoneth sinnes, the doores of Heaven are said to bee opened; and when it retaineth them, heaven is shut against the sinner. Indeed pardon of sinne is properly granted and given by God; but yet men are truly said to pardon and retaine sinne, when ministerially they pronounce that God pardoneth or doth not pardon. *Ob.* It will be said, that men upon earth know not whose sinnes God will pardon, and whose he will not. *Answ.* It is possible for man to know whose sinnes God will pardon, and whose he will not: for God hath generally made known that he will remit the sinnes of all beleevers and repentant sinners, but will retaine their sinnes who goe on in the same. Now we may know particularly who these bee that doe repent and beleeve; for the tree is knowne by the fruit, according unto which the Church may pronounce a true sentence. Further, to know more distinctly what this power is, the parts of it are to be considered, and they be two: for it standeth partly in the ministery of the Word, and partly in the jurisdiction of the Church upon earth. The ministery of the Word is either publike or private. First, the publike ministery of the Word is called the preaching of it; in which is this binding and loosing, opening and shutting, it being an ordinance of God, in which Ministers are called of God to pronounce in the Name of God pardon of sinne to the penitent, and condemnation to the obstinate: and here must be noted, that this binding and loosing, in the publike Ministery, is generall unto all, but with exception of faith and repentance. *Ob.* But seeing it is generall, it is of no great force. *Ans.* It is: for every hearer must apply this generall doctrine to his owne person, and say with the Virgin *Mary*, applying to her selfe the Angels speech, *Be it unto mee according to thy Word*; this maketh it forcible in the conscience. The private Ministery standeth in two things: first, private admonition: secondly, private comfort. Private admonition is Gods ordinance, whereby the Minister in Gods Name bindeth a man to judgement for his sinne, except hee repent: thus *Peter* dealt with *Simon Magus*, Act. 8.21,22. Private comfort is, when upon true repentance the Minister pronounceth upon the beleever pardon of sinne without condition. Thus dealt *Nathan* with *David*, 2 Sam. 12.22. *David* said, *I have sinned; Nathan* heereupon telleth him, *his sins are forgiven*. Secondly, concerning the *Jurisdiction of the Church*: It

Object. *Answ.*

is a power given of God to the Church, whereby it useth correction upon open sinners for their salvation; and it standeth in excommunication and absolution. Excommunication is a sentence excluding open and obstinate sinners out of the Kingdome of God, and consequently from the societie of the Church: for this followes the former, *If hee will not heare the Church, let him bee as an Heathen. Paul* calleth this sentence a giving up of man unto *Satan*. *Ob.* But no man can exclude another from the Kingdome of God. *Ans.* The Church excludeth not properly, but by declaring that God hath excluded such. *Ob.* But the true childe of God may be excommunicated, and yet is not shut out of Heaven. *Ans.* In some sort and for a time he may be said to be shut out of Heaven, but conditionally & untill repentance. The contrary hereof is *publike absolution*, when open sinners repenting, are by the Church openly declared to be members of the Kingdom of Heaven, and so admitted & received againe into the Church. This power of the Church differeth from the power of the civill Magistrate in foure things: First, the power of the Church is ordered only by the Word, but civill power by other civill Lawes also. Secondly, the former correcteth only by voice, in admonition, suspension, & excommunication; the latter by reall and bodily punishments. Thirdly, all spirituall correction, as excommunication it selfe, standeth at the repentance of a sinner, and proceedeth no further: but the punishments of civill power stay not at repentance, but proceed on even to the death of the malefactor, (notwithstanding his repentance) if he be a man of death. Fourthly, in the civill power bee three degrees of proceeding: first, the knowledge of the cause. Secondly, the giving of the sentence. Thirdly, the execution of the punishment. In Ecclesiasticall are the two former, but the last belongeth to God alone.

The second thing in the meaning is, to know what the ratification of this power is: namely, to be *bound and loosed in Heaven*; that is, when the Churches judgement following the judgement of God, doth acquite, or condemne a sinner, God in Heaven hath done it already and ratifieth it. For in absolution (as also in the other) pardon of sinne is first given in Heaven: secondly, the Church pronounceth this according to Gods will: and thirdly, God ratifieth it thereupon in Heaven, and confirmeth it as sure as if on earth he had pronounced the pardon.

The second point. The weight of this ground may appeare, Matth. 16.18. where the maine promise of the Gospell for the stablishment of the Church is contained: *Upon this rocke I will build my Church, and the gates of hell shall not prevaile against it*: and the ground of our assurance thereof, is added vers. 19. *I will give thee the keyes of the Kingdom*. This maketh the Church prevaile against the gates of Hell, because it openeth and shutteth Heaven. Secondly, hereby the Word and Sacraments are preserved from pollution and prophanation, the soules of men pulled out of the snares of the devill, and Gods Kingdome set open unto them: which being taken away, there will bee no difference left betweene the Kingdome of God and the kingdome of the Devill. Which power of the keies in opening and shutting Heaven by the ministery of the Word, seeing we have established by the Lawes of the land, wee have the state of a true Church, and therefore no man can in good conscience separate from us as no Church and people of God: indeed, if it had not the power to open Heaven unto men, it were time to separate from it.

In stead of the two keyes, Popery hath devised the pick-locke of Shrift.

3 The adversaries of this ground are first the ignorant people, who Popishly thinke that this power is onely given to *Peter*, whose office is to open and shut Heaven. But this power was given to all the Apostles as well as *Peter*, and in them to all Ministers, Churches, and Congregations: yea, and it is not exercised in Heaven but in earth. Secondly, all Atheists and Epicures that contemne and scorne the Word, Sacraments, and all holy things, yea, even the power of the Church it selfe. Thirdly, all Papists and the Romish religion, who abolish all binding and loosing in the publike Ministery, and have brought all to a private shrift and absolution, which in truth is nothing else but a racke and a gibbet to the conscience: for first, men must seeke for it at the hands of the Priest: secondly, they must confesse all their sinnes to the Priest: thirdly, they must make satisfaction to the justice of God, even such as the Priest shall injoyne them. But all this is directly contrary to the Word: for first, Ministers must offer pardon of sin before it be sought for. Secondly, in Christ pardon is offered freely, wee need no satisfaction of our owne. Thirdly, they impose a heavier yoke than ever Christ or his Apostles did upon men, when they injoyne them to an enumeration of all their sinnes before they can be pardoned: the depth of which policie hath beene founded. Secondly, that Religion hath turned this power Ecclesiasticall to a Civill power, whereby they take upon them to excommunicate Kings and Emperours, not onely out of the Church, but also out of their Kingdomes and Empires, whom (they say) they may set up and depose at their pleasure, as having power to wrest the Scepter out of the hands of whatsoever Monarch shall not stoope under their Popes authority. These be the maine enemies of this ground, against whom we must for ever contend.

That in nothing she Pope should bee unlike the Dragon, he saith with him, All these things will I give them to whom I will.

19 Ground.

The 19. ground of faith is, *There is, hath beene, and ever shall be a Church out of which is no salvation*. This is an Article of our faith, and a maine ground of Religion: for if there bee not ever a Church of God, Christ is sometime no Redeemer, no King, because there should be no people redeemed, nor subject to the rule of his Word and Spirit. Of which consider two things: first, what this Church is: secondly,

Six properties of the Church.

who be the adversaries of this ground. For the first: *The Church is a company of men chosen to salvation, called, united to Christ, and admitted into everlasting fellowship with him.* See Heb. 12.23. and 1 Pet.2.9. Compare these two places, and this description will easily be gathered. The properties of this Church are these six which follow: First, being the Spouse of Christ, shee is one only indeed, although distinguished in regard of time, as the Church of the old Testament and of the new. Secondly, of place, as of *England, Scotland, &c.* Thirdly, of condition, as the Militant and Triumphant: all these make but one body of Christ. Secondly, it is invisible, not to bee seene but beleeved: for election, vocation, redemption, can onely bee beleeved; yet some parts of it are visible, as in the right use of the Word and Sacraments appeareth. Thirdly, to this assembly and no other belong all the promises of this life; and the life to come, especially forgivenesse of sinnes and life everlasting. Fourthly, it consisteth onely of living members, quickned by the Spirit of Christ, not of any hypocrites or wicked persons. Fifthly, no member of it can be severed or cut off from Christ, but abide in him and with him for ever. Sixthly, it is the ground and pillar of truth; that is, the doctrine of true Religion is alwaies safely kept and maintained in it. *Ob.* The Churches in earth are true Churches, and yet in these are many hypocrites and Apostates, who fall from their profession. And therefore all are not living members. *Ans.* In visible Churches are two sorts of men: Just men, and Hypocrites; who although they be within the Church, yet the Church is not so called of them, but in regard of them only who are truly joyned unto Christ, who are the better part, although not the greater: Even as a heape of wheat and chaffe together is called an heape of wheat, or a corne heape, of the better part.

Adversaries.

Papists here take their marks amisse.

Adversaries hereof are Papists, who frame not the Church by these true properties, but by other deceitfull markes, as succession, multitude, antiquitie, and consent; for when the Church first beganne, there could bee none of those, at least not the three former, and yet was there a true Church. Secondly, all these agree to Heretikes, as among the Jewes what was more challenged than these? and yet Christ saith, they were blinde leaders of the blinde. But the true marke is the doctrine of the Prophets and Apostles truly taught and beleeved. A note of Christs sheepe is the hearing of his voice, Joh. 10.27. And, *Te are in the Father and the Son, if ye abide in the word which yee have heard from the beginning*, 1 Joh.2.24. See Ephes.2.20.

20 Ground.

The 20. ground is: That *there shall bee a resurrection of the dead in the end of the world.* This was one of the six grounds of Catechisme in the daies of the Apostles: Heb.6.12. *Hymeneus* and *Philetus* destroyed the faith of certaine, in teaching that the *Resurrection was already past.*

Adversaries.

Adversaries hereof are the *Family of love*, who hold that there is no Resurrection but onely in this life.

21 Ground.

The last ground of doctrine is: *There shall be a generall judgement of all flesh.* It is one of the grounds. Heb. 6.2. In which judgement every mans workes shall be tried, and every man accordingly shall receive sentence of life or death eternall.

Adversaries.

The adversaries hereof are first the Atheist, who denieth God himselfe, and consequently his judgement: Secondly, the drowsie Protestants, who in judgement denie not the last judgement, but yet plainly shew in their lives that they are not perswaded of it: for then would they make more conscience of sinne, and pleasing God in all things. These are the maine grounds of beleefe, unto which all other may be reduced. Now follow the grounds of obedience and practice.

1 Ground.

The first ground of practice is, Luke 13. 3. *Except ye repent, ye shall perish.* In which two things are to be observed: First, the duty required, that is, *Repentance*, the necessity of which appeareth, in that *without it men perish.* Secondly, the adversaries. Concerning repentance two things must be taught: first, what it is: secondly, what is the use of it. For the first; *Repentance* (as *Paul* describeth it) *is a conversion whereby a sinner turneth himselfe unto God, and bringeth forth fruits worthy amendment of life.* There be two kindes of conversion of a sinner: First, that whereby God turneth man. Secondly, that whereby a man being turned by God, turneth himselfe by grace: the former is no repentance properly, but the latter. Jer. 31. 18. *Convert thou me, and I shall be converted. Surely after that I converted I repented. Quest.* In what part is this conversion made? *Ans.* It beginneth in the minde, but it is of the whole man, the minde laying off all purpose of sinning, the conscience calling backe from sinne, the will not seeking to fulfill the lusts of it; but the whole man endevouring to please God through his whole conversation: further, repentance is attended with divers fruits worthy newnesse of life. These are the duties of the Morall Law, performed in faith and truth without hypocrisie, which because they proceed from the same beginning, are approved of God as repentance is. The second point in this dury is, the use of repentance; and that is not to be a *cause* of salvation, but only *a way* wherein men must walke to life everlasting. We are slandered by the Popish Church, while they exclaime that our doctrin requireth nothing but faith to be saved by, and so we become enemies to all good workes. But this is not our doctrine: for wee hold the workes of repentance to be the way of salvation. Indeed when we speake of the instrument whereby we lay hold upon Christ, that we say is faith only, not hope, love, or any workes; but when wee speake of a way to life, then faith is not alone, but repentance is required, hope, the feare of God,

Acts 26.20.

Apostate of popish doctrine.

God, and every good worke. So women are said to bee *saved through bearing of children*, 1 Tim. 2. 15. namely, as a way wherein they practise their faith and obedience. Thus *Abrahams* faith and works went together, Jam. 2. 22.

Secondly, The Adversaries of this ground are professors of Religion, who content themselves with a fained repentance; for most men being pricked and stung with the sense of their sinnes, for a while will hold downe their heads like a bulrush, breake off their company, come to Church, pray, heare the Word, and performe other duties: but when the remorse is once past, they returne to their former course of licentiousnesse, and this is thought a sufficient repentance: whereas it is but ceremoniall, and a figge leafe whereby men seeke to cover themselves: for true repentance changeth the minde, will, affections, conscience, yea, all the actions of life.

Secondly, the *Romish Church*, which for many hundred yeares hath overturned this doctrine: as first in generall above these 500. yeares, penance and publike confession of persons excommunicated, hath bin by them taken and deemed to be repentance it selfe, any other hath bin scarce taught or knowne in these parts of the world. Secondly, repentance is by them turned into a judiciall proceeding and sentence of the Court, wherein the Minister must bee judge, the sinner must come under confession: the Minister must passe sentence, and the other must make satisfaction accordingly; which is an high abuse of this doctrine. Thirdly, they hold the workes of Contrition, Confession, and Satisfaction, to merit, yea, and to conferre pardon of sinne, and so abolish the merit and satisfaction of Christ. Secondly, the world hath bin by that Church deceived in divers particulars concerning this doctrine; as namely, first it hath beene taught that repentance, for the originall of it, is partly from nature, partly from grace; partly from God, partly from our selves; which is a false foundation, joyning light with darknesse, it being wholly from grace. Secondly, remorse of conscience (which the very Devils may have) is made a part of repentance; *Saul* himselfe, nay, *Judas* wanted not his contrition, which is no grace, but a preparation unto it. Thirdly, they make *Auricular Confession*, whereby every man is bound to confesse all and every one of his sinnes, with their circumstances in the Priests care, so necessary unto repentance, as without which he cannot have pardon; which is a very gibbet to the conscience. Fourthly, they turne their canonical satisfaction into satisfaction of Gods justice for sin, wherein blasphemously they overthrow the most perfect satisfaction of the Son of God. We are therfore to praise God who hath taken from our necks this yoke of the Roman Church, which neither we nor our Fathers were able to beare.

1 Ground.

The second ground of practice is concerning the exercise of repentance: Luk. 9. 23. *If any man will come after mee, let him deny himselfe, and take up his Crosse and follow me.* In which ground we will consider three things: first, the meaning; secondly, the moment; thirdly, the adversaries against whom we must contend. For the meaning: *If any man will follow me*; that is, will be my Disciple, (for Disciples used to follow their Masters and Teachers) he must learne three duties: first, *Let him deny himselfe*; secondly, *take up his crosse*; thirdly, *follow mee.* To the deniall of our selves three things are required: First, we must for the magnifying of the grace of God, abase our selves even to nothing. An example whereof we have in *Paul*, 1 Cor. 3. 7. *I have planted, Apollos hath watred: but neither is he that planteth any thing, neither he that watereth, but God that giveth increase:* If the planter be nothing, much lesse the planted. We are not able as of our selves to think a good thought. And againe, *All our sufficiency is of God.* Secondly, wee must renounce our owne reason and will, and bring them under subjection to the will of God; wee must not strive to have wills of our owne, but let Christs will be sufficient for us, his wisdome must be our reason. Thirdly, wee must esteeme all things as dung for Christ, and preferre within us a readinesse to leave and forsake friends, riches, honours, yea, our liberty, and life it selfe (if need be) for his sake, and a good conscience.

The second duty is, *To take up our crosse daily*: unto which two things are required: first, every member of the Church must make reckoning of, and looke for daily crosses private and particular in his calling and in his profession. Secondly, when the crosse commeth it must bee taken up cheerefully, and borne with rejoycing: Matth. 5. 12. *Rejoyce and be glad, namely, even when men revile and persecute you:* Rom. 5. 2. Justified persons are able to *rejoyce in tribulations*; according to the exhortation, James 1. 2. *Count it an exceeding joy.* An example of the Saints, Heb. 10. 34. who *suffered with joy the spoiling of their goods.*

The third duty of a Disciple is, after the two former to *follow Christ.* For when Christ saith, *And follow mee*, it is as though he had said: I goe before bearing my crosse, let my Disciples follow me step by step in bearing of this crosse. This containeth in it the maine duties of Christian Religion; to the performing of which two things are to be done: first, we must beare the crosse in obedience, as Christ did, who most willingly abased himselfe to the death, even the death of the crosse, in obedience to his Fathers will. *Quest.* But wherein stood this obedience of Christ? *Ans.* In the practice of three especiall vertues: first, *Meeknesse*, hee opened not his mouth, he reviled not being reviled, revenged not when hee might. Secondly, *Patience*; he grudged not to suffer those bitter torments for his very enemies. Thirdly, *Love*; he prayed for those that pierced him, and shed his heart blood: in all which it is our part to imitate him.

Secondly,

Secondly, we must be conformable unto Christ being our head; which conformity consisteth in crucifying our body of corruption, even as he was crucified upon his crosse. We must arme our selves with *Peters* exhortation, 1 Pet. 4. 1. *to suffer in the flesh as Christ suffred in the flesh.* Which whosoever doth, he *ceaseth from sinne:* he liveth not henceforth *after the lusts of men,* but after *the will of God,* vers. 2. The learning of this duty helpeth forward our obedience under the crosse, which many cannot attaine unto (who in time of their peace are in some sort obedient,) because they beare not about in their bodies the *dying of Christ daily,* 2 Cor. 4.

The second point. The moment and weight of this ground appeareth, Luk. 9. 24. *He that will save his life shall lose it.* that is, that will not take up his crosse to follow Christ, shall never bee saved. Againe, Baptisme is a maine ground, Heb. 6. 1. namely, as it is joyned with inward baptisme, for else outward baptisme may be wanting, & it be without contempt; but both together are a maine ground, especially in regard of that stipulation wee make, and that profession which wee receive upon us thereby, of forsaking even our selves, and following of Christ, without which can bee no salvation: which being the matter and substance of this ground, sheweth evidently the importance of it.

The third point. Adversaries of this ground are, first among our selves, such as are content to make Christ a Saviour and Redeemer, but not a patterne and example of imitation in his vertues: but Christ will not bee made a packhorse only to beare sinnes, seeing hee hath propounded himselfe a president to bee followed of those who looke for salvation by his sufferings: they must first be his Disciples before he be their Redeemer. Secondly, a more wicked enemy withstanding this doctrine is the Church of Rome, in exalting nature, and extenuating the grace of God; as first, holding that all sinnes deserve not death, but may be done away by a little knocking on the breast, or such like sorrow. Secondly, that by nature man hath free will in his conversion, and being helped by the holy Ghost, can move himselfe unto salvation. Thirdly, that after justification there is nothing in a man that God can hate. Fourthly, that a man may merit life, and performe workes of satisfaction to God; which devillish doctrines what else doe they but make the heart swell with pride, so as it can never be brought to the deniall of it selfe.

Popish doctrine suffereth not a man to set one foot forward towards Christ, because it resisteth deniall of a mans selfe.

3 Ground.

The third ground is taken from the Morall Law, *Thou shalt have no other God before my face.* The scope and meaning of which Law is, to direct us in chusing the true God onely to be our God; which is done, first, when wee know and acknowledge him as he hath revealed himselfe in his Word: secondly, when we give our hearts unto him, according to that precept; *My son give me thy heart.* Now the heart is given to God, when he is loved and feared above all, when he is alone trusted in, relied on in danger, when wee ascribe all power unto him, believe in him, subject our selves unto him in our very conscience; for whatsoever hath these is become our God. Secondly, that this is a ground cannot be doubted: for whosoever taketh not the true God for his God, is out of all way to salvation, seeing there is no covenant betweene God and him, and being out of the covenant, can have no part nor inheritance in Gods Kingdome.

No marvell if the Papists be so stiffe in defending their honest and allegeance due to our earthly gods.

Thirdly, Adversaries of this ground are, first the *Romish doctrine,* which committeth high treason against God, in giving his honour to other things; as to Saints and dead men, whom they make Gods, by teaching invocation to be due unto them, and so attributing an infinite power, wisdome, or prefence unto them, which are Gods properties. Secondly, in teaching that men can merit, they make them Gods. For if Christ himselfe had beene a meere man, he could not have merited. Thirdly, in ascribing to dead creatures the vertue of the holy Ghost; as to water the power of sanctification, driving away devils, and washing away sinnes. Fourthly, in setting up the woodden Crosse for a God, which must bee worshipped with the same worship and affection as God himselfe is. The Virgin *Mary* they make a Goddesse and Queene of Heaven, whom they pray to command her Sonne. And lastly, the Pope, to whom they give power to pardon sinne properly, and to make lawes to binde conscience, as properly as Gods Lawes doe.

The second adversarie is the common *Protestant,* who carrieth an outward profession of Christ, but in his heart setteth up many gods; as the belly, wealth, pleasure, yea, the Devill is the god of many men, as Phil. 3. 19. 2 Cor. 4. 4. others set all their hearts and study for the accomplishment of their sinnes: now sinne having the hold in their hearts, is become their God. Yea, and it is a common practice of many Protestants in their crosses to put off their confidence in God, and betake themselves to cunning men and South-sayers; so leaving the living God, and trust for their help in the devill himselfe.

The fourth ground of practice concerneth the worship of God: Exod. 20. 5. *Thou shalt not make to thy selfe any graven Image, &c.* The first point. The meaning: This Commandement hath two parts: the former forbidding the *making of Images:* the latter, the *worshipping of them.* The former in these words, *Thou shalt not make unto thy selfe, &c.* In which is not simply forbidden the making of Images, as if they bee for politicall or historicall use, but the making of them in way of religion or conscience, to put us in remembrance of God, or to worship God in, by, or at the same. The latter in these words, *Thou shalt not bow downe, &c.* That is, thou shalt not so much as bow downe thy bodie before such an Image made by carv-

3 Ground.

thers, neither to worship it, nor the true God in it: which exposition because it is oppugned by a great part of the world, I will prove by some reasons: First, that which was the sin of the Israelites in making Images, is here forbidden: but their common sinne in the use of Images was to make them representations of the true God, and to worship the true God in them, as appeareth, Exod. 32. 4, 5. The Israelites having made a golden Calfe said, *These be thy Gods, O Israel, which brought thee out of the Land of Egypt:* that is, this is a representation of that God who brought thee out of Ægypt: for they should have beene worse than mad men, if they had called that Calfe which was but one day old, that God which brought them many daies before out of Ægypt: besides that, Images true or false are usually called by the name of gods, as being so in the reputation of the worshippers. Further *Aaron* said, *To morrow shall be the holy day of the Lord:* signifying that the Calfe was made to represent the true God, whom in the Calfe they were to worship. Againe, Judg. 17. 3. *Michaes* mother sheweth that her intent was to worship God in the Image, when she saith, that shee had dedicated eleven hundred shekies of silver to the *Lord,* to make a graven and a molten Image; and having made the Image, she saith, *Now will the Lord blesse me:* though his fact was grosse Idolatrie, yet he sheweth that he worshipped the Lord in the Image, whose blessing he boasted of. Esay 40. 18. *To whom will ye liken God?* whence it is plaine, they made images of the true God to worship him in. Judg. 2. 21. The Israelites were sore afflicted for serving *Baal and Ashteroth,* that is, Idols fetched from the Heathen: but herein their intent was to worship the true God in them, as appeareth, Hose. 2. 16. *Thou shalt call me no more Baali, but Ishi.* Yea, the very Heathen themselves worshipped the true God in their Images, Rom. 1. 23. *They turned the glorie of the true God, into the similitude of a corruptible creature,* much more then the Israelites who tooke their Idolatrie from them: and therefore in the second commandement is forbidden the making of Images of the true God, and not of false onely, as the Papists would falsely teach us. The second reason is in Deut. 4. 15, 16. where *Moses* making a Commentary upon this commandement, and forbidding to make any representation of any figure, addeth this reason; *Ye saw no image in the day that the Lord spake out of Horeb:* and therefore *Moses* understood the Commandement as wee doe, namely, not to make any Image of the true God. The third reason is in the words, *Thou shalt not make the Image of any thing that is in heaven above, &c.* Seeing then that God is in heaven above, as also the Saints and Angels, we must make no Image to represent them: for even Images of the true God are Idols, hated of God, and condemned in the Scriptures: so the golden Calfe is called *an Idoll,* Act. 7. 41.

vers. 5.

vers. 23.

The second point, is the weight of this ground standing herein, that whosoever overthroweth this ground, overturneth this religion. For first, whosoever resembleth God in any Image, and worshippeth him therein, he denieth the true God: Rom. 1. 25. The wisest of the Heathen, worshipping God in their Images, *turned the truth of God into a lie:* so whatsoever men may beleeve of worshipping the true God in an Image, the truth is, it will prove no better than a lie unto them. The Apostle affirmeth, that whatsoever the Gentiles sacrificed to Idols, *they sacrificed it unto Devils, and not unto God.* Some may aske, how can this be, seeing their intent was to sacrifice unto God? I answer, that by offering to an Image, they denied God, and so not serving him, they became sacrificers to the Devill: for whosoever conceiveth of God, otherwise than hee will be conceived of, conceive an Idol, and not God; and he that will remember him in things wherein he will not be remembred, forgetteth him, as the Israelites, Psal. 106. 21. Secondly, professed Idolatry maketh a separation betweene God and his people, as adulterie doth betweene man and wife. For as a wife that seeketh to strangers, denieth her proper husband; so the Church, which is the spouse of God, going a whoring after Images and strange gods, denieth God her husband, and procureth the Bill of divorce: see Hoseah 2. and Jer. 3. 8.

1 Cor. 10. 20.

If the Pope had beene with Moses in the Mount, hee would have desired upon the admittance of the second Commandement.

Thirdly, the Adversaries of this ground are, the professed papists: first, in allowing making of Images for Religions sake; as the Image of Christ crucified, which they call the *Crucifix;* and of Christ glorified, which they call *Agnus Dei:* also Images of the Virgin *Marie,* and other Saints; yea, cursing and condemning all those that forbid the making of them, and so curse even the Lord himselfe: yea, and most blasphemously in former times they were wont to make Images of the Trinitie, picturing the Father like an old man, the Sonne like a childe, the holy Ghost like a Dove, and yet much more blasphemously than that, otherwise: but they are now ashamed of such wicked pictures. Secondly, they maintaine, yea, and command the worship of Christ in an Image, and condemne them who denie the worshipping of Images, whether they be Images of God, or of Saints, Angels or dead men. Thirdly, they teach that a man is to worship the Crucifix religiously, yea, with the same worship and devotion with which Christ himselfe is worshipped, wherewith also they worship their breaden-God.

In former times their consciences secretly checking them of their Idolatries, caused them to leave out the whole second Commandement, and divide the last into two, to fill up the number: but of latter dayes, seeing they are constrained to retaine the Commandement, they have found out some shift, which we will examine. First, they say there is a difference be-

Object 1.

Anſw.

*Obiect.*1.

λατρεία.

Dulia.

Anſw.

*Obiect.*3.

Anſw.

*Obiect.*4.

Anſw.

5 Ground.

Neyemiahrest.

tweene an Idoll and an Image, as the one is a Greeke word, the other a Latine: the former is a repreſentation of the true God, the latter of falſe Gods. *Anſw.* The difference is but in the Word, for indeed they be both one, Acts 7.41. The calfe was an Image and an Idoll too. *Ob.* They make difference alſo of worſhip, which they ſay is of two ſorts: the firſt is *Latreia*, this is a worſhip and reverence due to God onely: the ſecond is *Dulia*, and this is a ſervice due unto Saints, to the Crucifix, &c. *Anſw.* But beſides that the Scripture make theſe both one, they herein bewray their folly, in that, if either be greater, it is *Dulia*, which is a kinde of ſervice moſt ſubmiſſe, and that properly which vaſſals were wont to yeeld their Lord who had taken them in warre; and yet this muſt be given to Saints, and the woodden Croſſe, being the greateſt ſubjection. *Obiect.*3. But they intend to worſhip not the image of the Croſſe, but Chriſt in it. *Anſw.* No intention of man can inſtitute a true worſhip of God, without warrant from God himſelfe, who never authorized men to worſhip him in Images. *Obiect.*4. Engliſhmen kneele downe to the Chaire of Eſtate, the King not being in preſence, and therefore wee may much more to Saints and Angels. *Anſw.* Firſt, this is a civill and politike worſhip, teſtifying the ſubjects allegeance; but kneeling to Saints is religious. Secondly, the King appointeth his Chaire of Eſtate to bee a ſigne of his preſence, and willeth it; but no Papiſts can prove that ever Chriſt appointed a Crucifix to bee a ſigne of his preſence: or that God willeth their Images to bee ſignes of his preſence. Thirdly, the Chaire of Eſtate is a ſigne onely in the Kings abſence; for himſelfe being preſent, the civill worſhip is performed to himſelfe: but Chriſt is never abſent from his Church: and yet in his preſence they ſet up an Image to remember him by. Thus that Church being an open Idolater muſt not be joined with; for thee is not joined to Chriſt any longer, but is a profeſſed harlot; neither is it ſo indifferent (as ſome thinke) to find ſalvation there as well as by our Religion.

The fifth ground is, Matth. 4. 10. *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.* That this is a chiefe ground needs no proofe; and therefore wee will conſider firſt, the meaning: ſecondly, the adverſaries againſt whom wee muſt contend. To know the meaning, the words going before will afford us ſome direction; wherein Satan having moved Chriſt to fall downe and worſhip him with bodily worſhip onely, and requiring not the maine worſhip due to God, but a little bowing of the body; betokening that hee was the diſpoſer of the Kingdomes of the world: this Chriſt denieth him with this reaſon ratified by Scripture, that it is a worſhip and a ſervice proper to God, and to bee tendred to him onely. Secondly, the words themſelves are to bee weighed: By [*worſhip*] is properly ſignified bodily worſhip in a bodily geſture: the meaning then is, thou ſhalt with thy body adore the Lord, for ſo it is ſutable to Sathans demand. The word [*ſerve*] ſignifieth all worſhip due to God both inward and outward. [*Onely*] This word appertaineth to both the members, and ſo to the whole ſentence: for els there ſhould be no direct denial of Sathans temptation, requiring only the former and not the latter. But ſome will ſay, we may ſerve him lawfully, how then is ſervice proper to God only? There be two kinds of worſhip; Religious and Civil. Religious is an action or actions of reverence and ſubjection, whereby a man doth acknowledge the Godhead it ſelfe, or the properties thereof, either in God himſelfe truly, or in the creature falſely. Theſe properties of God are, firſt, to bee an abſolute Lord. Secondly, to be Almightie. Thirdly, to be preſent in all places at all times. Fourthly, to heare all men in all places at all times. Fiftly, to know all things paſt, preſent, and to come, yea, and the hearts of men. Sixthly, to be a giver of all good things, and the preventer of all evill. Now any action of reverence in ſignification of many of theſe properties, is a religious worſhip; the very intent of the minde in religious worſhip, being to aſcribe either Godhead or divine properties to the thing worſhipped. Civill or politicke worſhip is, when men performe actions of reverence & ſubjection unto others, as acknowledging them to bee preferred above themſelves in gifts or authoritie. Thus bowing of the body is ſometime religious, when it is done to God, in acknowledging his properties; and ſometime civil, performed to a man in a reſpect of his eminencie in gifts and government. But theſe words of Chriſt are meant onely of the former, and not of the latter which belongs unto man. This ground thus truly conceived, affordeth us theſe two maine points of religion: firſt, that *God is to be worſhipped with a religious worſhip.* Secondly, *That all religious worſhip is proper to God, and due to him alone.* Now religious worſhip is two-fold: firſt, *inward*, ſtanding in two things; faith and inward obedience. Secondly, *outward*, when this inward worſhip is outwardly teſtified, conſiſting of three principall parts: firſt, in preaching, hearing, and reading the Word: ſecondly, in receiving the two Sacraments: thirdly, in prairer and thankſgiving publike and private.

*Obiect.*2.

Anſwer.

Adverſaries Catholikes, the Catholike depriver of Gods worſhip.

The Adverſaries hereof are the Papiſts, who pretend the Catholike Religion, but indeed overthrow it, depraving the outward worſhip of God, wherein the inward is teſtified. The firſt part whereof ſtanding in the *preaching, hearing, and reading* of the word, they deprave: firſt, by mingling the pure Word of God with mans word and writings: and authorizing bookes Apocryphall as Canonicall Scripture. Secondly, by making unwritten Traditions Apoſtolicall and Eccleſiaſticall (as they ſay) of equall authoritie with the Scripture.

Thirdly,

Thirdly, in that they teach in their catechiſmes, that the worſhip of God doth ſtand in obeying the Commandements of the Church, as well as the Commandements of God themſelves, and are neceſſarily to be practiſed unto ſalvation, and ſo they worſhip God in *vaine*, *Mat.* 15.9. Fourthly, in that they allow no Bible to be authenticall, but only the Latine tranſlation of *Ierome*, renouncing both the Hebrew and Greeke fountaines: and yet learned Papiſts confeſſe that their Latine text is corrupted, and that therefore the true ſenſe is to bee fetched from the Popes determinations & from Councels, and no other ſenſe to be admitted. Fifthly, in that they make Images Lay mens books and teachers; and debar the people of the Scriptures publikely and privately in the vulgar tongue, and ſuffer it onely to be read by them, and unto them in the Latine tongue unknowne unto them.

The ſecond part of outward worſhip ſtanding *in adminiſtration of Sacraments*, they likewiſe corrupt and aboliſh: for howſoever Baptiſme is preſerved for the ſubſtance of it in the Romiſh Church, which (as a lanterne carrieth the light) it retaineth not for it owne, but for the hidden Churches ſake within it; yet haue they aboliſhed the Lords Supper for the ſubſtance of it: firſt, of a Sacrament they have made it a reall ſacrifice. Secondly, they have turned the Communion into a private Maſſe, where the Prieſt alone receiveth all, and the people nothing. Thirdly, although in a Sacrament there muſt bee diſtinction betweene the ſigne, and the thing ſignified, yet they make none, but overthrow all ſuch ſignification of the ſignes by their tranſubſtantiation. Fourthly, they have turned the body of Chriſt into a breaden God, which they carry about in boxes and worſhip; which is as vilde an Idolatry as ever was among the Heathen, not inferiour to the worſhipping of Cats and Buls, as gods among the Egyptians. Fifthly, they have added to Chriſts inſtitution five Sacraments, *viz. Penance, Confirmation, Orders, Matrimony, and Annointing.* But indeed Baptiſme is a Sacrament of Penance: the Lords Supper of Confirmation: and further they are deceived in the other.

The third part of outward worſhip concerneth *Prayer* and *thankſgiving*, this they overthrow likewiſe: firſt, they mocke God in praying in an unknowne tongue, not knowing what they aſk, much leſſe ſeriouſly addreſſing themſelves unto the duty which even earthly Kings would diſdaine. Secondly, in prayer muſt bee brought ſenſe of want, and contrition of heart; this they cannot bring, who are taught that they merit by prayer. Thirdly, prayer muſt bee made in particular faith, but this they make preſumption. Fourthly, they allow praying to creatures, and the mediation of Saints, and ſo deny the very ſubſtance of prayer, which is to make requeſt to God only in the alone mediation of Chriſt.

The ſecond maine point of Religion out of this ground is this; *That religious worſhip is due to God alone*: for we may not give appearance of religious worſhip to creatures. *Cornelius* is reproved for giving to *Peter* exceſſe even of civill worſhip, *Acts* 10.25. for he knew *Peter* to be a man of God, and ſo ſeemed to imagine a kinde of religious worſhip with civill. This is a maine ground alſo, which whoſoever denieth he holdeth not the head Chriſt, *Col.*2.18,19.

Adverſaries. Popiſh prayers, fitter to be preferred to dead men than the living God.

The adverſaries of this ground alſo are the profeſſed Papiſts, who worſhip Saints and Angels, not onely by kneeling before them, but praying alſo unto them; which cannot be denied to be a religious worſhip, ſeeing it attributeth unto them to heare the prayers of all men, at all times, in all places, yea, and to know the hearts of men upon earth. Secondly, they maintaine religious worſhip of Images, they goe on pilgrimage unto them, offer incenſe, creepe unto them, and kneel before them. Yea, they worſhip the Crucifix with the ſame worſhip whereby they would adore Chriſt, if he were living upon earth, as alſo the reliques of Saints. Out of all which we ſee what to thinke of that Church, which only hath the name of a Church: ſhee holdeth not the head Chriſt, ſeeing for ſomany hundred yeares ſhe hath diſplayed her fornication in worſhipping Saints, Angels, Images, and the *Virgin Mary*, ſo as her Bill of divorcement is juſtly given her, 2 *Theſ.*2.10. *Rev.*13.8. from whom we muſt ſeparate, if we would not partake with her in her plagues.

6 Ground.

The ſixth ground of practice is, Eſai. 8. 13. *Sanctifie the Lord of hoſts*: which words containe the ſubſtance of the third Commandement: in which conſider firſt the meaning, ſecondly the weight, thirdly the Adverſaries. For the meaning: A thing is ſaid to bee ſanctified two waies; either when it is *made holy*; or when it is *acknowledged to be made holy*. Now this latter muſt be here underſtood, for Gods name cannot be made holy, which is holineſſe it ſelfe, and the firſt cauſe of all holineſſe; but it is ſanctified of us, when we acknowledge it holy: and this our ſanctification of God, either reſpecteth God himſelfe, or the gifts of God. Our ſanctification of God himſelfe (the thing intended in this ground) is done two wayes: firſt, when in our minde we acknowledge and praiſe him in his attributes, of wiſdome, mercy, loving kindneſſe, power, providence, and ſuch like: 1 Pet. 3. 15. *Sanctifie the Lord God in your hearts*; that is, acknowledge him in his wiſdome, power, and other his attributes. Looke as good ſubjects ſpeaking of, and mentioning their Prince, will put off their hats in reverent opinion of him; ſo we religiouſly ſhould thinke and ſpeake of thoſe. *Iob* fearing only and but ſuſpecting that his ſonnes in their feaſtings had diſhonoured this name of God, ſanctified them. When *Ezekias* heard the blaſphemies of *Rabſheka* againſt God, he hubled himſelfe, rent

his cloathes and put on sackcloth, 2 King. 19. 1. Yea, wicked *Ahab* having heard (though falsely) that *Naboth* had blaspheмed God, he rent his cloathes and proclaimed a fast: which sheweth (whatsoever his fact was) the use and manner of holy men in his time, when Gods name was dishonoured and blaspheмed. Secondly, wee sanctifie God himselfe, when wee with reverence acknowledge his titles, as *God, Lord, Iehovah, Father, Christ, Iesus, Holy Ghost*; and not without religious and obedient affection speaking or thinking of them. Our sanctification of Gods gifts, which are many, as the *Word preached, Prayer, Sacraments, Meat, Drinke*, and all things serving for the good of body or soule, is not by giving or adding any holinesse unto them, which in themselves are all holy; but when we acknowledge them holy by preparing our selves to a holy use of them, and use them accordingly with good conscience; for every creature of God hath a double use: First, a lawfull use when God permits a generall use of his creatures: thus all may use meat, drinke, apparell, &c. Secondly, a holy use, when a creature in his lawfull use is used in a holy manner: for this includeth the former, though that may be without this. For example, all the Jewes kept the Passe over *lawfully*, but onely those celebrated it *holily*, who prepared themselves according to the commandement: which holy use is obtained by the word and prayer, 1 Tim. 4. The Word directeth us to use these gifts of God in obedience; and prayer obtaineth grace to use them according to the Word: unto which holy use of Gods creatures we are to be moved by these reasons: first, wee must distinguish our selves from the brute beasts: the Swine in the forrest eateth up the mast, but looketh not up to heaven, no nor to the tree whence it falleth. Secondly, because we have lost our title to all the creatures in *Adam*, which onely is in this use restored. Thirdly, because they are the gifts of God, we must this acknowledge them to be his, and in him learne to use them. Fourthly, that we may avoid the common abuse of them whereby he is provoked to displeasure.

The second point is the weight of this ground: which may appeare in the contrary, seeing the blaspheмer doth what he can to overthrow the Godhead it selfe: whence every such one is called by such a name as signifieth *a piercer of God*, or one that thrusteth God thorow: and therefore the sanctification of God is a ground of moment. Secondly, the first petition of the Lords Prayer is, *sanctified be thy name*: wherein we are taught to preferre and pray for the hallowing of Gods name before our owne salvation. Thirdly, the scope of the third Commandement is the same, which whosoever observeth not, reverseth both the former. And lastly, the Lord is so jealous of his glory, that he will be sanctified of all them that *come neere him*, else he will sanctifie himselfe in their confusion, Levit. 10. 3.

Levit. 5. 1. 14, 16.

Thirdly, the Adversaries of this ground are first, (though by Gods mercie) the religion of the Church of England is no adversarie unto it, yet the lives of the most fight against it: for although when we mention earthly Princes, we can use all reverence, yet Gods name is most fearefully abused, and tossed in wicked mens mouthes by oathes and cursed speakings; besides that, many abuse the same to Charmes, and Spels in their forceries, and men thinke all is well, because herein they use good words: but the truth is, the better the words be, the greater is the sinne: yea, it is noted to be a signe of a low and base spirit not to sweare and blaspheme upon any occasion: many soldiers thinke they cannot be courageous enough, unlesse they pierce God, and rent Christ by detestable oathes, such as would cause wicked *Ahab* himselfe to rent his cloathes at the hearing.

Adversaries.

Secondly, the great adversarie is the Papist, and that divers wayes: first, in that they teach that the very doing of some worke is a sanctification of God; as the outward worke of Baptisme, yea, in it the very action of the Minister is a worship of God, and doth conferre grace, *ex opere operato*; this was their old doctrine, which now they colour with this addition, *If the partie bee well and rightly disposed*: but besides the use, yea, the lawfull and common use, there is by this ground required an holy use of any thing to make it acceptable to God, or rightly profitable to the doer himselfe. Secondly, their hallowing of Water, Beis, Palmes, Ashes, Spettle, is a meere mockery of God, seeing they have neither word nor promise from God, that these creatures should be thus hallowed to preserve from evill, body or soule. Thirdly, they erre in the foundation of religion divers wayes; every which such error is blasphemy. Fourthly, that Religion oppugneth the sanctification of Gods name in the use of a lawfull oath, teaching first that the Pope hath power to dispense with an oath. Secondly, that men may sweare by the Masse, and so doing make it a God. Thirdly, even the learned among them with one consent hold, that a man may sweare ambiguously even when he knoweth the thing to be otherwise.

Papists hallowing of the creatures, like unto the Canaanites.

The seventh ground is, Gal. 5. 15. *The whole law is fulfilled in this one word, Thou shalt love thy neighbour as thy selfe.* The meaning is not that wee should love our neighbour equally with our selves, and with no lesse affection, or degree of love; but that with the same cheerfulnesse, and willingnesse, and truth of heart that we performe duties of love to our selves, ought wee also to reach them out unto others. The weight of this ground appeareth, in that not onely Christ saith, *It is like the great Commandement*, but also in that it is the *summe of the whole law*: for the first Table must be practised in the second, and the love of God testified in love to men.

7 Ground.

The Adversaries of this ground be the Papists.

Adv. Papis.

A first principle in that religion, which wholly seeketh it selfe.

pists Church, who thus expound it: First, love thy selfe, and then thy neighbour; making the love of our selves the foundation of the love of others: but sometime we may love our neighbour above our selves; as *Ionathan* loved *David* more than his owne soule, and Christ loved his enemies more than his owne life. Secondly, it teacheth that a man must not love particularly his particular enemie, nor salute him in particular, but generally, as if he salute a whole company together his enemie being there.

1 Ground.

The eighth ground: Exod. 20. 12, *Honour thy father and thy mother, &c.* In the words two things are to be considered: first, an ordinance of God: secondly, the meanes to preserve it. The ordinance is, that all men must not be equall in degree, but there must be orders of men, of whom some are to be in higher degree, as superiours, some in lower condition, as inferiours: the former are above others in regard of power to command, and to punish; the latter are in subjection under others, by whose discretion and will they are to be governed. This ordinance is described, Rom. 13. 1. *Let every soule be subject to the superiour power*: that is, be content to be under others which are above him in power: so here, some must be as fathers and mothers, some must bee subjected unto them. The meanes to preserve this ordinance, is the yeelding of honour unto whom it belongeth, which standeth in three things: first, in *reverence* towards the persons of superiours. Secondly, in *obedience* to their just commandement. Thirdly, in *thankfulnesse* for their paines in governing: thus is that golden sentence to be expounded. Matth. 22. *Give unto Cæsar the things that are Cæsars*; that is give him reverence, obedience, thankfulnesse; according to that, Rom. 13. 7. *Give feare unto whom feare belongeth, honour to whom honour, tribute to whom tribute.*

B

C

The weight of this ground is plaine, because without it can be no practice of true religion: for first, by it stand the three things, the *Family*, the *Church* and *Common-wealth*; all which are maintained by government, and subjection: wherefore the Lord set this Commandement the first of the second table, as whereupon hee would found all humane societies. Secondly, governours in any of these societies, are the keepers of both Tables, without whose helpe and authority Gods kingdome could have no abiding on the earth.

D

Such as the carriage of the Romish Clergie, as they hold necessarie the civill magistrate of them, and be their owne judges.

Adversaries of this Commandement, are the Papists, who weaken the authoritie of the Magistrate, in exempting their Clergy from all Civill power of Magistracie, in causes both judiciall (that is, matters controversall) and criminall, that is, matters of trespasse, although the Apostle saith, *Let every soule be subject*. Secondly, that Church hath set up a power to bring into order and subjection all the Kings upon earth, namely, the power of the Pope, who challengeth to himselfe to overrule, yea, and to depose at his pleasure Kings and Queenes, who in their dominions are above all and only under God. Thirdly, that religion lesseneth the power of parents: for in the Councell of Trent they establish, first, *Marriages, and Contracts* made by children without consent of parents. Secondly, *vowes* also made by children under age, and without consent of parents, are held lawfull, and not to be broken.

Adversaries.

The ninth ground is, Micha. 6. 8. *Hee hath shewed thee, O man, what is good, and what the Lord requireth of thee; surely to doe justly, to love mercie, to humble thy selfe, and to walke with thy God.* The meaning. Three vertues are here required: first, *just dealing*: secondly, *mercy*: thirdly, *Humi'is ie.* Touching the first, wee are commanded to *doe justly*: and this execution of justice betweene man and man hath five substantiall parts: First, to give honour to whom honour is due. Secondly, by thought, word, and deed to preserve the body and soule of our neighbour, that is, his life spirituall and temporall. Thirdly, his chastitie, which is the honour of body and soule in single life and Matrimonie. Fourthly, his wordly estate. Fifthly, his good name. This is the scope of all the commandements of the second Table.

9 Ground.

Now because the due execution of justice must bee tempered with mercy, therefore is mercie required of man in the second place, which is a readinesse to releeue the miserie of the distressed. And thirdly, because justice and mercy without godlinesse are but civill vertues, we are in the last place commanded to *walke in humilitie with our God*; which containeth the summe of the first table, and standeth in three things: first, we must acknowledge our sinnes; secondly, intreat for pardon: thirdly, purpose not to offend God any more, but endevour to prevent sinne to come.

Concerning the weight of this ground, it appeareth in Micha. 6. 7. where the Lord testifieth himselfe to bee more delighted with the practice of love and mercy, than with oblations of *thousands of Rammes, and ten thousand rivers of oyle*: and else-where, *I will have mercie, and not sacrifice.* Yea, Titus 2. 12. this is made the end of the appearing of the grace of God, that wee would live *soberly* in regard of our selves, *justly* in regard of others, and *godlily* in regard of God. These vertues are so respected of God, that they are said to bee immediately, *before his face*, Psal. 89. 14. and so necessary among men, that without them no society can be preserved.

Adversaries.

The adversaries hereof are, first, the lives of most men, who seeke their owne things, and not to maintaine the lives, goods, name, chastitie of others: yea, too many preferre their private gaine before the common good of men in Church and Common-wealth. Secondly, the maine adversary is the Roman Religion, which defendeth the greatest injustice that can be, by establishing a Monarchy among themselves, not only controlling the soveraigne authority of

Romish religion an open enemie to all justice.

of Princes in their owne kingdomes, but also exempting their subjects from their allegeance at their pleasure: Of which usurped power debar them once, and that counterfeit Religion will fall with it, because it is onely underpropped by it. Secondly, that Religion overthroweth justice in chastitie: for first, it giveth power to the Pope to dispense with marriages within degrees of nature; it licenseth the brother by that dispenstion to marry his brothers wife, and so is a patron of horrible incest. Secondly, it defendeth the tolleration of Stewes. Thirdly, by solemne decree it forbiddeth marriages to sundry orders of men, which *Paul* calleth a doctrine of Devils, 1 Tim. 4. Yea, they binde certaine men and women from marriage, and yet call it a Sacrament. Fourthly, the last Councell of Trent affirmeth, that all marriages not solemnized by a Masse-priest, and in the faith of the Romish Church, are of none effect. Thirdly, that Religion teacheth, that to steale a small thing, is a veniall sin; whereas the thought of stealing deserveth the curse of the law. Secondly, it defendeth begging; yea, and placeth holinesse in it: whereas the word teacheth that *there shall bee no beggar in Israel*. Fourthly, it teacheth that a sporting lie, or a beneficiall lie are veniall sins, that against the ninth Commandement. Lastly, against the tenth Commandement it teacheth injustice, namely, that hurtfull motions intended against our neighbour (if there be no consent of will) are no sin. Whence we may see what to think of that Religion; yea, Christ himselfe sheweth, Matth. 5. 19. *Whosoever breaketh the least of these Commandements, and teach men so to doe, he is the least in the kingdome of heaven*; that is, he hath no part therein. But the Roman Church breaketh them, yea, and teacheth men to doe so, and therefore it is not of God, and the peremptorie teachers thereof have no part (without repentance) in the kingdome of heaven.

10. Ground. The 10 ground is, 1 Cor. 7. 20. *Let every man abide in that calling wherein he was called*. First, the meaning. The scope of the words sheweth, that among the Corinths some who were slaves & servants, but converted to the faith (their masters still remaining Infidels (thought that now they were free from their masters, and might relinquish their service, and hence tooke occasion to live as they list; against which conceit of licentiousnesse, the Apostle *Paul* opposeth himselfe, and wisheth that this bee reformed, and that those who being called to the faith under unbelievers, abide in that same calling wherein they were called. In which verse two things are contained: First, that every man that would live religiously, must have a double calling: first, the generall calling of a Christian: secondly, some particular vocation and calling wherein to converse. Secondly, that every man must abide in his particular calling: which that a man may doe, first, he must be contented and well pleased with his calling. Secondly, hee must walke diligently in the duties thereof; for these reasons: first the commandement of God, Gen. 3. 19. *In the sweat of thy face shalt thou eat thy bread*: which words though they be a threatning, yet they include a commandement bounded with a promise of blessing: Psalm. 128. 2. *The man that feareth God shall eat the labour of his owne hands, and blessed shall hee bee*, Exod. 20. *Six dayes shalt thou labour*, enforced by Gods owne example, for in *six dayes* the Lord made heaven and earth. *Quest.* May wee not use recreation in the six dayes? *Answ.* Yea, so it bee moderate, and helpe to make us fitter for our callings; for labour is selfe being commanded, every thing also which upholdeth it is commanded. Such commandements are usuall in the New Testament also: Ephes. 4. 28. *Let him that steale steale no more, but rather let him labour with his hands the thing that good is*. So, 2 Thess. 3. 12. men are commanded to eat their owne *bread*. Secondly, examples in the Scripture: God enjoyned *Adam* in the state of innocencie this double calling: first to serve him: secondly, to dresse the garden. The second *Adam*, Christ himselfe, while hee led a private life till his baptisme, which was the space of thirty yeares, lived in his father *Iosephs* calling. The Angels themselves are *ministring spirits* for the good of the godly, and ascend and descend upon the sonne of man, and live not out of their calling. Thirdly, it is the ordinance of God, that men should be his instruments for the common good of the societies wherein they live; even as every member in the body endevoureth it selfe, not onely for it owne good, but for the benefit of the whole: So should every member of the body politike.

This ground is of great weight for the maintaining of three maine societies: for neither familie, Church, or Common-wealth can stand without distinction of particular callings and labour in the same: for which cause the Apostle *would not have him to eat, that will not labour*, 2 Thess. 3. 3.

Adversaries. The adversaries hereof are, first, many amongst us; as those who spend their lives in gaming, and they who spend their wealth in bezelling and drinking: and they also who being strong to labour, spend their time in begging: all which are vile courses of life, and enemies to all good societies. Secondly, the Romane religion; first, in maintaining a Monkish life whereby a man cutteth himselfe off from all society, and lives in prayer and fasting: but we are taught not onely to practise duties of the first table, but of the second also, and without the speciall calling, the generall is nothing. Secondly, in maintaining loosenesse of life, and idlenesse: for God having appointed 52 Sabbaths in the yeare, wherin men are to lay aside their ordinary callings, & no moe, they have added (as may appeare in their callender) fifty two moe, which they cal holy daies, & so spend more than a quar-

a quarter of a yeare in rest and idlenesse, whereby they become adversaries of this ground.

11. Ground. The eleventh ground is, 1 Tim. 1. 19. *Keepe faith and good conscience*. The meaning. By *faith* wee must understand, the wholesome doctrine and religion, delivered in the writings of the Prophets and Apostles; further, this faith must not goe alone, but must have his companion, which is a good *conscience*; the property of which is to excuse and justifie a man in all callings before God and man: and it is known by a two-fold testimony: first, of the life past: secondly, of the life present, and to come. The testimony of the life past is, that a man hath repented him of all his sinnes past, and is turned unto God. The testimony of the life present and to come is, first, that a man hath a purpose never to offend God, but endevours to please him in all things. Secondly, that when he hath slipped and sinned against God, it was not wittingly and willingly, but of humane infirmity: thirdly, that a man hath his generall testimony which is required to a good conscience. Psal. 119. 6. *I shall not bee confounded, when I have respect to all thy Commandements*. Jam. 2. 5. *Hee that breaketh one Commandement, is guilty of all*: that is, he that wittingly and willingly against the knowledge of his conscience, breakes one of the Commandements of God, will, if occasion be offered, willingly and of knowledge breake them all: so as a good conscience must testifie on a mans side concerning all sinnes, and all obedience. Examples whereof wee have in *Hezekiah*, Esay 38. 3. *Remember, Lord, how I have walked before thee with a perfect heart*. And in *Paul*, 1 Corin. 4. 4. *I know nothing by my selfe*. The weight of the ground appeareth in the words following, where the Apostle saith, that *while some put away good conscience, they have made ship-wracke concerning the faith*: where hee compareth our conscience to a ship, our religion and faith to our treasures laid in it. Now as a hole in the ship loseth the treasures by sinking the ship: so cracke the conscience, and the treasures of religion suffer ship-wracke: whence it is that *Timothy* is willed to *keep the mystery of faith in pure conscience*, 1 Tim. 3. 9.

Adversaries. The Adversary of this ground is the Romish Religion, who overthroweth true testimony of conscience, which is ever joyned with true humiliation, and repentance for sinnes past; in teaching, that many sinnes are in themselves venial, or no sinnes, as those lusts against the last Commandement, which killed *Paul* himselfe: and in extenuating mans corruption, and extolling nature, whereby (they say) a man may work his salvation, being holpen by the holy Ghost: whereas indeed no true peace of conscience is to be found till nature bee wholly debased, and grace take the whole place. Secondly, they teach that a man cannot be certain of his salvation in this life, but may conjecture and hope well, which is the very racke and torment of the conscience. Thirdly, while they teach that a man must merit his salvation by his workes, they torture the conscience, and leave it destitute of this testimony: for how can the conscience quiet it selfe, when he knows not how many works will serve the turne, nor when it hath sufficiently satisfied the justice of God? and this is to be marked, that the chiefest of that religion, whatsoever they hold in their life time, yet when they lie on their death-bed, they flie from their owne merits to the merit of Christ. Notable is that speech of *Stephen Gardiner* at his death to convince it, who having beene a great persecutor, and being much perplexed on his death-bed, by a friend of his visiting him, was put in minde of that justification which is by the meere mercy of God in Christ to whom he answered; You may tell me, and those who are in my case of this doctrine, but open not this gap to the people: So as they are glad to entertaine our doctrine for the true peace of their conscience, which in their owne doctrine they can never finde.

And Sir Chr. Hatton at his execution.

Thus have we shewed in part that faith is a most precious treasure, beset with many enemies, against whom we must alwayes contend; which we shall yet more cleerely see, in beholding the use of this treasure, which is two-fold: first, to reveale from God unto man all things needfull unto salvation concerning doctrine or manners: wherein it excelleth all mans learning: for first, all the lawes and learning of men reveale the Morall law only in part, and mingle it with superstitions, and ceremonies: but they reveale no part of the Gospell: only this doctrine of faith revealeth in the ful perfection both the Law and Gospel. Secondly, the Laws and learning of men know nothing (much lesse reveale) of mans misery, neither the cause nor the remedy thereof; but this doctrine of faith knoweth and revealeth both; namely, the first cause to be the sinne of our first parents, and the proper and perfect remedy to be the death of Christ. Thirdly, mens lawes and learning speake at large of temporall happinesse; but know nothing of eternall: but this doctrine not onely knoweth the true happinesse of men, but teacheth and describeth the ready way thereunto. The second use of this doctrine of faith is, that it is a most perfect instrumen of the holy Ghost for the working of all graces in the hearts of men; I meane not the letters and syllables, but the doctrine of the Prophets and Apostles taught, and beleeved. *Paul* calleth it the *power of God to salvation*: and Christ himselfe faith, that his word *is spirit and life*, that is, the instrument of the spirit, whereby life eternall is procured: for which two notable uses it is most precious treasure. Whence we learne, first to be *swift to heare* this doctrine, taught in the publike Miniflery, as *Iames* counselleth, chap. 1. 19. because in it God openeth his treasure to dispence the same unto us. Secondly, it being a precious treasure, we must hide the same in the coffers

coffers of our hearts, Psal. 119. 11. *I have hid thy word in my heart.* It must bee an *ingrafted word* in them, Iam. 1. 21. And this duty wee practise first, when we have care to know it: secondly, to remember it: thirdly, when we set the affections of our hearts upon it, as men doe upon their treasures. Thirdly, if it be the treasure of the Church, then it bringeth to the possessors of it, wealth, honour, and pleasure as other treasures doe. For as the house of *Obed-edom* was blessed for the Arke; so is that heart which holdeth true wisdome within it: see Prov. 3. 13, 14, &c. We in this land have good experience of this truth, who by Gods blessing have above forty yeares enjoyed wealth, peace, honour, and above all, Gods protection: and whence have these flowed, but from the true faith and religion set downe in the Prophets and Apostles, maintained and defended amongst us? which if we would have continued, wee must all continue to hold and affect this truth as a treasure unto the end.

The true treasure of the Church committed to the Saints is the true doctrine of salvation, and not Reliques or merits of dead men.

The second point or head of the Exhortation is; that the *Saints are the keepers of this treasure of faith*, to whom it *was once given*. Whence we may learne, first, that it is an infallible note of the true Church of God, to keepe, maintaine and defend the wholsome doctrine of Religion, delivered by the Prophets and Apostles. It was noted to be the chiefe prerogative of the Jewes, that to them the *Oracles of God were committed*, Rom. 3. Hence 1 Tim. 3. 15. the Church is called the *ground* and *pillar* of truth, because in her publike Ministery shee maintaineth and preserveth the same, Cant. 3. 7. she asketh Christ where she shall be sure of him, and not misse of finding him in her necessity: hee maketh answer, since she shall be sure of him in the *Tents of shepherds*. Whence may bee truly concluded, that neither are the assemblies of Turkes nor Heretikes the Churches of God, because they fight against the truth; neither is the Church of Rome a true Church of God, because the truth of doctrine is for substance reversed amongst them. As also wee may bee confirmed that our Churches are the true Churches of Christ by this infallible note: A Register is known by his Records: so our Church is known to be Gods Register, because it keepeth faithfully the records of the Prophets and Apostles. Secondly, that it stands us in hand to whom this treasure is now committed, to faithfully to keepe it, that it be not taken from us, and given to others who will keepe it better; which wee shall doe by making this use of it, that we bring forth the fruits of it in amendment of life, else our unthankfulnesse shall justly bereave us of it. Concerning that circumstance in the text [*once given*] and not often, it may beare a double sense: first, it was given (as we say) once for all, that is, perfectly, sufficiently, as never after needing any alteration or addition. Whence wee note, first, that all revelations in matter of salvation and religion given since, are frivolous and superstitious; for there is but one edition of true faith; and no after edition of revelation besides or without the word; such as the Papists have devised, to confirme their Purgatorie, prayer, and almes for the dead, masse, &c. seeing all necessary doctrine to salvation was once given perfectly. Secondly, that all Church traditions in matter of religion and doctrine of salvation, are meere prophanations of true doctrine, and argue it to bee imperfect; as those of the Masse; of receiving the Communion in one kinde: of the Popes supremacy: of workes of satisfaction, and many moe. Secondly, it may bee thus understood, *Once given to the Saints*, that is, not in writing, but in the hearts of the Saints, when they are truly enlightened: and therefore if after enlightening it be quite lost, it is not given the second time, and consequently cannot be recovered. Heb. 6. 4. *If a man who hath beene once enlightened and tasted of the good Word of God, fall away, it is impossible that hee should bee renewed* againe by repentance. From which we must learne, to be ware of Apostasie, and falling from the faith: yea, and of all steps and degrees leading thereunto, as of declining from our grounds of religion; for better had it been for us never to have knowne the way of truth, than after the knowledge of it to forsake the holy Commandement. 2 Pet. 2. 22. Which is the more to bee remembred, because religion hath beene more cherished than now it is, and the declining from it a great deale lesse. If it be asked, how may wee prevent Apostasie? I answer, never call any ground into question. Here *Cyprians* rule is to bee learned, that divine matters admit no deliberation.

The third part of the Exhortation is, the office of the Church of God, and every member of it: and that is to maintaine, yea, to *fight *for the maintenance* of this treasure; and this is not a bodily fight by strength of arme or bow, but a spirituall fight by spirituall duties, which every member of the Church must take up; and namely, by foure duties. First, by doctrine; for every man in his place and calling must bee a Prophet; as Joel 2. 28. and must teach all under him: the father must teach the children, the Master his servants, and thus keepe out Satan and all Satanicall doctrines. Secondly, by confession; every man being called must stand against the gates of hell, by constant witnessing of the truth. 1 Peter 3. 15. Sanctifie God in your hearts, and bee ready *always to give an account of the hope that is in you*. Thirdly, by example of a good life and unblameable, suitable to the doctrine. Philip. 2. 15. This maketh men *shine as lights* in the world. Fourthly, by prayer, that the Lord would send forth labourers into his harvest to withstand all false doctrines and heresies, that so the faith and religion wherewith hee hath honoured us these many yeares, may be maintained unto us, and continued unto ours for ever.

* The word in the originall, ἐπαγωνίζεσθαι, betweene, ἀγὼν, fighting, and ἵστημι contention. The weapons of our warfare are not carnall. 2 Cor. 10. 4.

verse. 4 *For there are certaine men crept in, which were of old before ordained to this condemnation: ungodly men they are which turne the grace of our God into wantonnesse, and denie God the onely Lord and our Lord Jesus Christ.*

Here the Apostle proceedeth to confirme his exhortation, by a reason drawn fro the state of the Church in his time, and it is thus briefly framed. There bee certaine men which secretly seek to undermine & overthrow the faith, therefore you ought the more earnestly to contend for it. And that these adversaries lurking amongst them might the better be descried, hee describeth them by five severall adjuncts: first, by their hypocrisie, in *creeping in*. Secondly, by their estate before God, *they are of old ordained to this condemnation*. Thirdly, by their religion; *Ungodly men they are*. Fourthly, by their doctrine, *They turne the grace of our God into wantonnesse*. Fifthly, by their lives; *they deny the onely Lord*. For the first, *There are certaine men crept in*] That is, there be men who secretly have insinuated themselves into your society, professing themselves to be teachers of the true faith, but are indeed the destroyers and disturbers of it. In which words two sinnes are laid to their charge: first, that they cunningly joined themselves unto the Church, pretending themselves to bee the servants of Christ, and of the Church, and yet were enemies to both. Here marke the subtiltie of Satan, who causeth prophane men to joine themselves to the societies of the Saints, that by this meanes mingling his instruments with the members of the Church, he may by degrees corrupt the faith and overthrow the Church. The Parable, Matthew 13. sheweth, that where soever the good husbandman soweth his good seed, this malicious man scattereth his tares. In *Abrahams* house shall be an *Ismael*; in *Isaacs*, an *Esau*; in the Arke a cursed *Cham*; in Christs family a *Judas*. In the Primitive Church the devil raised up of all sorts of Heretiks great numbers. In our owne Church the devill stirreth up daily troopes of Atheists and Papists, to the corrupting and depraving of true faith and Religion.

I *Vse.* First, we must not take offence when we see ungodly men in the Church, much lesse cut our selves from it by separation: but rather conceive of the policy of Satan, who for the hinderance of the faith thrusteth them in. When the Israelites entred into the land of Canaan, they must not dwell alone, but be mingled with the Canaanites the enemies of the Church, lest the land being too much dispeopled, wilde beasts should prevaile and devoure the people of God: So the Lord (ordering the malice of Satan to the good of the Church) suffereth seducers in the Church, both to exercise the faith and patience of his, as also to prevent greater dangers, which they might in their secure condition fall into. Secondly, hence we see that such hypocrites as these bee, though they bee in the Church, yet are they not of it: they are no members of that body (as the Romish Church teacheth) for they onely *creepe* into it.

The second fault that is laid to their charge is, that they are intruders, thrusting themselves into the office of teaching, not being called thereto, but *creepe* into the calling. Whence wee note, that it is most necessarie that these who are to teach publikely in the Church, should be first called thereunto. Reasons. First, besides the avoiding of this sinne of creeping into the Church, it is the order that God hath set in the same; *that he that is to teach should be sent*, Rom. 10. 14. And, *No man taketh this honour* (that is, lawfully) to himselfe, *except hee bee called as Aaron was*. Secondly, the Ministery is Gods, and not mans, because the Minister standeth in Gods roome, and speaketh in his name; which hee can never doe truly unlesse God send him, and depute him in his stead. Thirdly, the Minister must maintaine that which he teacheth; unto which hee had need (as in all the parts of his calling) of Gods speciall protection; for the which he must be allwaies instant in prayer, which he can never be assured of, if he be not perswaded of the truth of his calling. Fourthly, the people cannot heare with comfort and profit, if they bee not perswaded that God hath called the teacher to instruct them: Rom. 10. 14. *How can they heare, &c.* This truth extendeth it selfe also to all other offices as well Civill as Ecclesiasticall; all which are to be wielded and executed by men lawfully called unto the same. All entrance then into any office in Church or Common-wealth by money, favour of men, or any unlawfull means, is intrusion; and such are not called of God, but are to bee ranged among these seducers, who creepe into places, and come not in by Gods call or approbation.

The second adjunct whereby the seducers are described, is their estate before God; being *men of old ordained to this condemnation*] that is, they were before all times, locked, enrolled, or billed unto condemnation, even as though their names had beene set downe in a booke. By *condemnation* is meant *judgement*, as the particle *This* doth plainly shew: which maketh this the plaine meaning: They were of old ordained to this judgement in this life, to trie, to exercise and molest the Church of God, and so consequently to procure unto themselves at length their owne just condemnation.

In which words wee are taught: first, that God keepeth his bookes of Registrie and records, in which all things are set downe, the

persons,

persons, behaviours, and eternall estate of all men; which bookes are of three sorts: first, the bookes of his *Providence*, containing all particulars of things past, present, and to come, in which the Lord saw the members of *Dauid* when he was yet unformed, Psal. 139. 16. In the same booke, *the number of the haires of our heads*, and *the falling of sparrowes to the ground*, are recorded. The second booke, is of the last judgement; in which the persons and sinnes of all men are enrolled, Dan. 7. 9, 10. *The thrones were set up, the ancient of dayes did sit: thousand thousands ministred unto him, and ten thousand thousands stood before him: the judgements was set and the bookes opened*, Rev. 20. 12. *I saw all great and small stand before God; and the bookes were opened, and another booke was opened.* The third is *the booke of life*, in which are written the names of those who are to bee saved: Phil. 4. 3. *Paul* saith of *Clement* and other his fellow-labourers, that *their names were written in the booke of life*. Now by these bookes wee may not grossely conceive materiall books, such as men note what they would remember in: but the counsell of election, providence, pleasure, and knowledge of God, wherein all these things are so certainly set downe as if any man should write them in a booke.

Out of which we note two things: first, that in regard of God there is no chance, neither any event by it; in regard of men indeed who know not the causes of things, many chances may be: but Gods providence, and chance are contrary; he having all things written before him with their causes. Secondly, that nothing comes to passe without the decree of God, no not the wicked actions of men. Which God not onely foreseeth, but decreeth: for this *Iude* insinuateth, saying, *they were ordained to this judgement:* and even that which is against the will of God commeth not to passe without his will, God willing the being of that which he willeth not to effect; and though hee esteeme not evill to be good, yet hee accounteth it good that evill should be.

Further, where hee saith [*ordained of old to this condemnation*] we learne, that as God hath before all worlds decreed the electing of some to salvation: so he hath decreed the refusall and rejecting of others to condemnation. 1 Pet. 2. 8. *Many were disobedient: unto the which they were even ordained.* 1 Thess. 5. 6. *God hath not ordained you to wrath, but to obtaine salvation through Christ:* shewing that some are ordained to wrath, who are not to obtaine salvation through Christ. Rom. 9. 22. God is compared to a potter, framing vessels of *honour* and *dishonour*, vessels of mercy, & vessels of wrath. In the same place, *I have loved Iacob, and hated Esau*; that is, I have decreed so to doe. For the whole Ch. speaketh of Gods counsell & unchangeable decree. *Obiect.* If this be so (will some say) then God dealeth unjustly, that absolutely ordaineth some men to condemnation and perdition.

Answ. We must know, that we are creatures, and may not presume to prescribe a law of justice to the Creator; whose will is justice it selfe (whatsoever we may conceive) and maketh the thing willed good, because it is willed, and not willed because it is good. Secondly, though God refuse and reject men, yet he doth it in most wise order and just proceeding, in these two degrees: first, he vouchsafeth to some men the riches of his grace tending to life everlasting; which speciall abundant grace he denieth to some other passing by them, who left of him unto themselves, fall into sinne. Secondly, for sinne God decreeth judgement and condemnation, so as he doth not simply and absolutely ordaine his creature to hell, but in regard of sin: not that sinne is a cause of the decree moving him unto it, but that he decreeth not condemnation without respect of sin and relation unto it: which speech we need not feare to speake, because the holy Ghost so speaketh.

Vse. First, if some men be passed by of God, wee must humble our selves under his mighty hand, and with feare and trembling worke our salvation. Rom. 11. 20. *Some are cut off, thou standest by faith, be not high minded, but feare.* Secondly, we may not be offended when we see the Gospell not received, yea hated of men, and the professors of it persecuted: for many are of old ordained to be darkeners of the truth, even to this condemnation, which by disobedience they hasten upon themselves. *If the Gospell be hid to any, it is to them that perish.* Thirdly, many Divines overshoot themselves, that seeke to obscure or overthrow this doctrine of reprobation, teaching that God for his part elecketh all, and that man himselfe is the cause of reprobation; so as man is either the saviour or damner of himselfe, by receiving or refusing grace offered; whereas the Scripture speaketh otherwise; and here teacheth us, that some men were enrolled to certain judgement by God before all worlds. The darkning of this doctrine breedeth securitie of spirit, wherein grace is made so large, and salvation so easie, that if men will they may be saved: whereas our doctrine leadeth to the feare of God, and a care to walke as in his presence continually.

Lastly, in that it is added, they were *preordained of old*, note first the time of the rejection of some men: namely, before all worlds. Secondly, the proper cause of the decree of God, which must needs bee in himselfe, because it was before the creature was. Rom. 9. 11. Before *they had done good or evill:* that is, before he considered of their good or evill in his decree, he decreed to *love the one and hate the other.* So Ephes. 1. 9. whom *he chooseth, he chuseth* in himselfe. Not informing his judgement, nor framing his counsels as man doth from outward respects, he goeth not out of himselfe for any motive to chuse or refuse, but as Mat. 11. 25. *Because his good pleasure was such.* This confuseth the popish error, which affirmeth that God did

Answ.

Homo non damnatur propter destinationem, sed propter peccatum.

Predestination then is not onely to be referred to the flesh.

Obiect.

did decree according to his foresight of faith or infidelity, the saving of some, and refusing of other: but this cannot stand, seeing Gods decree is in order and time before the creature; which being the latter, cannot be the cause of the former.

The third adjunct or property of these seducers is; their *want of religion* [*Ungodly men they are.*] Ungodlinesse is a sin much spoken of, but not so well knowne, and therefore it is requisite to shew the nature of it, that we may know who an ungodly man is: the rather because it is a grievous sinne, much greater than any of the seven deadly sinnes of the Papists, being the ground of them all. Secondly, because it is rooted in the bottome of the heart, and cannot be so easily discerned as others, though as dangerous as any. Thirdly, because it is a sinne more spirituall against the first Commandement of the first table, directed against God himselfe, robbing him of his due honour. For the cleere knowledge of which, consider three main parts or properties of ungodlinesse: First, that it denieth God the honour due unto him, and that 3. waies: first, by ignorance it causeth the ungodly man to rob him of his honour, in that hee acknowledgeth not the Godhead, but in his heart he inwardly denieth the providence, the presence, the justice, mercy, power, and the other attributes of God, Psal. 14. 1. *The thought of the heart of the foole*, that is, *of every ungodly man, is that there is no God*: not that in conscience he is not convinced of the contrarie, but by reason of his wicked heart, upon occasion offered he is willing to acknowledge none. Secondly, by not subjecting the conscience and life to the written wil and word of God, but rejecting and renouncing subjection thereunto. Thus *Iob* bringeth in the ungodly man, saying to the Almightie, *Depart from us, wee will have none of thy wayes*: which is too outragious to be the speech of the tongue, but of the heart casting off the Lords yoke. To whom the King shall say; *Those mine enemies that would not have me to raigne over them, bring* them hither, *and slay them before mee*, Luk. 19. 29. Thirdly, by not lifting up the heart by invocation of God for blessings needfull, and in thanksgiving for benefits received; the propertie of the ungodly man is, that *hee calleth not upon God*, Psalm. 14. 4. This point of Atheisme maketh a man like a beast, which looketh not up from whence his food falleth.

The second propertie of ungodlinesse, to attribute and give this honour, which it denieth God, vnto some thing else than God; as when the ungodly man setteth his love, joy, feare, or any other affection upon any thing besides God. Thus the covetous man becommeth an Idolater. And 2 Tim. 3. in the last times men shal be lovers of pleasures more than of God.

The third propertie of it is, when it giveth God his due honour, to deny him the true manner; which causeth the ungodly man to content himselfe with a forme and shew of godlinesse, outwardly bearing himselfe as godly, but inwardly wanteth the power of it; the heart is not single, but full of fraud, of doubling and deceit before God, who looketh into it, and delighteth not with the approaching of the lips, when the heart is removed. By which wee see the practice of the ungodly man, sundry waies robbing God of his due honour, which one sinne entertained, breedeth and nourisheth sinnes of all sorts: and so much we are given to understand in the placing of it here, as the first sinne of the seducers producing a great number of sinnes more, noted in them chorow the Epistle; neither can any other be looked for but that the life should bee plentifull in all sinnes, where the heart is possessed of this ungodlines. Rom. 1. 26. the Gentiles acknowledged not God, and therefore he gave them up to *vile affections*; and this was the ground of all those sinnes reckoned there, above twentie in number. *Abraham* thought not amisse that hee might easily be slain for *Sarah* his wife, (whom therefore he durst not confesse) if the *feare of God* were not in *Abimelechs* Court, Gen. 20. giving us to know, that where the feare of God is not in the heart, there is no bones made of any sinne in the life, no not of murther it selfe.

1 Tim. 3 5.

Vse 1. We are hence taught to spie out in our selves this hidden and secret sinne, and heartily to bewaile it above all other sinnes, as the mother sinne of the rest. But some may say: Wee are not tainted with this sinne, wee abhorre to be counted ungodly. *Ans.* It is too common a sinne among all sorts: we have indeed an outward forme of godlinesse; wee come to heare the Word, to pray, to receive the Sacraments, but the most want power of it in their hearts: for first, the lawes binde our outward man to this outward forme: but the hearts of men remaine secure, seldome thinking of their sinne and damnable estate by it, and seldome sorrowing for the same, and saying, *What have we done?* Secondly, many have the forme of godlinesse, whose harts are filled with the cares of this life, which choke up the power of godlinesse, and will not suffer it to sear it selfe there, seeing the love of the world and the love of God cannot stand together. Thirdly, many having this form cannot abide to subject their hearts and lives unto the lawes of God; yea, they would exempt their speeches and affections from such strictnesse, and count it too much preciseneſſe: these are all fruits of the ungodly heart, of which the fewer we can see in our selves, the more they be, and the more to be bewailed.

2. *Vse.* Further, hence wee are to take out that lesson which the Apostle teacheth, 1 Tim. 4. 7. to exercise our selves unto godlinesse: for if ungodlinesse be such a mother sinne, we must endevour our selves to the contrary. For which purpose, we must first prepare our selves thereunto (else we shall faile in the whole exercise)

by learning to acknowledge Gods providence, presence, mercy, and justice in every thing. Gal. 4. 8. when the Galatians *knew not God*, they worshipped them which by nature were no gods: no godlines can stand with the ignorance of God; neither can it be exercised in particular actions, unlesse we behold him thus in the particulars. Secondly, to this exercise of godlinesse we must first inwardly worship God in our spirits, soules, hearts and affections; not in lips onely, speeches, and outward actions: *For the right worshippers, worship him in spirit and truth: Paul served God in his spirit. Quest.* How shall a man doe this? *Ans.* True inward worship standeth in two things: first in faith, secondly, in the actions of faith. *Faith* is that whereby a man generally believeth the whole Word of God, containing the Law and the Gospell, to be the truth of God it selfe; & particularly concerning himselfe three things: first, Gods mercy in the forgiving of his owne sins. Secondly, his presence in all his actions. Thirdly, his providence over all events, good or bad, that befall him. The actions of faith are two: first, *subjection of the heart unto God*, in three respects: first, to Gods judgement, that seeing he passeth sentence against our sinnes, we also should call our selves to account for them, confesse them, condemne our selves for them, and intreat for mercie. Secondly, to his *Word* and Lawes of both Tables, by hearty and conscionable obedience, willingly taking up his yoke, and suffering our selves to be directed by all his lawes. Thirdly, to the good pleasure of God knowne by the event, whether sicknesse or health, want or abundance, in departing from our owne wils, and patiently, yea, thankfully submitting them unto his blessed will. The second action of faith is, the elevation or lifting up the heart unto God incessantly, both in suing for his grace and aid in the seasonable supplie of our necessities; as also in blessing him for blessings received. In these stand the practice of the true worship of God in the spirit, which is true godlinesse: unto which we may be incited by these reasons: First, because this godlinesse hath the promise of this life and the life to come, 1 Tim. 4. that is, the godly man hath title to all blessings of all kindes. Secondly, Godlinesse is great gaine, 1 Tim. 6. Every man affecteth gain, but if any man would attaine it, let him be godly. Men are often crossed in the world, and things succeed not with them, they doe not prosper in their callings and duties of it, and seeing no reason of it, marvell why they should not thrive as well as others; whereas indeed being ungodly men, they want that which should bring in their gain. Thirdly, let the consideration of the last judgement, joyned with the dissolution of heaven and earth, move us hereunto: 1 Pet. 3. 11. *Seeing all these things shall be dissolved, what manner of persons ought we to be in holy conversation and godlinesse?* As though he had said, seeing nothing else shall

John 4. 23. Rom. 1. 9.

Wee must condemne our owne sinnes, left God condemne us for them.

stand us in stead but godlinesse, how are we to frame our selves to the practice of it. Fourthly, the appearing of grace teacheth us to deny all ungodlinesse, and to live godlily in this present world, Tit. 2. 12. If this be the end of the Gospels appearing, and wee have beene they to whom it hath appeared with peace and prosperity above forty yeares, how can we be but unexcusable and speechlesse before God, if wee remain untaught in this duty, and continue still in the waies of ungodlinesse?

The fourth adjunct whereby the seducers are described, is *their doctrine*, in these words; *They turne the grace of God into wantonnesse.* In which consider two points; first, the sinne or vice here condemned. Secondly, the duty or contrary vertue commanded. Before we can know the former, we must search out the meaning of the words. And first by [*grace*] is meant the doctrine of the Gospel, called in the former verse by the name of *faith*; so it is called, Tit. 2. 11. *The grace of God hath appeared, teaching us, &c.* because it teacheth us, that remission of sinnes, and life everlasting are obtained onely by the meere grace of God in Christ. By *wantonnesse*] is properly understood that sinne whereby men addict themselves wholly to intemperancie, incontinencie, and unlawfull pleasures; but here it must be taken generally for a licentious prophane kinde of living and liberty of sinning. *Turne*] that is, they displace the grace of God, applying it from a right to a wrong end, and that not onely in practice of life, but in propounding of doctrine tending thereunto. As though he had more plainly said, that whereas the doctrine of grace in the Gospell, teacheth men free justification by faith in Christ, without the workes of the Law, these men pervert this gracious doctrine, and teach that therefore men may live as they list, and so themselves doe also; by which same sinne such seducers are else-where noted in the Scripture. Rom. 3. 8. some gathered from *Pauls* doctrine the same liberty, saying, *Why doe we not then evill, that good may come of it?* And 2 Pet. 2. 19. some such are mentioned, who beguiled divers with wantonnesse through the lusts of the flesh, *promising unto them liberty.* Ecclesiasticall histories mention many such who sprung up after the Apostles daies; as the *Libertines, Simon Magus*, and his Disciples, who taught that men might lawfully commit fornication. So also the Disciples of *Basilides, Eunomius*, and the *Gnostickes*, Heretikes who taught that men might live as they list, seeing now such liberty was procured them, being freed from being under the Law any longer: which sinne died not with those cursed heretikes, but the Devill hath in these last dayes revived it, especially in foure sorts of men: First, the Libertines of this age; who hold with the former, that being under grace, wee are free from the obedience of the Law. Secondly, the Anabaptists, who upon the consideration of abundant grace & peace in the new

new Testament, and of the liberty obtained by Christ) teach, that Civill jurisdiction and Magistracy is unlawfull: as also to make war, and to take an oath before a Magistrate; which sort of men are not so well knowne here as in other Churches, but are dangerous enemies wheresoever both to the grace of God, and good of manifor where the civil sword doth cease, there can no society stand in safety. Thirdly, another kinde of Libertines are the Papists, and the Popish Church, with the whole Roman Religion, themselves being open enemies unto the grace of God, and their whole religion turning it into wantonnesse, and liberty of sinning, and that divers waves. First, God having of his grace given unto the Church a power of the keyes to open and shut heaven, that Religion hath turned it into an instrument: first of *profanesse*, in setting up a new Priesthood to absolve and loose mens sinnes properly, in offering a sacrifice for the quicke and dead, so abolishing the sacrifice of Christ. Secondly, of *injustice*: for by it they depose Kings and Princes, they free subjects from their allegeance, they stirre them up and encourage them to conspiracies, rebellions; and maintaine in other states, factions, civill warres, and seditions, and all by vertue of their power. Thirdly, of horrible *covetousnesse*: for by it they sell pardons for thousands of yeares, the which sales have brought to the Church of Rome the third part of the revenues of all Europe: which one practice, if there were no more, proveth plainely, that that Church turneth the grace of God to the liberty of sinne.

The Romish merchandizes of indulgences sell for ready money.

Secondly, their whole religion is a corrupted Religion, and maketh the receivers of it the children of Satan more than before: for first, it maketh men hypocrites, requiring nothing but an external, bodily, and Ceremoniall worship, without any inward power of it; as in fasting, it requireth onely a shew of it; as to abstaine from flesh and white meat[illegible] they may use most delicate fishes, the strongest wines, and sweetest spices; and in other parts their religion is no lesse hypocritical. Secondly, it maketh men proud and arrogant, teaching the freedome of will unto good, if the holy Ghost doe but a little helpe it; that a man can merit by his workes; that hee can satisfie Gods justice by suffering for sin, yea, that he can performe some works of supererrogation: who can hold these things and be humble? Thirdly, it maketh men secure, teaching that they may have full pardon of all their sins by the power of their keyes for money; and that though they have no merits of their owne, they may buy the merits of other men: yea, although in their death they faile of repentance, yet for some money he may be eased in Purgatory. What shall any rich man now care how he live or die, seeing all shall be well with him for a little mony? Fourthly, it maketh men in their distresse desperate, teaching that no man can be assured of his salvation without some revelation. Fifthly, it reviveth the old sin of these seducers, teaching that divers men & women may not marry, that were adultery; and yet openly tolerating stues and uncleanenesse. Which what is it else but to maintaine wantonnesse? wherby the chiefe teachers of that Church witnesse themselves the right successors: not of the Apostles (as they pretend) but of these seducers, and other wicked heretikes old and new.

The fourth sort of Libertines are carnall and formall Protestants; who first turne the counsell of Gods election into wantonnesse, by reasoning thus: If I be elected to salvation, I shall be saved, let me live as I will; or if not, I cannot be saved, doe what I will or can; because Gods counsels are unchangeable: and thus conclude to spend their daies in all wantonnesse. Secondly, they curse the mercy of God into wantonnesse, thus reasoning in their hearts; Because God is mercifull, therefore I will deferre my repentance as yet; for what time soever a sinner repenteth, God will put away all his sinnes out of his remembrance? what, young Saints, old Devils. Thus the timely acceptance of Gods mercy offered, is become a reproach: besides many moe, who, because the Lord deferreth punishment, set their hearts to doe evill. Thirdly, others under pretence of brotherly love, mispend all that they have in wantonnes, riot, excesse, company keeping, gaming, to the beggering of themselves, and undoing of their owne families, unto which they ought to shew their love in the first place. Fourthly, others under pretext that the Jewish Sabbath is abrogated, and that Christ hath brought such libertie as hath abolished distinction of times, take liberty to keepe no sabbath at all; whence many trades-men will doe what they list on this day and dispatch those businesses, which they can find no time for in the week daies: fifthly, some because they would humble themselves, commit divers sinnes, and continue in others: these say in themselves, Let us continue in sinne, that grace may abound: all these sorts of men turne the graces of God into wantonnesse, and practise the vice here condemned.

The 2. thing to be considered is, the contrary vertue; and that is to make a godly and holy use of the *grace of God*, and to apply it to the right end for which God vouchsafeth it unto us; to wit, that we might be thankfull unto him, and testifie the same in obedience to all his lawes. Which appeareth, first, by testimony of Scripture: Luk. 1. 74, 75. *We are delivered out of the hands of our spirituall enemies, to serve him in holinesse and righteousnes.* Rom. 6. 16. *We are under grace, therefore let us give up the members of our bodies, weapons of righteousnesse.* Tit. 2. 11. *The grace of God hath appeared, teaching us to deny ungodlinesse.* Secondly, the end of all Gods grace is, that wee should bee furthered in holinesse of life; wee are *elected* that wee might be holy: the end of our *calling* is, that we may be

Christ hath not merited the life of glory for any unto first liveth not the life of grace.

Sanctis: Justification freeth from punishment of sinne; *Sanctification* frees corruption and sinne it selfe; *Faith* purifieth the heart: *Love* containeth us in obedience; he that hath hope purgeth himselfe; and so of all other graces. Thirdly, Christ is a Mediatour two wayes: First, by merit, to procure life and worke our salvation: secondly, by efficacie, that is, whereby his death is powerfull to cause us to die to sinne, and his resurrection to raise us from the grave of sinne to a new life; and he is no Mediatour by his merit to those who are destitute of this efficacy.

Use. We have in this land beene many yeares partakers of this grace of God; our duty then is to make a holy use of it, and walk thankfully before God. Roman. 12.1. *I beseech you by the mercy of God* (which hee had in the former chapter mentioned) *that ye give up your selves a holy sacrifice to God*: no more forcible argument can be urged to stirre up men to thankfull obedience than this: for if Gods mercy in Christ cannot move, what will? Let this then perswade us likewise; if we beleeve God to bee our Father, that is a great grace; let this grace move us to walke as children before him; let the grace of our redemption move us to walke as redeemed ones, refused out of such captivity wherein we were enthralled to sin and Satan, seeing it were a madnesse to returne to such bondage againe. If Christ be dead for us, let that grace move us to die to sinne; if hee being risen againe sit at Gods right hand, that wee might sit there with him, let that grace move us to walke as those that are risen with him, and have our conversation in heaven, seeking (even while we are below) the things that are aboue; and so of the rest.

Further, the Apostle to make those seducers more odious, saith not simply they turne the grace of God, but [*of our God*] into wantonnesse: which noteth the indignitie of their fact: in which consider three things. First, by what meanes God becomes *our God*: and that is not by any merit of ours, but by meanes of the gracious covenant propounded in the Gospel, promising pardon and remission of sinne in and by Christ. Jer. 31. this is called the *new covenant* which the Lord contracteth with his people, where writing *his law in their inward parts, hee becommeth their God, and they his people*. Secondly, what must wee doe to say truly and in assurance that *God is our God? Ans.* We must for our parts make a covenant with him, unto which is required a consent on either partie; first, on Gods part, *that hee will be our God*; which wee shall finde, not in any revelation besides the Scriptures; but generally in the word, and more specially in the Ministerie of the Gospell, and administration of the Sacraments, annexed as seales unto the covenant: in which God doth as surely covenant with us, as if he should from heaven speake unto us. Secondly, on our part is required consent, of which there be two degrees: first, while we make an outward profession of faith heare the word, receive the Sacraments, Baptisme, and the Lords supper; which serve to distinguish us from Jewes, Turkes, &c. this is somewhat, but not sufficient to make God our God, seeing it is common to the very hypocrits themselves. Secondly, seeing hee is not a Jew which is one outwardly, but which is a Jew within, there is required in our consent a further degree, which standeth in an outward consent of the heart: whereby a man taketh God for his God; which is then begun, when first a man acknowledgeth and bewaileth his sinnes: Secondly, when he endeavoureth to bee reconciled to God; Thirdly, when he purposeth never to sinne againe: when this covenant is thus concluded by consent of both parties, a man may safely and truly say, that God is his God.

Now seeing wee know these things, our dutie is, to labour to bee setled and assured in our conscience that God is our God: for in this assurance is the foundation of all true comfort; all the promises of God are hereupon grounded, and herein accomplished, that God is our God: see Isay 41.10. *Bee not afraid, I am thy God*: yea, Christ being upon the Crosse, having the pangs of hell upon him, herein stayed himselfe, *My God, my God*: so *David*. Psalme 22.1. and being ready to bee stoned to death, *comforted himselfe in the Lord his God*, 1 Sam. 30.6. And not onely is it the foundation of all our comfort in this life, but of all our happines after death it selfe, being the ground of those two maine Articles of our faith, *the resurrection of the body, and the immortality of the soule*: for by vertue of this Covenant alone shall wee rise againe after death to life, glory, and immortality; as Christ himselfe disputing against the Sadduces, from hence proveth the resurrection, in that, *God is the God of Abraham, Isaac, and Iacob*. Secondly, it is the ground of all obedience; Psalm. 95.7. the Prophet exhorting men thereunto, useth this as a reason: *For he is the Lord our God, and we are the people of his* [illegible] the Preface of the morall law enforcing obedience laieth the same ground, *For I am the Lord thy God, which brought thee out of the land of Egypt*: see also Psal. 50. 61. and whosoever is truly perswaded that God is his God, cannot but obey him.

The fifth property of these seducers is, *That they deny God the onely Lord, and our Lord Jesus Christ*. Thus are they described by their manners. The translators of this Epistle were (as it seemeth) of opinion, that these words are properly spoken of God the Father, and of God the Sonne also; but by the tenour of the words in the original, it seemeth that they are all to be understood of Christ, and not of the Father; and are thus to be read, *Which deny the onely Ruler, who is God and our Lord Jesus Christ*. Againe, the tenour of the words being borrowed from the Epistle of *Peter*, may thence be rightly expounded: now *Peter* speaking of the same sinne of these seducers, applyeth it only to be a deni-

all

all of Christ, 2 Pet. 2.1. *They deny the Lord that bought them*. In the words then consider two things: first, the sinne here condemned, namely, to *denie Iesus Christ*. Secondly, a description of Christ. For the first, *To denie Iesus Christ*, is to renounce and forsake Christ, and so much as in a man lieth to make his death void and of none effect. Now because this denial presupposeth a redemption (as *Peter* mentioneth) *They denie the Lord that bought them*; this question is to bee cleared, how these men being reprobates, can be said to be redeemed by Christ? *Ans.* We must not thinke that they were in Gods decree ever redeemed, for the[y] had they beene saved: (*For doing whatsoever hee willeth*, Psal. 115.3.) but it is to bee meant in regard of themselves, and other men: for both in their owne conceit and judgement they were redeemed, as also in the judgement of others, who are to be cled by the rule of charity in passing their judgement upon men, and to account of them as redeemed, leaving all secret judgments to God. Secondly, *the description of Christ*, by three things; first, that he is a *Ruler*, yea, an onely *Ruler*, a *Lord* and *Ruler* over all things in generall, in heaven, earth, and hell: and more specially a *Lord* over his elect only: and in that he is said to be an *onely ruler*, it must not be meant as excluding the Father and holy Ghost, but all false Gods, and false Carists; as John 17.3. the *Father is called the onely God*: for all outward actions of the trinity are common to all the persons. Secondly, that he is a *God*: which is a notable place against all Arrians to prove the godhead of Christ. Thirdly, hee is said to bee *our Lord: Ours* in two respects especially; firstly of the free donation of his father, who gave to him a people to bee Lord and King over before all worlds. Secondly, in regard of his worke of redemption which hee wrought for them, who were of the Father given unto him.

Out of that which hath beene here said, wee may note these two points: first, how these seducers deny Christ: namely, not openly and plainely, for then the Church should have espied them; neither in word nor speech, for in word they professed him: but in their deeds denied him, living after their lusts, and encouraging others in the same course, Titus 1.16. And this sinne is revived and renewed in this our age, wherein too many outwardly and in word professe Christ, come to the Word and Sacraments; but covertly and in their deeds deny him, whose lives are very full of Epicurisme, and earthlinesse, and mouth filled with blasphemies and reproaches against true obedience, which of them is counted *too much niceness and preciseness*. These are the Disciples of the old Heretikes, whom (without repentance) the like fearefull judgements await, which befell them. Secondly, wee may observe in what regards they deny Christ; namely, first, in regard of his God-head, by withstanding the meanes of that power of Christ, whereby (having redeemed them) hee would sanctifie their hearts to obedience. The merit of his redemption is welcome to them, but they will none of the efficacie of it, which sanctifieth and reneweth the inner man, subdueth sinne and quickneth the life of God in them. Secondly, in regard of his Lordship, by denying him obedience, which as to a Lord is due unto him: A *Redeemer they* would have him, but not a *Lord*; so every man would have portion in Christs redemption, but their lusts must be their Lords, and they servants to sin and Satan; but these be those *enemies that will not that he should reigne over them: who shall be brought and slaine before him*. Our part then is, (if ever wee would finde comfort in Christ) to make him our Lord; his counsell is, that those that are laden should come unto him for ease; but the next words are, *take my yoke upon thee: and if we would have him our justification*, let him become also our *sanctification*:

We easily receive Christ as Iesus, but hardly as a Lord.

Luke 19.27.

Matth. 11.29.

v. 5 *I will therefore put you in remembrance, forasmuch as yee once knew this, how that the Lord after hee had delivered the people out of Egypt, destroyed them afterward which beleeved not.*

The Apostle having propounded his principall exhortation to contend and fight for the faith, v. 3 with the reason thereof, v. 4 doth here begin to answer a secret objection which might be made against that reason, thus: These seducers professe Christ, and looke for salvation by him, what danger then can redound, if wee should joyne our selves unto them? This objection is answered from this fifth verse unto the twentieth; in all which verses hee disputeth at large that there is great danger herein, seeing their end shall bee destruction: the summe of which disputation is contained in this reason: *All such persons as give themselves libertie to sinne, shall be destroyed; But these seducers give themselves liberty to sinne; and therefore shall be destroyed*. The former part of which reason is contained in the 5, 6, 7. verses; and the latter from the 8. unto the 20. The former proposition is not plainely set downe in so many words, but the proofe of it onely by an induction and enumeration of all examples of sinners which have beene destroied; and they be three in number: first, of the *Israelites*, in the 5. verse: secondly, of the Angels in the 6. verse: thirdly, of *Sodome* and *Gomorrha*, in the 7. verse.

In this 5. ver. are two things to be considered; first the Preface, in these words, *I will therefore put you in remembrance, for as much as*

you once know this. Secondly, the first example whereby the point in hand is proved in the words following. The Preface serveth to prevent an objection which might be made by the Church reading these examples; that *Iude* teacheth them nothing but things which they knew well enough before: to which he answereth, that his intent is not to teach them any new thing, or any unknowne thing, but to bring known things to their remembrance: and in it three things are to be observed; First, the Apostles practice, *I will therefore put you in remembrance.*] Where note the office of all Pastors and teachers, which is not onely to teach things unknowne, but to repeat and to bring into remembrance things knowne before. This was *Peters* care, 2 Pet. 1 12. *Though they had knowledge to put them in remembrance:* and chap. 2. 1. *To stirre up and warne their pure minde;* giving us to understand that knowledge in the minde lieth as embers under ashes, and needs, daily stirring up. Which admonisheth all hearers not to be offended if they heare the same thing often, seeing it is the dutie of Ministers to teach the same thing often. Yea, hearers which have understanding in the Scriptures, must bee content if they heare nothing but that which they have beene out of the Scriptures acquainted with before, seeing the Apostle thinketh it meet to teach nothing else.

Secondly, in this preface observe the propertie of the Church, which is to know the histories and examples of Scripture. Christ commanded his hearers to *search the Scriptures:* the Apostle wisheth that the Scriptures *dwell plentifully in men;* which exhortation (no doubt) stirred them up to have the Scriptures familiar unto them, even as *Timothie knew the Scriptures of a child.* The estate of our times is far otherwise: for Ministers cannot say as *Iude* speaketh, For as much as you know these things, I will put you in remembrance: but our people plead and professe ignorance, yea, that the knowledge of the Scriptures belongeth not unto them (they being not book-learned) but to schollers and ministers that live by it. But wee ought to account it a propertie of every Saint of God, who is justified and sanctified, to know the Scriptures, which onely are able to make them wise unto salvation.

The third point in the Preface is a second propertie of the Saints, namely, that they *once know*;] that is, they know certainly, unchangeably, and once for all, never to revoke or alter this knowledge: which first informeth us what to thinke and judge of those men, who because of diversitie of opinions, will be of no religion, nor believe any thing untill it bee determined by some generall Counsell: these want the property of the Saints, and are plaine Atheists. Secondly, it teacheth us to hold our religion certainely receiving it once for all unchangeably. In humane things we may often without danger change our mindes, and deliberate; but grounds of religion must be out of all question, and admit no deliberation.

Now follo weth the first example, wherein by the first part of the former reason is proved, and that is of the Israelites, who wittingly and willingly sinning against God were destroyed, as appeareth, Num. 14. In which example consider foure things: first, who were destroyed, *the people.*]Secondly, the time when, *after he had delivered them out of Egypt.* Thirdly, for what cause, [*which beleeved not.*] Fourthly, the manner of the speech. For the first, the persons who were destroyed were *the people;* by which word is meant a speciall people, a peculiar and chosen people, the seed of *Abraham, Isaac,* and *Iacob*, a people privileged above all people of the earth; to whom belonged the covenant, sacrifices, worship, of which Christ came according to the flesh, Rom. 3. 2. and 9. 4. notwithstanding all which prerogatives the Lord destroyed them. If it had been a Heathen people against whom this destruction had prevailed, it had beene worthie observation, but much more when it is against Gods owne people.

Here then we learne, that no outward privilege can availe us; nor any outward meanes of salvation be effectuall or fruitfull to our good, out of their right use of faith and repentance. Rom. 2. 25. *Circumcision is nothing unlesse thou keepe the Law.* Gal. 6. *Neither Circumcision availeth, nor uncircumcision, but a new creature. Iudas* had many great privileges, and yet perished. This made *Paul,* though he had many privileges, to account them all *as dung,* in regard of the knowledge in Christ, Phil. 3. 8. We must not then content our selves with the means of salvation in the Word and Sacraments, but use them aright in faith and repentance; otherwise they (being out of their holy use enjoyed) shall turne to our destruction and greater condemnation, as they did to this people, who (notwithstanding them) were destroyed.

The second thing in this example is, the *time* when the Israelites were destroyed; that is, *after their deliverance out of Egypt.* God had diversly testified his love to this people, having chosen them out of all the people of the earth; he called himselfe their God, and he gave them many pledges of his love, but especially in that their great deliverance out of the bondage of Ægypt by such an outstretched arme: yet for all this not long after they sinned against him, hee destroyed them. Whence learne, that after many great blessings, men not walking worthy of them, but provoking the Lord by their sinnes, commeth a great vengeance. The whole booke of the Judges is a worthy proofe of the truth; where wee shall see the people still forgetting their deliverance, and are forthwith left to Tyrants to bee afflicted for ten, twenty, forty years together. The same appeareth in the common-wealth of Israel under the Kings: in the dayes of *Salomon,* the flare was most

Heirs a Iew that is one within.

Great vengeance followeth where vnthankfulnesse is ioyned with great blessings.

most flourishing and glorious, enjoying a most happie peace: but *Salomon* once forgetting the Lord and his Commandements, and falling to the Idolatrie of his outlandish wives, there followed most fearefull accidents; as the division and rent of the ten Tribes from Iudah, a long dissention and hot war between *Reboboam* and *Ieroboam,* whose Idolatries brought much evill upon their severall lands, and at last utter desolation; the ten Tribes being carried into *Syria* captives, and there ended their daies; the other two Tribes into *Babylon,* & there remained 70. yeares; which judgements overtooke them above 400. yeares after. *Iacob* when he went over Jordan made a vow to the Lord, that if God would blesse him, and give him but food and raiment, he would in way of thankfulnesse returne to the Lord the tenth part of his goods, Gen. 28. 22. God blessed him so farre as hee became a mightie man, having the substance of a Prince: in this abundance he forgat his vow, or neglected it: but what followed of it? was there no horrible confusion in his family? *Dinah* was defloured; *Ruben* ascended to his fathers bed, *Hamor* was slaine, and the Lord is glad to call to minde his vow, Gen. 35. 1.

Vse. This doctrine concerneth us neerly, in this land, who by Gods mercy have enjoyed many of his best blessings in this our long peace, having beene delivered from the Ægypt of Rome, and have sat under the Lords protection all the day long: but as our blessings have been and are many and great, so have been and are our rebellions raging amongst us, especially that sinne of falling away from our first love, so as lesse love of God and religion is to bee found amongst us than heretofore; besides that our peace causeth men to make their heaven upon earth, and to embrace and affect things below: these sins unrepented of, will bring upon us dayes of affliction, wee having no more privilege than this people had, who after their deliverance were destroyed.

The third point in this destruction, is the cause of it; namely, because they beleeved not: here first observe what kind of unbeleefe this was. To the answer of which wee must know, that first God had promised to *Abraham,* that after 400. yeares he would give to his posterity the land of Canaan for their inheritance: this promise they all knew well enough. Secondly, it was often repeated, and renued, and namely, to *Moses*; unto whom the Lord promised that he should be their guide, yea, and that himselfe would protect them in their journey, and safely conduct them thither. Thirdly, God sealed this promise by many and sundry signes & miracles, both in Ægypt, at the red sea, and in the wildernesse: yet for all this they beleeved not, that God would accomplish these promises unto them, to bring them to that good Land: and further seeing the Land of Canaan was a type of that heavenly Canaan, they beleeved not God would bring them to heaven, and give them inheritance in that eternall rest by meanes of the *Messias.* This unbeleefe then of the promises of God, was the cause of their destruction.

England's sinne.

Secondly, why are they destroyed for unbeleefe, rather than for their murmuring, fornication, and divers other sinnes which we reade of to have beene rife among them? *Anjw.* Although they murmured, blasphemed, tempted God, reviled their guides, &c. yet this sinne of unbeleefe was the foundation and ground of them all; the which doth the more displease God, in that it was the first sinne that ever was in the world, and the mother of transgression. Secondly, this sinne in a more speciall manner dishonoureth God in making him a lyer, and so toucheth his honour more neerely.

Aimsie cause of vnbeleefe.

Thirdly, what was this destruction? *Ans.* It was the destruction of their soules and bodies, for their carcasses were left in the wildernesse where they fell; and their soules have their portion in the lake prepared for unbelevers, *Rev.* 21. For the further hatred of this sinne, see 2 *Kin.* 7. 19. the Prince who would not beleeve the word of the Lord was troden to death: and *Moses* not waiting, but falling in his faith, was barred the Land of Canaan, and onely saw it a farre off.

Vse. Seeing destruction followeth unbeleefe, we must labour to see our unbeleefe, and take out that exhortation, *Heb.* 3. 12. *Take heed lest there bee in any of us an evill heart of unbeleefe, to depart away from the living God:* which place well considered sheweth what are the degrees of falling away, which are studiously to be declined: as first, when a man is deceived by sinne, and giveth himselfe liberty thereunto. Secondly, when the heart is hardened, and made an *evill* heart. Thirdly, when *infidelitie* taketh possession of the heart to rule it, and cause it to call in question Gods promises and providence. Fourthly, then followeth apostasie & *departure from God:* now we must beware of the least and lowest of these degrees of this defection and departure from God. Secondly, if they were destroyed for unbeleefe, we must on the contrary exercise our faith dayly, and inure it in the dayly apprehension of Gods providence, power, protection, justice, and mercy; and thus walking undismaid, we which have thus beleeved, shall enter into the rest prepared for the people of God, when as many shall not enter for unbeleefes sake, *Heb.* 4. 3. & 6. Even as *Caleb* and *Iosua* only entred into that good Land, because they beleeved that God could and would bring his people thither. Thirdly, this must teach us obedience: for upon this ground that they were destroyed for unbeleefe, *David* inferreth this consequent, *Psalm.* 95. To day therefore if ye will heare his voice, harden not your hearts; which *Moses* also maketh the ground of this exhortation to the people to feare the Lord, because these men were destroyed for unbeleefe, *Deut.* 1. 32, &c. Fourthly,

The wretched heart of vnbeleevers, is the Witch that inflicteth them.

in that destruction of body and soule followes of vnbeleefe, let such persons as (when judgements are upon themselves, wives or children) runne to Witches, and Wizzards for ease, as though they were bewitched, and make that the ground of their harmes, bee enformed that their owne wretched hearts have bewitched them; which being full of vnbeleefe, bring plagues of all kindes, not onely upon their bodies, but their soules also. Art thou strangely diseased? the witch that hath brought it upon thee is thine owne wicked heart, which knoweth not to relie it selfe on Gods promises and protection: fifthly, were they destroyed because of their unbeleefe? let us not judge of our sinnes by the crooked rule of our owne reason, but by the law of God; wee can judge murther, theft, and adultery, great sins, but wee never clpy the mother sinne of all, which is our infidelity, the maine sinne of the first table, and the nurcery of other sinnes; wee never bewaile it, wee account lightly of it, and therefore the Lord taketh the revenge of this sinne into his owne hands, and punisheth it with destruction both of soule and bodie; so odious it is in his eyes, and ought therefore to bee as heinous in ours also.

The fourth thing in the example is the manner of the speech, which at the first seemeth to be general, as though all they had been destroied which beleeved not; whereas indeed it is speciall, for all that beleeved not were not destroyed, seeing that all under twentie yeares were exempted and saved, Numb. 14. 19. who were reserved that God might still have his Church among them, and that there might bee of them a people left to possesse the good land, according to the promise: where note that to be true which *Habacuck* ascribed to God, *that in his justice hee remembreth mercy*: by which mercy the younger sort are here spared; which warranteth us to pray in common judgements, that the Lord powre not out his whole wrath upon us; neither in our temptations utterly forsake us, and give us over to Satans malice, seeing he hath manifested such goodnesse towards his Church, that in judgements he hath remembred his mercie. But here it may be asked, how this can stand with equity, that even these men should bee destroyed, for it seemeth that they repented of this sinne, Numb. 14. 40. yea, they confessed it, and mourned for it, and offered to passe into Canaan, yea, and were very ready to hasten into the land? *Answ.* They repented indeed, but fainedly, it was farre from true and sincere repentance and sorrow; for even in the very same place it appeareth that they disobeyed God; for when he had passed sentence against their sinne, commanding that they should returne into the wildernesse of Arabia, verse 25. and there abide fourty years, and die there; they would not submit themselves to that sentence, but in all hast they would goe forward to Canaan, according to the promise: although against a particular commandement: yea, *Moses* himselfe could not stay them: but that brought on their neckes a more speedy destruction, as appeareth in the end of the Chapter. Whence note the wicked nature of the deceitfull heart of man, which in distresse when Gods hand is stretched out against it, can faine a false repentance and counterfeit humiliation: which causeth many a man in sicknesse to vow amendment of life, if ever God raise him againe; and yet as soone as the scourge is overpassed, he forgetteth the hand of God, his owne vowes and promises, and falleth backe into the same bad courses againe: which consideration may move us to watch over our hearts, and suspect them of this deceit, wherby they can frame and faine a false repentance, when indeed there is nothing lesse than soundnesse in it.

The fifth point in this judgement is the generall use of it; namely, that wee should frame our selves to repentance for this particular sin of unbeleefe, upon which wee behold such a fearefull destruction in Gods owne people. To the practise and performance of which we must doe foure things: First, lay aside the common perswasion of the fulnesse of perfection of our faith; wee must come to the discerning of this sinne in our selves, which is the first step to repent of it, and the rather because it is our mother sinne. Now because this sinne is so inward and secret, and so hardly to bee discerned, for our helpe herein some directions may be given for the espiall of it in some signes and fruits thereof; which every man may finde in himselfe lesse or more. For first, we beleeve not as we ought the particular presence of God in all places and times towards us: for we are ashamed to doe and speake many things in the presence of men, which in the presence of God (men not being by) we make no bones of, either to speak or doe; so as mans presence keepeth us in some awe, which Gods presence cannot doe.

Vobeleefe turmoiled in many perticulers.

Secondly, we beleeve not the particular providence of God, watching over us; but either not regard it at all, or not as wee ought; which appeareth by these three things: first, if we have health, wealth, friends, favour and meanes, wee are well contented, we can thinke our selves very well, and can relie our selves on God; but if God take these away; oh then we are troubled, much disquieted and discontented: the reason whereof is, because the heart is not setled in the perswasion of Gods speciall providence: which if it have a pledge of God, can trust him: otherwise not at all: but as the usurer trusteth not the man but his pawne: so men relying themselves on the pledges, trust neither God himselfe, nor for himselfe. Secondly, in any distresse let our friend promise us helpe, wee are well cheered: but let God in his word promise supply of all good, and ease in our troubles, we reape little or no comfort from thence: this is a manifest fruit of inbred unbeleefe. Thirdly, in sicknesse, or any judgement, any meanes is used for

for ease and freedome; yea there is too common running and riding to witches, Charmers, Cunning men and women: for men wait not on God, nor expect the same hand in healing them which hath smitten them. Hee that beleeveth maketh no hast (saith the Prophet:) which if it be true, then this hastinesse to be disburdened of the hand of God, is a token of distrust & vnesse of God, and want of faith. Nay, this practise argueth not onely want of a true faith, but a presence of a false and Satanicall faith: for if there be no faith in the charme, it will not worke.

Thirdly, we beleeve not the Lord to be the Lord of body and soule, as one having Soveraigne Lordship and power, to save and destroy: for let any civill man be pressed by temptation unto sinne, hee will be easily brought to make no bones of very dangerous sinnes: what other is the reason hereof, but that he esteemeth not the Lord to be his Lord? aad accounteth of his Commandements but as dreames, not serious or given in earnest? whereas if Gods Lordship were rightly acknowledged, sinne would not be so ripe and rise as it is.

Fourthly, we beleeve not the mercy of God in the pardon of our sinne as wee ought: for howsoever in our peace wee thinke our faith strong enough for any incounter, yet let a temptation assault us, then we begin to doubt whether wee be the children of God or no, and are full of impatience. Example hereof wee have even in *Iob* himselfe, who before his triall thought himselfe safe in his nest; but when Gods hand was heavy upon him, then he brake forth in speeches full of impatience: as that God was his enemy, and did write bitter things against him: wherein hee bewraied his want of faith, and his crooked and cankered incredulity: and the same weaknesse may the deareſt and strongeſt of Gods children one time or other espy in themselves.

Fifthly, we know not as we should the agony and passion of Christ: he suffered the first death, and the paines of the second death for our sinnes, they were the speares that pierced his heart: but wee carrie up our heads and can take delight in them, as though there were no danger in them: whereas the remembrance of them should make our hearts to bleed, and faith in the heart should cause us to die to sinne, seeing *those who are Christs are crucified with him*: but because men will not depart from their sins, which are not killed, but live and are strong in them, and no man saith, what have I done? it is a plaine evidence that the life of faith is not to be found in the lives of most men.

Sixthly, wee beleve not that we did rise with Christ, and ascended with him into heaven: because in this our long peace, our thoughts are set upon the world, and we mind earthly things still; whereas if we were risen with Christ, we would *seeke the things that bee above*, Colos. 3. 1.

Seventhly, we doe not beleeve as wee ought for the last judgement: because we are not smitten with feare and reverence in speaking and meditating of it. *Paul* speaking of it, calleth it the *terrors of the Lord*, 2 Cor. 5. 11. and this made him so forward in all good duties, yea this same consideration of the last judgement made him endevour to keepe a good conscience before God and all men: but men make no conscience of their waies.

Eighthly, wee beleeve not aright our owne death and resurrection in the last day: for men commonly deferre their repentance and amendment of life, till the last day of their dayes, and then they call and crie on the bed of their sorrowes; which argues a counterfeit faith: for if a man did beleeve his death, it would drive him to the daily amendment of his life. By these notes we may easily discerne this secret sinne of unbeleefe within our selves.

Secondly, when we have thus found out this sinne, we must bewaile it, and mourne for our unbeleefe, as being the mother of all our sinnes, confesse it before God, and crave *increase of faith*, as the man in the Gospell; *Lord, I beleeve, helpe my unbeleefe*: and with the Disciples, *Lord, increase our faith*.

Thirdly, we must set before our eyes and acquaint our selves with the promises of the pardon of sinne and life everlasting by Christ: also all other dependant promises, whereof some concerne our prosperous successe in our waies, and Gods protection in our labours & callings, and others concerne afflictions, promising happie issue & deliverance therfrom, with strength in temptation, to the which all promises may be referred; which we must alwaies have in our eie, that our faith may ground it selfe upon the.

Fourthly, wee must truly relie and rest our selves in these promises, settle and content our hearts in them: that looke as the earth hangeth without prop or pillar in the middest of the world, only by the Word of God; so must our hearts be staied in the same Word & promise of God; yea, if we should see nothing but destruction before our eies, our faith then must be our subsistence: and when our unbeleefe would unloosen our hold, and make us give backe, let our faith in these promises make resistance: as *David*, Psal. 42. 5. *My soule, why art thou so disquieted within me? trust still in God*: especially seeing we have promises which assure us in our troubles, either of their mitigation, or removall: after all these followeth the *subjection of faith*, when the heart and life are conformed to the obedience of all the Commandements of God. And thus we purging our hearts of unbeleefe, shall escape such fearefull judgements, as the first example hath put us in minde of.

v. 6 *The Angels also which kept not their first estate, but left their owne habitation, hee hath*

hath reserved in everlasting chaines under darknesse, unto the judgement of the great day.

These words comprehend the second example, whereby the first part of the former reason is confirmed: namely, that whosoever give themselves liberty to sinne, shall be destroyed; here proved by this example of the Angels themselves. In which consider three points: first the persons that sinned, *The Angels.*] Secondly, the sinne or fall of the Angels; *which kept not their first estate, but left their owne habitation.*] Thirdly, their punishment; *hee hath reserved in everlasting chaines.*] In the persons sinning, we have sundry considerations, as first, that it pleaseth the spirit of God to chuse this example of the Angels to prove his purpole, and that most fitly; because they are the excellency of all creatures, for so the Scriptures every where speake of them; as when the highest praise that belonged to the inferior creatures is attributed unto them in Scripture, the speech is drawne from the glory of Angels. Gen. 33. *Iacob* commending the favourable countenance of *Esau*, being reconciled unto him, saith, hee saw his face as *the face of an Angel.* So Manna is called *Angels food*: that is, a most excellent food, that if those excellent creatures should need food, they could wish for no better. 1 Cor. 13. 1. *Though I should speake with the tongue of men and Angels*; signifying that if Angels had tongues, they must needs bee most admirable, divine, and excellent. *David* speaking of the glory that man once had, and in admiration of it, being not able to containe himselfe, breaketh out into a speech, full of passion: *O Lord, what is man that thou art so mindfull of him! thou hast made him little inferiour to the Angels*; shewing that the chiefe glory of men in their best estate, is inferiour to the excellent condition of Angels. Yea, further, it is a part of the glory of God to bee attended of them, and a part of our glory after the resurrection to bee like them. Whence note the scope of the Apostle, which is hence to teach us, that no glory, beauty, or excellency of the creature, can exempt it from the punishment of sinne, when it falleth thereinto; nay, the more glorious the sinfull creature is, the more grievous punishment may expect it, if sinne bee found therein; as the Angels here: which may instruct those whoare in theie schooles of the Prophets, in which many men excell in rare gifts, of whom in regard of their wisdome and knowledge may bee said, as the woman of Tekoah said of *Dauid*, 2 Sam. 14. 17. *My Lord is as an Angell of God*, to heare good and bad. And they we the *Angels of the Lord of hosts*, Malac. 2. 7. Yet for all this let them not bee puffed up hereby, but walke in feare and trembling, not emboldening themselves to sinne: for bee it they were as the Angels in gifts, yet if they sin, they shall be as Angels in punishment also.

Psal. 78. 25.

Psal. 8. 5.

Secondly, hence note that Angels are substances though invisible, having being, life, sense, and understanding, and are not only qualities; for pure qualities neither can sinne, nor bee capable of punishment, as the Angels are here said to be. *Ob.* It will bee said, seeing they are capable of punishment, they must be bodily substances. *Answ.* No: it is sufficient they be substances to be capable of punishment, though spirituall; for the punishment of hell is spirituall. Where we see the Sadduces and others even of our dayes are deceived, who thinke Angels to bee nothing but motions and melancholy passions: and the Libertines also, who thinke they are nothing but good and bad successe.

Thirdly, the name Angell is not a name of nature, but of office: which signifieth that their office was to bee the messengers of God, who were to stand round about him as attendants, ready to be sent forth at his pleasure for the execution of his will, in all the parts of the world. In which function of theirs they are propounded as patternes to us, and examples for our imitation: who ought accordingly to set our selves in the presence of God, as prest and ready to performe his will; for so we pray daily, *Let thy will bee done in earth as it is in heaven*; that is, give us grace with cheerfulnesse and readines to performe thy will here on earth, as the Angels in heaven doe: for whosoever would be like the Angels in heaven, must bee herein like the first in earth. Now in that this name is here given to the devils and wicked spirits, it sheweth two things: first, what their office was in the creation, unto which they were fitted & deputed. Secondly, the justice of their punishment for the neglect of the execution of the same.

Αγγελος παρα το ανγελλειν, &c. Heb. 1. 14.

Fourthly, observe the distinction of Angels; of which some kept their first estate, others (of which he here speaketh) left their first condition: some stood and some fell; the ground of which distinction *Paul* mentioneth, 1 Tim. 5. 21. *I charge thee before God & his elect Angels.* Some therefore are elected, and (because election presupposeth a refusall) others are rejected; no other cause of this distinction is knowne to man but the will of God, and his good pleasure. *Ob.* If any man say, it was because God foresaw that some would fall, and others would stand. I answer, that is no cause: for God did not onely foresee the fall of some, but decreed also before all worlds to confirme some in their state, and to passe by others in his justice; so as the cause shall ever rest in his good will, which willing the same maketh it most just, not giving us any leave otherwise to dispute of this doctrine, or curiously to searchout the secrets of it, but rather to stand in admiration, and say with *Paul, O the depth of the riches both of the wisdome and knowledge of God! how unsearchable are his judgements, and his wayes past finding out?*

Rom. 11. 33.

Now

Now followeth the second point, namely, *the fall* of the Angels: in which observe three points: first, the cause; secondly, the partes; thirdly, the measure of the fall. The cause of their fall in these words: *which kept not their first estate, but left their habitation*; themselves were the cause of their owne fall; which is thus proved: Either God must be the cause of them, or man, or themselves; but neither God, nor man, and therefore themselves. First, God cannot be the cause: for that were injustice to condemne them for that which himselfe caused: how unrighteous were it, first, to cause them to fall, and then to punish them for falling? *Object.* But it will bee said, that God did fore-see their fall, and might have prevented it, and so not hindering it, he seemeth to be a cause of it. *Answ.* Whosoever fore-seeth an evill and hindereth it not when he may, is accessary unto it, so he bee be bound to hinder it: but God was not bound to hinder it, being a most absolute Lord, nor bound to any of his creatures further than hee bindeth himselfe. *Object.* But God did not confirme them in that grace which he gave them: whereupon they fell: whereas if he had confirmed them, they had stood; whence carnall reason concludeth God to bee the cause of the fall. *Answ.* God gave them grace in creating them righteous, but confirmed them not therein; he gave them a power to will to persevere, but gave them not the will nor perseverance it selfe; & yet he is not to be blamed, because he would not doe it. *Quest.* Why would he not? *Answ.* I answer with the Apostle, *What art thou O man that disputest with God?* Let us without further reasoning stay our selves in these two conclusions: first, that God is an absolute Lord: neither bound to any action, neither to give reason of any: Secondly, that he doth all to the glory of his name, in the manifestation of his mercy and justice. Secondly, as God is no cause or author of this fall of Angels, no more is man: for the Angels fell first, and were the cause of mans fall, and therefore themselves were the proper cause of their owne fall. *Quest.* How can this be? *Ans.* The Angels had in themselves the proper cause, and beganning of their owne fall; and that was a free and flexible will, whereby for the present they willed that which was good, and might will to persevere in it: but that will being mutable, they might also will evill, and so fall from God, this being the same will that *Adam* had in the state of innocency.

Rom. 9. 20.

Object. Good trees cannot bring forth evill fruit: therefore the Angels being good, could not sinne of themselves. *Answ.* A good tree remaining good bringeth forth good fruit; but being changeable may bring forth evill. So much of the cause of the fall of Angels.

The second thing in their fall, is the parts of it, which here are two: first, *They kept not their beginning.* Secondly, *They left their owne habitation.* First, they fell from their first estate, which words are expounded by 2 Pet. 2. 4. *they sinned against the truth.* By this truth is meant the image of God in righteousnesse and true holinesse, Eph. 4. 24. and this image is truly called truth, because it never deceived man as a glorious creature doth; which maketh a glorious shew of matter, or profit, but indeed it is deceitfull: therefore, who finde nothing selfe therein. So called, because herein is no hypocrisie, no seeking to be other or appeare more of other, than indeed it is, in the manner of faithfull men. The first point is that the Angels voluntarily departed from their original condition and their station in the image of God wherein they were created. The second part of this estate was, that they left their habitation; which is a word signifying a dwelling matter, but the time is not small, but the beginning appointed most excellent places for his severall creatures; wherein they were to performe their service and homage unto God; as heaven was the proper place assigned to Angels: to man Paradise in his innocency; as after his fall the families of the Patriarchs: before, and in Christs time the Temple: since that time, the societies and congregations of the faithfull are these places appointed for man to set out the special praises of the creator in. Now the Angels leaving their place, incurred two grievous sinnes: first, they left the presence of God: secondly, their office and calling in which they ought for ever to have been employed in the glorifying of God. *Object.* But how are the Devils keepe in their aire? *Ans.* Onely there they doe by Gods permission, but not as in their proper place, or first habitation: for that was the unutterable presence of God in heaven. The third point in this time, is the manner of it; *They left*: that is, wholly and entirely, *their owne habitation.*] They quite forsooke God his image, heaven it selfe, and their office which therein they were assigned unto. Here may be objection: If the Angels in their innocency and excellency fell wholly & utterly from God, much more may fall from them, although believers, wholly fall from God, and utterly cut themselves by sinne from Christ. *Ans.* But hereunto I answer, that there is not the same reason of the grace of creation, as is of the grace of regeneration: for the former the creature hath a power either to stand or fall, to abide with God, or depart from him, and this power is in it selfe: but by this latter grace of regeneration, such feare of God is put in the hearts of the regenerate, that they shall not depart from God, Jerem. 32. 40. and this power of not falling is in them indeed, but not from themselves: neither is it strange that the [illegible] should [illegible] the [illegible] of nature, and that which is above nature [illegible] the gracious [illegible] [illegible] [illegible] the will created, and regenerate [illegible] hath a freedome to work [illegible] [illegible] that the will regenerate alwa[illegible]

[illegible]

ted will hath a power to will to perseuere in that which is good: so also hath the will regenerate. The created will hath not the will it selfe, neither the act of perseverance; wherein it differeth from the will regenerate, which hath both these. Here the Schoolemen deceived themselves and others, in that they taught that in the conversion of a sinner, the will hath a freedome to receive grace, or not to receive it; so placing it in the will of man, and putting it in his owne hand and power to beleeve, or not beleeve. But the truth is, that in the first conversion of a sinner, he will receiveth and resisteth; *For none commeth to the Son, unlesse the Father draw him*: it is not the will it selfe, but the conversion of it that frameth it to willingnesse, making it of unwilling, willing to entertaine that which is truly good. It is untrue that the will of man is now as the will of Angels was before their fall, having a power to fall, or not fall.

Vse. First, in that the Angels were condemned for forsaking their first beginning, we must bewaile this same sinne in our selves, for wee also had the same first beginning with them; the same Image of God was ingraven upon us, which wee have willingly departed from, and that remaineth for us to doe, which belongeth not to them; to use all means to obtaine our first beginnings again, that this Image may bee restored unto us, and renued upon us: unto which three things are required: first, that our spirituall understanding bee cleared and enlightened: secondly, that a good heart and conscience bee gotten and preserved: thirdly, a subjection in our whole conversation unto all the lawes and commandements of God.

Secondly, though wee have the same beginning by creation, which is lost by our fall; yet we have another beginning, by a new birth and regeneration, which they want; we have beene borne, baptised, and brought up many yeares in the true faith, and profession of Christ; now our duty is to be more wise than before, to bee wary lest wee fall from this beginning, as wee have done from the former; but cleave to our faith, and stand to our vow made in our Baptisme: for otherwise our estate becommeth as remediles as the condition of the Angels themselves, who are shut up in the chaines of condemnation for ever.

Thirdly, we see how far the Scriptures may be said to bee sufficient to cleare all doubts and determine all controversies, seeing here it onely propoundeth a generall sinne of Angels, and nameth no particular, as *Peter* also saith, *they sinned*; and *John*, that *they stood not in the truth*. Thus contenting it selfe with generall tearmes, without particularizing the proper sinne deserving this judgement; and determineth not that great question controverted amongst Divines, of whom some say it was a sinne in thought: others, that it was actuall; others, that it was envy: some pride, &c. which maketh the Papists say, that the Scriptures are not sufficient

We ought rather to be curious in consideration of our owne fall, than curious in theirs.

A to determine all hard questions. But we must not imagine the Scriptures to be such a Judge as decideth all doubts, which the curiositie of mans braine may cast within it selfe; whereof there are innumerable among the ancient Schoolemen, such as this is by Scripture indeterminable: nay of purpose the holy Ghost cutteth off all cause of such curiositie by silence in such unnecessarie matters, that we might the rather attend to more necessarie: yet is the Scripture a Judge sufficiently able to resolve any spirituall minded man concerning conscience, or in any matter concerning salvation; all which it is the sole and proper determiner of: now as for the particular sinne of Angels, it is not necessarie to salvation to know it; but seeing the Scripture concealeth it, it is a safe and learned ignorance to be rested in, without further desire to know that which the Lord hath hid in secret with himselfe.

B Fourthly, we are hence taught to seeke to enter into our habitation and true resting place, which is not the earthly *Paradise*, for that was our dwelling place before the fall; but *Heaven* it selfe, which since the fall is affigned and prepared to be a rest *for the people of God*: this was the citie which *Abraham* looked for, Heb. 11. so the Saints departed are said to bee at *home* with the Lord being in heaven. Christ tels his Disciples he goeth to prepare them these *dwellings in heaven*, Joh. 14. which else-where hee calleth *everlasting habitations*. *Make you friends of unrighteous Mammon, &c.* Now for our better practice hereof, this must bee marked, that howsoever this our habitation be in heaven, yet the suburbs & the gates of it are here on earth: for all the assemblies of the people of God are the *doores and gates* of heaven it selfe, yea, the verie entrie into it. *Iacob* when hee saw the testimonies and tokens of Gods presence and favour, built an altar in the place for his worship, and called it *Bethel*, and said it was the very *gate* of heaven, Gen. 28. 17. and therefore we must while we live here seeke to enter, if we would be admitted within that glory hereafter. *Quest.* But what meanes may wee use to helpe us forward herein? *Ans.* These five. First, we must alwaies endevour to bee found readie to enter into that heavenly habitation: for which purpose our hearts must bee at this our home, yea, our whole conversation must be in heaven, whilest our selves are upon earth; our walking must be in the path of life everlasting, still cōtaining our selves in the waies of repentance, obedience, and daily mortification, whereby we deny our selves, take up our crosse and follow Christ. Secondly, we must love the assemblies of Gods people, & joine our selves unto them in the holy use of the Word and Sacraments, whereby wee draw neere unto heaven it selfe: yea, and keepe at the gates of this City, and with *David* thinke it a speciall privilege to be a doore-keeper *in the house of God*. Psalm. 84. *Moses chose rather to suffer with the people of God* great affliction,

a Cor. 5. 1.

The gate of heaven is set open here upon earth.

A fliction, that to enjoy the treasures and honours *of Pharaohs* court: yea, even wicked *Cain* himselfe thought of this as the greatest part of his punishment, and which hee most complained of, that he was cast *out from the face of God*, that is, out of *Adams* family, whereas Gods face was to bee seene in his worship. Thirdly, wee must weane our affections from our earthly inheritances, which are but Tents, that they may bee fixed upon this sure habitation in heaven: without the assurance of which, all earthly revenues and treasures can adde but little comfort to the heart. *Cain* built a Citie, hee had besides great Lands and faire possessions; but yet even then the holy Ghost brands him with the name of a *vagabond*; because he was cut off from Gods people, and cared not to joyne himselfe unto them again by repentance. Fourthly, wee must every day addresse and prepare our selves to our death, seeing our death is a meanes to bring us home to this habitation: every new day must occasion us to renew this our preparation: and this will cause us neither to feare our owne, nor excessively to sorrow at the departure of our faithfull friends, seeing they have passed these first things, and are onely gone before to their longed-for habitation. Fifthly, if God call us hereunto, we must be content to leave and forsake goods, friends, native countrey, and all for the assurance of inheritance in this our countrey; and if wee cannot finde the doores hereof in our owne countrey, we must seeke them else-where, where we may enjoy them, making light reckoning of all things for this one thing of highest account.

C The last use of this doctrine is, to teach us from this sinne of the Angels our contrary dutie: they by their office were to doe homage unto God, and performe all duty and reverence as children to their Father: for so *Iob* calleth them *the sonnes of God*; but this office they departed from: wee now being by adoption the sonnes and daughters of God, being called unto holinesse, are to take great heed of this sinne of forsaking our calling; yea, on the contrary to walke worthy thereof, as the sonnes of God, approving our faithfulnesse unto him. And it standeth us in hand so to doe, seeing the contrary hath such vengeance attending upon it, as now in this example wee are in the next place to behold.

The third point in this example, is the punishment of the Angels, which hath two degrees. First, their custody, in these words: *Hee hath reserved them*, [namely, in durance. Secondly, their full punishment; *unto the judgement of the great day.*] The former is set forth in two things: First, in that they are reserved in *chaines*. Secondly, *under darknesse*. By these *chaines* are signified, first, that mighty power of God, which bridleth and restraineth the might and malice of the Devils themselves; as Revel. 20. the old Dragon *was bound for a thousand*

yeares: the power of God was the chaine that curbed and over-mastred him; and this is one part of his present punishment. Secondly, the chaines signifie also that guiltinesse of the Angels, which by the tenour of Gods justice bindeth them over to destruction, these bondsbe upon the conscience of the wicked Angels, they know they are adjudged to damnation for their sinne; so as let them bee where they will in the earth, or ayre, or whersoever, these chaines of guilty consciences binde them over to judgement: where wee are taught two things; first, to beware of guilty and accusing consciences: for these are Gods chaines binding body and soule unto everlasting vengeance: and therefore for time past, if thy conscience accuse thee, seeke in due time to bee loosed and freed by Christ, that then mai'st be able to say with Saint *Paul*: *I know nothing by my selfe*: and for time to come, bewaie of sinne, even small sinnes as well as great: for so many sinnes as thou committest, are so many chaines binding thee over to just damnation. Secondly, hence we also learne, that the service of God is a most happy and sweet liberty, any libertie else is strait bondage; men thinke that to bee tied to the daily service of God, is a yoake and bondage intolerable, and they must needs have liberty to sinne; but they deceive themselves, for while they seeke for liberty, by this meanes they plunge themselves into captivitie, and lay chaines upon themselves, yea, bolts which hold them in eternall bondage. The liberty which is sweet unto those who are freed by Christ is, that they can walke before God in the compasse of their callings, without those accusing consciences, which continually vex and torment the wicked men and Angels themselves. Further, these chaines are called here *eternall*,] because the wicked Angels stand guilty for ever, without hope of recoverie or redemption; seeing Christ tooke *not upon him the seed and nature of Angels* to redeeme them, but *Abrahams seed*: where note Gods infinite mercy to mankind, who being fallen, have found a meane of redemption, published in the ministerie of the Word: whereby Gods people (being bound before) are loosed from their chaines; but the Angels those glorious creatures being fallen, found no Saviour, nor any meanes given by God to loose them, for their chaines are eternall: which infinite mercie towards us, should stirre up our dead hearts to thankfulnesse, and continuall praise of Gods free mercie, who hath given us the bloud of his Son to loose these chaines; when we as little deserved it, as the Angels unto whom such favour was denied.

D The second part of their custodie is, that they are kept under *darknesse*: which darknesse signifieth the wrath and anger of God, and want of the blessed favour which *David* prayed for: and calleth it by the contrarie name, *the light of his countenance*, Psalm. 4. And as these

Christs yoke is easie, and Gods service is perfect liberty.

these Angels are said to be in darknesse; so the Saints are said to be *in light*, Col. 1. 12. that is, in Gods favour. *Obiect.* But the wicked are not wholly cast out of Gods favour, for they have faith, and therefore some favour and grace of God. *Answ.* The devils indeed beleeve, but they have not their faith by the gift of illumination as men have, but it riseth of the remnant of naturall light and understanding left in them since their fall: wherby they can perswade themselves of the truth of the word of God: so as their faith is not from any grace since their fall, neither common nor speciall. Besides this reserved light lighteneth not, nor ceaseth, but increaseth their torment.

Vse. Seeing the misery of the Angels is, to be kept under darknesse, which is to be cast out of Gods favour; we learne to place all our happinesse in the fruition and enjoying of this favour of God, and instantly to pray that the Lord would still lift up the light of his countenance upon us; in that our whole felicitie must bee placed in the apprehension of Gods mercie, in the pardon of sinne, and life everlasting.

The second degree of their punishment is, that they are reserved *vnto the iudgement of the great day*, wherein the fulnesse and extremity of their torment is expressed: for by *iudgement* is meant that fearefull and finall condemnation and torment, which they are adjudged unto, which abideth them, and is reserved for them. Where wee see, that howsoever the devils are already entred into divers degrees of their punishment; yet their full punishment, and the full wrath of God is not powred upon them till the last judgement; this themselves know, as Matth. 8. *Art thou come to torment us before the time?* That time is called here the [*great day*] because the greatest workes of God shal be accomplished in that day. For first, an assembly of all men and Angels shall bee made by the sound of a Trumpet, who shall be cited before Gods judgment seat, though they were resolved into dust many thousand years before. Secondly, all the workes and intentions of men, good or bad, shall be in that day revealed, Eccles. 12. 14. Thirdly, another great worke is, the giving of a most upright sentence upon all men: of *Absolution* unto the godly, and of *condemnation* upon the wicked Angels and men. Fourthly, the reward shall bee given to every man according to his worke: to the godly, free reward of life and glory: to the wicked, deserved condemnation. Fifthly, then shall Christ, God and man, give up his kingdome unto his Father, and shall cease to raigne, not as God, for he shall be still equall to his Father; but as Mediator: for an end shall bee put to all families, societies, Civill and Ecclesiasticall distinctions of governments, so as in regard of outward government and administration, this his kingdome shall cease.

The great worke which shall be performed on the great day.

Vse. Let the remembrance of this great day A strike us with feare and reverence of it. Shall every worke be brought unto judgement? Then *Let us feare God, and keepe his Commandements*; it is the use that *Salomon* maketh, Eccles. 12. and considering those *terrors of the Lord*, what manner of men ought wee to be in all holy conversation? saith the Lord. Yea, the Devils themselves beleeve and tremble in remembrance of this terrible and great day; but how many Atheists bee there worse than the Devils themselves, that make a mocke of these great works, not fearing nor acknowledging the Scriptures, Heaven, Hell, God, Devill, nor this great judgement day; but experience shal teach such fooles, who in the meane time might learne so much of the Devil himselfe, (but that God hath given them into his hand to bee led by his will) to tremble at the remembrance of this dreadfull day; and let all that love the Lord shake off security, and stand in awe, and feare with another feare: let their hearts be smitten with a reverent feare, that this day overtake them not unawares.

Atheists worse than the Devils themselves.

B

C

D

V. 7 *Even as Sodome and Gomorrha, and the Cities about them, which in like manner as they did, committed and followed strange flesh, are set forth for an example, and suffer the vengeance of eternall fire.*

In this verse is laid downe the third and last example, proving the first part of the former reason, and it is the first part of a similitude. The words [*Even as*] signifying that the holy Ghost here instituteth a comparison, the former part or proposition whereof is in this verse, & the reddition or second part in the two next following. In the example consider three things: first, the *people* who were destroyed. Secondly the sin for which they were destroyed: Thirdly, the *destruction* or punishment it selfe. First, the people destroyed, were *Sodome and Gomorrha*, and the rest of the Cities about them; which Cities are named, Deut. 29. 23. *Admah* and *Zeboim*: the reason of whose destruction is noted by the Apostle; because they followed the sinnes of *Sodome* and *Gomorrha*, *They sinned in like manner*; so as they being found in the same sinnes, they were wrapped up in the same judgements. Here first marke that the holy Ghost mentioneth not the persons who were destroyed, but their Cities, to signifie an universall destruction, an utter ruine, and a totall overthrow of them; the which heaping up of so many words, expressing

sing the same thing, giveth us likewise to understand that place in 2 Pet. 2. 6. he *turned* their cities into ashes, *condemned* them, and *overthrew* them. Whence we may note, that there is a difference betweene the people of God, and those who will not bee obedient to his word, these meet with utter destruction. Gods people may be destroyed indeed, but not utterly: for wee must alwayes beleeve the Catholike Church upon earth. *Elias* in histime could not behold it; but yet there were seven thousand reserved from that generall Apostasie of those dayes. When the Lord visiteth his owne house in judgement, his manner is to leave some remnants: for hee saveth, lest their destruction should be like this of *Sodome* and *Gomorrah*. So *Isaiah* acknowledgeth: Except the Lord of hosts had reserved unto us even a small remnant, we had beene like to *Sodome*, and *the people of Gomorrah*.

Isa. 1.

Vse. This may teach every one of us true humility in regard of our owne deservings, and true thankfulnesse in regard of Gods gracious dealing with us: both of which must be often acknowledged of every member of the Church, and every man must confesse, and say with the Church, Lam. 3. *It is the Lords mercies that we are not utterly consumed.* Secondly, in these people observe the justice of God, and his severity in such an universall destruction, sparing none, but destroying even the children with the Parents, who sinned not in following strange flesh as their fathers did, which maketh this a strange and unsearchable judgement: whence the Atheists condemne these bookes of *Moses* (whence this judgement is fetched) as attributing to God cruelty, and justifying in him injustice. But herein to cleare the just proceeding of the most righteous God; wee are to know, first that the child is Gods creature, and the life of it is Gods (hee being the Lord of life) so as he may take it away when he pleaseth, having power to doe with his owne what he will. Secondly, children are parts of the parents, and therefore the Lord may justly infold them in the punishment of their fathers sinne, to manifest his greater detestation of it. Thirdly, children are borne in originall sinne, and therefore God may justly inroll them with their Parents, not onely in temporall punishments, but in, everlasting condemnation also.

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Thirdly, in this people who are made examples, note that as wicked a people as these have had mercy offered them. Isa. 1. 10. the Prophet calls the Jewes Princes, the Princes of *Sodome*, and their people the people of *Gomorrah*; that is, such Princes and people as matched *Sodome* and *Gomorrah* themselves in wickednesse; and yet hee inviteth them unto repentance, with proffer of mercie and promise of pardon; yea, though their sinnes were as *red as scarlet*, he would make them white as *snow*, verse 18. Whence wee may learne, that the mercy of God every where matcheth his justice: in justice hee overthroweth *Sodome* and *Gomorrah*, and in mercy saveth those who were every whit as wicked as they; his free grace bringeth those to heaven, who by their sinne equalled themselves to those whom his justice had destroyed into hell. Yea, it offereth and giveth repentance to them which are *holden in the snare of the devill, and ruled at his will*, 2 Tim. 2. 25. *Manasseh* himselfe who broke off his covenant with God, by making league with the devill, found mercy with God upon his repentance.

2 Chron. 33.

Vse. Let not the greatnesse of our sinnes dismay us from seeking the Lord; thy sinnes are not above the sinnes of Sodome and Gomorrah, for which mercy hath beene obtained; use thou also meanes to turne unto God, and there is mercy in store; but see thou abuse not this mercy unto sinne.

Fourthly, note that in the same time this people of Sodome and Gomorrah was destroyed, *Lot* escaped, though hee was in Sodome: for at the time of the execution, the Angel led him out from among them, and not before. Which teacheth, that although the Lord seeme sometime to neglect his deare children and servants, and leave them in tribulation: yet the instant time of their necessity sheweth his gracious and seasonable regard and remembrance of them. The Israelites had a promise, that after foure hundred and thirty yeares, they should be delivered from bondage in Ægypt; which promise the Lord was not unmindfull of, neither for the substance nor circumstance of time; for *in the very same night* that the time was expired, their deliverance was wrought according to the promise. Our duty hence is, to learne in the middest of our affliction, with quiet hearts to rest and rely our selves upon God, waiting his time wherein hee will come in mercy unto us.

Fifthly, note that with this people of Sodome and Gomorrah, the *other cities* Admah and Zeboim, because they followed their sinnes, were likewise destroyed. Where we learne to avoid the wicked manners and fashions of the world, not imitating these lesser cities, which imitated the greater in their wicked manners; but on the contrary, follow the example of *David*, in shedding rivers of teares when hee beheld men not keeping the lawes of God. We should not with drie eyes behold mens impieties: yea, for this end our hearts should be like unto *Lots*: when wee see the sinnes of our people breake out as the sinnes of Sodome and Gomorrah, our righteous hearts should be vexed within us, in the daily *seeing* and *hearing* of such uncleanenesse. And thus much of the people punished.

Follow not the multitude to doe evil: neither let the common error prejudice this truth.

Now followeth the second point in the example: namely, the sinnes for which Sodome and Gomorrah were destroyed, in these words: *They committed fornication, and followed strange flesh.* First, they committed fornica-

tion. Secondly, they committed sinnes against nature it selfe, following *strange flesh*. To understand the vilenesse of these sinnes consider two things: first, the cause and occasion of them: and that was abundance of prosperity and plentifulnesse of Gods blessings. For Sodome was as a *Garden of God*, enriched with variety of profits and pleasures: this caused *Lot* to chuse Sodome to dwell in. This ground nourished foure bitter roots, from which these sinnes of fornication and following strange flesh did spring, reckoned up by *Ezekiel*, chap. 16. 49. The sins of thy sister Sodome were first *Pride*, by reason of prosperity. Secondly, *fulnesse of bread*: that is, they gave themselves to eating and drinking excessively: for so saith Luke, 17.28. Thirdly, *Idlenesse*, which was the daughter of their security. Fourthly, *unmercifulnesse, or contempt of the poore*, and these must needs nourish all sinnes of uncleannesse: unto which adde a fifth sinne, mentioned, Gen. 19. 9. and 14. that is, contempt of heavenly admonition and instruction; for they scorned *Lot* while hee warned them of their danger.

ἐκπορνεύσασαι τοῦτον τρόπον ἔγημεν.

The second thing in their sinne, is the measure of it. *They sinned in like manner, &c.* The originall signifieth and implyeth not only a bare committing of sinne, but a giving of themselves over to commit their filthy lusts, and that impudently and shamelessely; which the Prophet *Esay* noted also, chap. 3. 9. *They declare their sins as Sodome, and hide them not*: shewing that they were past all shame in these most shamefull sinnes. Yea, they boasted and gloried in them; both which may be gathered in Gen. 19. 5. and 9.

Doctr. 1. By these sinnes wee are taught to take a view of these last times, unto which that of *Ezekiel* unto Jerusalem may be properly applied, *Thou hast justified thy Sisters* (namely, Samaria and Sodome) *in all their abominations*. So these last times justifie Sodome in her abominations, which I prove thus: First, the Church of Rome is that Sodome wherein the two Prophets were slaine, Revel. 11. 8. it is there so called, because it matcheth Sodome in her sinnes, in that it teacheth the sinnes of Sodome in making lawes to inhibit lawfull marriage in sundry sorts of men, to tolerate fornication, and such filthinesse: yea, not onely by the Scriptures, but in many other sundry, ancient, and some of their owne records, it is manifest, that Rome is Sodome. Whence wee see not onely the duty of every *Lot*, and righteous person, namely, to hasten out of her, but also the end and destruction that abideth her to bee everlasting fire. Secondly, against in these times it must be verified, and is also, which was applied by Christ unto them of his age, Luk. 17. 28. It is in these latter times, as it was in the dayes of *Lot*, men eat and drinke, buy and sell, marry, and give in marriage, and thinke of nothing: and such is the wonderfull security of many professors, that many Cities in the middest of the Church herein may match, if not exceed even Sodome and Gomorrah themselves. Thirdly, whosoever (saith Christ) shall not believe and obey the doctrine of the Gospell, it shall be easier for *Sodome and Gomorrah* in the day of judgement than for them. Which latter might move most men to tremble, who whilst they take themselves freed from Sodoms sinnes; fornication, and following strange flesh, they nourish a sinne within them, which maketh them as farre off their salvation as Sodome it selfe is, and that is the not receiving of the Gospell as they ought: most men content themselves to live civilly, and out of danger of humane lawes, but as for the doctrine of religion, and yet much more the power and life of it, it lieth horribly neglected. But Sodome her selfe shall be saved before such men.

Matth. 10. 15.

Doct. 2. In that fornication and following strange flesh are the sinnes of Sodome; we are taught to avoid this sinne of fornication, and all sinnes of uncleannesse. For first, the heavy curse of God is passed not only against Sodome and Gomorrah for these sinnes; but wheresoever they be found, they be sins that *burne to destruction*, Job 31. 12. they set families on fire, and devoure them utterly, waste and consume them. Againe, no *fornicators, adulterers, wantons, buggerers*, shal ever be admitted into the kingdome of heaven: and in verse 13. the same Apostle propoundeth six reasons why we should flie fornication: first, our bodies are the Lords, and must be serviceable unto him. Secondly, wee looke they should be raised to glory in the last day, and therefore wee must in the meane time keepe them honourable. Thirdly, they are the members of Christ, wee may not then make them the members of an harlot. Fourthly, whereas all other sinnes are without the body, this directly is against the body. Fifthly, the body is the Temple of the holy Ghost, and these sinnes make it the devils stie and stewes. Sixthly, our bodies are bought with a price, and it is sacrilege not to glorifie God in the body, as well as in the soule, seeing both are alike his. Now if any man bee solicited by temptation unto these sinnes, and would know how hee might overmatter them, he must begin with his heart, and obtaine and retaine within it the feare of God, which only is able to over-rule him. This grace alone preserved *Ioseph*, being daily enticed by *Potiphars* wife: *How should I doe this wicked nesse, and sinne against God?* Gen. 39. 9.

1 Cor. 6. 9.

The third point in this example, is the *punishment* it selfe; in which three things may be noted: first, the matter of it; *they suffered the punishment of eternall fire*: by *fire*, we must not understand our fire, nor such materiall and bodily fire as ours is, but an *eternall fire*: that is, the endlesse and comfortlesse apprehension of Gods wrath for sinne eternally burning, that is, alwayes terribly tormenting the sinner; called fire, because as burning of fire is the most horrible and sensible torment unto nature,

so much more terrible is this torment: which elsewhere is called by other names, as the worme that never dieth, &c. Where in the fearefulnesse of the punishment, marke the grievousnesse of this sinne: it were therefore to bee wished that whoredome might bee punished with death. The theefe doth not more, if so much harme against families and Common-wealths, as sinners of this kinde and qualitie. The second thing is *the time* of their punishment, namely, when they gave themselves wholly to fornication, and were come to the height in their sinnes. Where note, that though the Lord bee very slow to wrath, yet hee recompenseth that slownesse with the heavinesse of it when hee commeth; seeing hee commeth not till he must needs, and that is not till sinne bee at the height, and must of necessity be taken downe: as appeareth in those foure hundred yeares allotted for the filling up of the Amorites sinnes. Let us then beware of abusing Gods patience, by adding to our sinnes; for then hee is adding unto, and heaping his judgements; and wee shall finde that though hee come slowly, yet hee will strike surely, if wee give not such a stroke to our sinnes by repentance, as in due time his judgements might be prevented. The third thing noted here, is the use of his punishment; namely, herein they were made an example to the whole world. Which teacheth us that Gods judgements are so many reall Sermons against the sinnes of the sonnes of men: for God teacheth not only vocally by his word in the ministery of it, but really also by his workes in the execution of his judgements. *Iob* saith, that God speaketh to men *once* or *twice*: therein teaching that corrections are the speeches of God in mens eares; so as no person or people can goe cleare away with that plea, that they wanted all meanes of instruction, seeing the whole earth is filled with the judgements of God.

The Lord is slow to anger, but mighty in wrath.

Gen. 15. 16.

To avoid Gods stroke, strike downe thine owne sinnes.

Gods judgements are his reall Sermons.

v. 8. *Likewise notwithstanding these dreamers also defile the flesh, and despise government, and speake evill of them that are in authoritie.*

Now the Apostle commeth to the proofe of the second part of the former reason: namely, *that these seducers are they which take liberty to sinne*: and therefore they shall bee destroyed. This is proved in this, and some verses following, by a particular rehearsall of certaine sinnes apparent in these men.

In this verse three things are offered to bee considered of us: First, the setting downe of two vices unto which these men are addicted: first, *they defile the flesh*: secondly, *they despise government*. Secondly, the fountaine of these and other their sinnes in this word, *dreamers*. Thirdly, the manner of their sinnes, in these two words; *Likewise notwithstanding*: namely, in two things: first, as Sodome and Gomorrah sinned, so sinned these likewise, no otherwise than they. Secondly, they did not onely sinne as they of Sodome did; but notwithstanding they knew what had befallen Sodome and Gomorrah, they not being afraid of those judgements, rush into these sinnes: and herby they are convinced to be dreamers; seeing they sleepe securely in the midst of such judgements.

In handling the words we will first speake of the fountaine, because it is first in nature, and then secondly, of their sins flowing from thence. The originall of these sinnes, is that they are *dreamers*; which word leadeth us to a double cause of them; first, that they are sleepers made heavy with sleepe: and secondly, in this sleepe of theirs they are deluded with dreames. Wee are then to understand, first, what this sleepe is: and in the next place, what bee the dreames which in their sleepe delude them. This sleepe is not that naturall sleepe which oppresseth the body; but a spirituall sleepe, like unto that in divers things going over the soule, binding up the faculties of the same, and bringing a heavinesse or deadnesse rather into all the powers of man; so farre forth as they ought to moving in spirituall actions and affaires. It causeth the minde never to thinke seriously of God, or a mans owne estate: the conscience never or seldome to accuse for sinne committed; the will never or seldome to will that which is truly good; the affections never or seldome to bee moved at Gods word or workes. Thus it goeth over the whole soule, and casteth it in a dead sleepe, so as it is altogether unfit to goe about the actions of an heavenly life. Example hereof wee have in the old world; they ate and dranke, &c. and knew nothing till the flood came: they dreamed continually of many other things, but never of their owne destruction. *Dives* also was cast on such a sleepe; he *fared deliciously every day*, he never thought of heaven, for hee was never to come there; nor of hell fire till he felt the flame. This spirituall sleepe is three-fold; first, the naturall sleepe of heart by which every one is overtaken; so as by nature no man can so much as move himselfe to the least good, till God awake him, and say to him, *Awake thou that sleepest, and stand up from the dead*. The second sleepe is a slumber, and indeed the *remainders* of this naturall sleepe in the children of God, being awakened out of their dead sleepe; for even they are overtaken often with a spirituall slumber, by reason of remainders of sinne in them. So the Spouse acknowledgeth, Cant. 5. 2. *I sleepe, but my heart waketh*. The

ἐνυπνιαζόμενοι

Ephes. 5. 14.

third sleepe is the *increase of that naturall sleepe* and deadnesse of heart by the custome of sinne, when as the heart is made past feeling, and altogether senselesse through continuance in sinne, Ephes. 4. 19. This last kinde is that which is attributed here to these seducers, for so the word [*notwithstanding*] importeth: for although they knew the judgements of God against sinne, yet they are senselesse and carelesse in the middest of them.

Now in the next place, let us see what these *dreams* are here spoken of; and they be nothing else, but wicked, carnall, and vaine imaginations arising from an impure heart, and conceived in a corrupted minde, which in the end deceive, and delude men no otherwise than a dreame, which while a man sleepeth seemeth to have some truth in it, but as soone as one awaketh, it vanisheth away, and indeed hath in it nothing lesse. An example whereof we have in the rich man, Luk. 12. 19. who in his fulnesse and increase of riches, dreamed of an happinesse and continuance in it many yeares, when that night his soule was taken away. The Angell of the Church of Laodicea dreamed that he was rich, increased with wealth, and stood in need of nothing; whereas he knew not that he was blind, poore, miserable, and naked, Revel. 3. 17. So the Pharisie dreamed that he was another manner of man than the poore sinfull Publican; but it was a meere dreame, for the other departed away justified.

Dreames of men waking.

Doct. Hence we may note the cause why so few entertaine the doctrine of the Gospell, so few forsake their sinnes and turne unto God; and that is because men are dreamers, being cast and lulled asleepe in their sinnes, and therein deluded with many false imaginations which draw them from God. As first, some plead that they were never booke-learned, they could never write nor reade, therfore they must bee excused in their ignorance, as not being bound to know the word of God; they need not frequent so many Sermons, or if they doe, they are not greatly to care to carry them away. Secondly, others dreame that because they have lived thus long, and yet never had any such crosse, as they see befal others, therfore they are most happy men, and God loveth them; they finde the blessing of God upon them in every thing, and therefore they serve God well enough, or so much as serveth their turne. Thirdly, others have learning and knowledge, and begin to dreame that therefore they want nothing, they blesse themselves in their naked knowledge, and never have care in their hearts to receive Christ. Fourthly, others are prophane and dreame that the Master will not come yet; God will not yet call them, they shall have time enough to repent in, for they crave but one houre on their death-beds, and that they shall have; in the meane time they give themselves over to riot and excesse, never regarding though all the world cry shame upon them, untill their Master take them unawares. Lastly, it is a common dreame amongst men, that the promise of eternall life is but a dreame, and so many make but a dreame of the whole word of God, and all religion; that looke as *Sarah* did not so much regard the promise as shee ought to have done, because she tooke it for a dreame, and made a matter of laughter of it, Gen. 18. 12. and as those who were reduced from the captivity of Babylon, entertained the promise of their returne but as a dreame, by their owne confession, Psal. 126. and *Peter* when hee was delivered by the Angell out of prison, could not bee perswaded that it was so, but that hee had seene a vision, or dreamed a dreame, Act. 12. 9. Even so, men hold the doctrine of the Gospell but as a dreame, seeing they can hold it in opinion, but never endevour to reforme their lives by it: but such dreames disappoint men commonly of salvation; which while men bring to the hearing of the Word, it is no marvell if we have such just cause of complaint for want of profiting under it, as appeareth every where at this day. The most powerfull Ministery shall little prevaile, so long as men come with their hearts full fraught with their carnall imaginations, and with such heavinesse of Spirit. Secondly, in that these dreames are made the causes of all sinnes, wee are taught to learne the lesson of the Apostle, Ephes. 5. 14. *Awake thou that sleepest, and stand up from the dead.* And, 1 Thess. 5. 6. *Let us not sleepe as others doe*: which that wee may doe, consider, first, the reasons, and meanes which may be effectuall to awaken us; and secondly, the notes to know when wee are wakened. For the former, consider, first, the infinite justice and wrath of God against the least sinne; which made the Apostle say, *It is a fearefull thing to fall into the hands of God.* Secondly, the greatnesse of our sins, and the number which is like the sand upon the sea shore. Thirdly, the uncertainty of the day and houre of our death, which as it leaveth us, so shall the last judgement finde us. Fourthly, our vow in Baptisme; wherein we promise to forsake the Devill, and all our owne lusts. Fifthly, Christs passion and his bloudy sweat, not for his owne, but our sinnes, which made him cry, *My God, my God, why hast thou forsaken me?* Sixthly, that the *night is past*, and it is *now day*, the Sunne is up, even the Son of Righteousnesse is risen upon us; and therefore we are to be raised out of our sleepe, and *walke as children of the light*, Rom. 13. 12, 13.

Heb. 10. 29.

Secondly, if a man would know whether he begin to be awakened, let him observe whether his heart have begun to move in spirituall actions or no. For that body is wakened out of bodily sleepe, which can move it selfe in bodily actions. *Quest.* When doth the heart begin thus to move it selfe, and how shall I know it? *Answ.* When thou beginnest to turne thy eyes inwardly into thy selfe, and canst finde, and espy the privy corruptions which lurke within thee.

Direct every day, that then may'st decerne well on thy dying day.

thee. Secondly, when thou art inwardly and heartily displeased with thy selfe, and grieved for thy sinnes. Thirdly, when thou canst humbly and heartily sue to God for pardon, and canst hunger and thirst after Christ and his merits above all earthly things. Fourthly, when thou beginnest to endevour to doe the will of God, and please him in all things, then assure thy selfe thou art wakened out of thy sleepe of sinne, and not before.

Thirdly, if dreaming be the fountaine of all sin, we must learne the contrary vertue, namely, that being once awakened, we strive to watch and be sober, 1 Thess. 5. 6. For the practice of which duty these rules are to be marked: first, we must daily and diligently observe our selves, our hearts, and sinnes; and seeing what sinnes we are most prone unto, there must wee double our care and watchfulnesse: for otherwise where we are weakest, Satan soonest maketh a breach, for there he makes his greatest assaults. Secondly, we must daily looke for an evill day, so as we forecast every day to endure the worst that it can bring forth against us and our profession: out of which forecast in vaine shall any man purpose to keepe faith and a good conscience. We may cry peace, peace; for then commonly sudden desolation commeth upon us. Thirdly, we must esteeme of every day as our last day, that so wee may be daily prepared to our death: daily living as though we were daily dying, carrying our selves in the midst of our affaires, as though we were cast upon our death beds: the good servant expecteth still the comming of his Master, whereas the evill servant his property is to deferre it.

Lastly, seeing we are all by nature such sleepers as these were, and our hearts as ready to be deluded by such dreames, our care must be that the word of God may dwel plentifully in them, which alone can take up the roome of them, and keepe out these dreames and false imaginations, without which care our owne hearts (being full of guile) can doe nothing but deceive us: yea, our naturall reason is nothing but a dreame, upon which we may not rely our selves, for then we deceive our soules; but onely upon the lure word of the Prophets and Apostles, and the directions thereof.

The second point is, the induction of the two sinnes, which are laid to the charge of these deceivers: the first is *filthinesse of the flesh*: the second *contempt of Magistracie*. The former is in these words [*These also defile the flesh*:] that is, they abuse their bodies by fornication, and sins of that kinde, even as Sodome did, of which we have spoken in the seventh verse, and therefore passe this sinne over without further handling. Onely, let this one thing bee here remembred; that seeing it is a sinne of Sodome to defile the body with the sinnes of the seventh commandement, our duty is to reserve within us that speciall care whereby our bodies may be preserved in holinesse and honour; 1 Thess. 4. 3, 4. This is the will of God: The body must be given up as an *holy sacrifice* to God, else it shall not bee acceptable, Rom. 12. 1. Wouldest thou have thy body rise up unto glory and fellowship with God and Christ at the last day? then let thy care be to lay it downe in this grave in honour, by preserving it a pure member of Christ; for without holinesse, *no man shall ever see God*, that is, have fellowship with him being a most holy and chaste spirit: yea, the contrary things ought not to be named in the Church of God, Eph. 5. 3.

The second sinne followeth in these words; *and despise government, and speake evill of those that are in authority.*] In which words their contempt of authority is set downe in two branches: First, in their *judgement* and opinion, *they despise*, that is, as the word signifieth, they refuse and put away, yea, and so farre as they can put downe all Lordship, government, civill power and dominion. Secondly, in their *practice they speake evill of*. First, in their *judgement* they put downe government, by teaching (for otherwise they could not) and maintaining that after men were converted to the faith, being now become Christians and beleevers, they were no longer to be under Magistracie or authority; but their necks were to be eased from that yoke: and this errour was dangerously sowne by the malicious man in the Primitive Church, and called some trouble and labor upon the Apostles themselves in their times: as appeareth 1 Cor. 7. 11. where the Apostle exhorteth this case, which servants themselves were bold to call in question being converted; *Art thou called a servant? care not for it*: so Tit. 3. 1. *Put them in remembrance that they be subject to principalities and powers.* So as it was a lesson not wel learned in those first ages of the Gospel. This was the judgement and opinion of the false Teachers, which even the word [*despise*] implieth and presupposeth. Now whereas some might say, that they must needs (will they nill they) be under authority: for Rulers and Princes would and did keepe them under: The Apostle addeth, [*and speake evill of*:] that is, although they cannot shake off government so easily as they would, yet they can easily manifest their malice against it, in reviling them that are in authority.

Contempt of Magistrates.

First, then we are to speake of their doctrine, and then of their practice. In the former consider three things: first, what is this rule or government which they despise: secondly, upon what ground refuse they to bee under authority: thirdly, upon what ground doth *Iude* condemne them for this refusall. First, to know what this authority is, we must distinguish all government into divine and humane: The Apostle *Peter* acknowledgeth this distinction. 1 Pet. 2. 13. Submit your selves to *every ordinance of man*. Divine government is the exact power of God, whereby hee maketh lawes to binde the conscience, and that under paine of

life and death eternall. This is the power of all the Trinity; but the administration of it is given to the Sonne. This power is not here meant; for had they denyed this they could not have carried a face or shew of Christians. The other (which here is understood) is humane, or civill rule and dominion, whereby man is set over man, which may bee thus described: Civill government is a state of superiority, consisting in the power of commanding, and in the power of the sword for the common good of mankind. That it is a state of superiority appeareth, Rom. 13. 1. *Let every soule be subject to the higher power.* Further, I say it consisteth in a double power: first, of commanding, that is, of making edicts and lawes, of calling and conventing. Secondly, of the *Sword*, and that in foure things: first, in arresting: secondly, imprisoning: thirdly, putting to death: fourthly, making war in way of protection or otherwise. This second power, namely, of the Sword, is added: first, to put a difference betweene the authority of the Magistracie and Ministery; which difference standeth in three things: first, the Magistracy hath a power in it selfe, whereby the Civill Magistrate may command in his owne name. The Ministery hath power onely to pronounce what God commandeth, and that in his name. Secondly, the authority of the civill Magistrate is in himselfe; the authority of the Minister not in himselfe but in Christ: so as the Civill Magistrate may command obedience to him selfe, but the Minister commandeth it to God. Thirdly, the Civill government hath a selfe power to compell, and inforce the outward man; but the Ministery hath a power onely to counsell, perswade, exhort. Secondly, this power of the Sword is added to distinguish it from all private power, as in Schooles, families, which have a power of commanding, but not of the Sword. Lastly, I adde for the common good of mankind: Rom. 13. 4. the Magistrate is the Minister of God, *for thy wealth*; that is, procuring the welfare of soule and body: which standeth in two things: first, true Religion: secondly, civill Justice; both which are by Magistracie maintained. It may be here demanded; but how farre doth this civill government extend it selfe? *Ans.* It extendeth it selfe to two things: first, over *all causes*, things and words of men Civill and Ecclesiasticall; for temporall causes there is no question: that it extendeth it selfe also to the causes of the Church, appeareth, in that the Kings must have *the booke of the Law before them*, Deut. 17. 18. he must *reade it, and execute it accordingly*: yea, he must doe all the Law, that is, see it to be done. *Iosiah* kept the Passeover himselfe, *and gave commandement* concerning the preparation and performance of the same, 2 Chron. 35. and saw it done. But here two differences in this authority must be marked: First, that civill authority doth not after the same manner order causes ecclesiasticall as civill: for in civill causes it ordereth all, and executeth all by force: but in Ecclesiasticall it hath power to order all, but not to execute them. The Magistrate indeed ordereth and prescribeth in all, but the Minister is hee that executeth in Ecclesiasticall causes. Secondly, that civill authority hath power over all the things of men, but not over the things of God; as the Word and Sacraments, faith, conscience, the graces of God in the heart: Civill power hath no rule over these; concerning which, Christ commanded to give *unto God the things of God, and unto Cæsar Cæsars*. Secondly, the authority extendeth it selfe to all persons, as well Ecclesiasticall as Civill, but so, as it stretcheth onely unto the outward man, to the body, life, conversation, and outward things, but not to the soule and conscience, of which God is the only Lord and Governour. If it be asked, what are the kinds of this power? I answer, it is of three sorts: first, in one person man or woman, which is a Monarchy: secondly, in moe, when the government is in a few States and Peeres: thirdly, in the body of the people, which is a popular government: by one of these three is every Common-wealth governed. These are the Governments despised by these seducers.

The authority of the Magistrate and Minister farre different.

The second point followeth, namely, upon what grounds they despised government. *Ans.* Their grounds may bee knowne by the Heretikes of this time, the Anabaptists, who are given up to the same errour; and they may be reduced to these foure heads: First, subjection (say they) came in with sinne: and therefore Christ having taken away sinne, hath taken away subjection also. The former they prove out of Gen. 1. 26. Man in innocencie was to rule over the *fish of the sea, the fowles* of heaven, over the *beasts*, the earth, and al *creeping* things, but not over man: but after the fall, *Eve* is put under subjection to *Adam*, Genes. 3. *Ans.* There betwo kindes of subjection: the first, *Servile*: the second, *Civill*. The former is the subjection of a slave or vassall, who is onely to seeke the proper good of his Lord and Master. The latter whereby one man is subject to another for the common good. The former came in by sinne: the latter was before sinne, in innocencie. *Eve* was subject to *Adam* in innocencie: thus the Apostle reasoneth, 1 Tim. 2. 12. *Let the woman be subject to the man:* for shee was taken out of the man. Againe, in innocency it was said, *Increase and multiply*: and therefore in the light of nature it is a plaine distinction betweene the father and sonne, and an inequality.

The first place is mis-alleaged, Gen. 1. 26. because it was spoken not of man alone, but of all mankinde, even women as well as men, who have also dominion given over the unreasonable creatures. As for the second place, Gen. 3. 15. *Hee shall rule, and thou shalt bee subject:* It is not spoken because the ordinance of God

God simply considered in it selfe was not before the fall: but because now the subjection was joyned with feare, griefe, and sorrow, which it wanted in innocency: for then it was a pleasure, and this makes subjection a curse in some respect; but it is not so (no not since the fall) in it selfe considered.

Obiect.

Secondly, they reason thus: Every beleever is in the Kingdome of Heaven, even in this life: Now in Heaven there is no King but God, and therefore no beleever is to bee subject to any but God and Christ. *Answ.* There bee two kinds of governments upon earth; one spirituall and inward, this is the Kingdome of Heaven and of Christ within man, standing in peace of conscience, and joy in the holy Ghost: in regard of which regiment of Christ, there is no distinction of persons, no difference of bond or free, Master, Servant, Father, Son; but all are one in Christ. The other is a civill regiment, wherein orders and distinctions of men must be maintained, as some must be Princes, some subjects, some fathers, some children, some masters, some servants. Whence it is that every man sustaines upon him two persons; and is to be considered first, as a beleever, and as a member of the Kingdome of Christ: thus is he equall to any beleever, and any beleever equall to him. Secondly, as a member of the Common-wealth wherein he liveth; thus he is either a superiour or inferiour. Their reason were somewhat, if every beleever were onely in the Kingdome of Heaven; but every of them living here in earth is also a member of some Common-wealth.

Obiect.

Thirdly, Civill government is full of cruelty, which having the power of the sword destroyeth the bodies and soules of offenders, in not giving them time of repentance: and therefore is intolerable among Christians. *Answ. Moses* and the Levites by Gods commandement slew 3000. of the Israelites for worshiping their golden Calfe, and never gave them space to repent. Secondly, the malefactor that is not moved to repentance at the sentence of present death, there is little hope ever he would repent after, if he had longer time. Thirdly, Gods wisdome and commandement must take place of mans reason; he commanded that the malefactor should die, and thereby that the evill be taken away; better it is that one should be destroyed then an unity; better that one bee removed, than a multitude by the contagion of his example infected.

Exod. 32. 28.

Fourthly, they plead liberty by some places and testimonies of Scripture. Gal. 5. 1. *Stand fast in the liberty wherein Christ hath set you free. Answ.* The liberty which Christ hath procured us, is liberty of conscience, freedome from the power of sinne, Satan, death, hell, and condemnation; and therefore spirituall: but not from temporall and civill subjection.

Priuat men pleade places of scripture.

Obiect.

Obiect. Rom. 13. 8. *Owe nothing to any man but love*: therefore not obedience. *Ans.* There be two kinds of debt: first, a civill debt ascribed by contract and bargaining betweene man and man: the second is a debt to which we are bound by Gods Law and covenant; the place is meant of the former, so farre as it lies in our power: but we are bound still to obedience and subjection by the latter.

Obiect. Matth. 17. 26. *The Kings sonnes are free from tribute*; and therefore from subjection. *Ans.* Christ speaketh that of himselfe, who by his birth was heire to the Crowne and Kingdome of the Jewes: and therefore by right was to pay none; neither did but for avoiding of offence: what is this to free other men from obedience to the Magistrate?

Obiect. 1 Cor. 7. *Ye are bought with a price, be ye not the servants of men. Answ.* The meaning is, that servants should not subject themselves to men as to absolute Lords; for we must doe service one to another for Gods sake; and not only for God but in God.

Obiect. Beleevers are able to governe themselves every way, and need not any government of man. *Ans.* One thing it is what we doe, another that we ought to doe; we ought indeed so to live, as not to need governors, but wee doe not; yea, and if beleevers could, yet were the reason naught: for the Church containes as well bad as good, hypocrites as well as sincere Christians; and therefore the best Churches need Magistracie for the punishment of the evill doers, and the praise of them that doe well. Yea, the Church lying open to the malice of Satan and the wicked, standeth ever in need of Magistracy to protect it by force and warre, or otherwise.

The third generall point is; upon what ground doth the Apostle here blame and condemne these seducers for despising civill government? *Ans.* The ground is, because it is a solemne ordinance of God; called therefore by *Peter*, a *creation* or *creature*, which bindeth every soule unto subjection to the higher power, Rom. 13. 1. and that for conscience sake, which respecteth not so much the rule it selfe, as Gods Commandement, subjecting not onely Civill but all Ecclesiasticall persons thereunto. Christ himselfe taking upon him mans nature, was subject unto authoritie, submitting himselfe unto *Caiphas* and *Pilate*, yea, to apprehension, arraignment, condemnation, and execution, Matth. 26. *Paul* himselfe, whose Apostolicall authority and spirituall weapons were able to bring downe every opposition; yet acknowledged that he must be judged by *Cæsar*, Act. 25. 11.

Obiect. Jerem. 1. 10. I set thee over Nations and Kingdoms to plant and plucke up; the Prophets therefore and their successors are not to be subject unto civill Magistracy. *Answ.* The Prophet is set over nations and kingdomes, not to governe by the civill sword, but the sword of the Spirit in his mouth; and he is to plant and plucke up kingdoms no otherwise, than by declaring that God would plant or plucke them up.

Obiect.

Obiect. Esay 60. 10. Kings shall come and serve the Church in the new Testament; and therefore the Church is not to bee subject unto Princes, but they unto it. *Answ.* In the Church are two things: first, the persons of men: secondly, the things of God. Now Kings are subject to the Church; but how? not to the persons of believers, but to the things of God, namely, the Word, Sacraments, faith, &c.

Obiect. Kings and Magistrates are as sheepe; Ministers are Pastors and Shepherds; therefore they are under the Ministers, as the flocks under the Shepherds. *Answ.* In the Prophets, Pastors, and Ministers, consider two things: first, their persons; secondly, their ministery. In regard of their persons all of them are subject to their own Princes, and that for conscience sake: but in regard of their Ministery, Princes, and Magistrates are to be subject thereunto, as where in the Word is taught, and Sacraments administred: Even as a meane man being a Sergeant, may arrest a Baron, Earle, or Duke, who may not resist him, because hee commeth with the Princes authority, unto which he must yeeld himselfe, though not unto the person of the Sergeant: so must Magistrates to the Ministers, comming not in their owne, but in the name of God. For this also must be marked, that Magistrates are not simply subjects to the Ministerie, but so farre as the Word is rightly taught, and Sacraments duly administred; for else they have power either to reforme or dispose such Ministers as shall faile in their administration: for even in this regard themselves are shepherds. As Esay 44. 28. *Cyrus* is called a *shepherd*, though otherwise he be a sheepe, so farre as he is truly taught and directed by the Minister. So much of the ground.

Vse. By this doctrine we may discover the wickednesse and horrible rebellion of sundry persons in this age. First, of the Bishop of Rome that most ancient Rebell, who hath for many hundred yeares taken upon him an usurped supremacy over all civill government in the earth; which is the highest rebellion which ever the world hath heard of, seeing there is not a soule which must not be subject to the higher power. *Obiect.* Yea, but that place is meant of those that are to be subject, but the Popes themselves are exempted. *Answ.* But besides that the Text commandeth every soule to be subject, it is made a note of Antichrist, to exalt himselfe above God, and all that is called God; that is, all Magistrates.

Obiect. But they alleage the example of *Vzziah* the King, 2 Chron. 26. 20. who taking upon him presumptuously the office of the Priest, *Azariah* the Priest resisted him, cast him out of the Temple, and deposed him from the kingdome. *Answ.* *Azariah* resisted the King not by force or violence, but by word only and admonition, whereby he caried him to depart out of the Temple; neither did he depose him from his government; but being by God stricken with a leprosie, he was by the Law shut out from the company and society of men, and so disabled to governe; although the right of it still belonged unto him.

Ob. They alleage likewise the example of *Iehoiadah* the high Priest, who deposed Queen *Athaliah* from her kingdome, and set up young *Ioash* to bee King, 2 Chron. 23. therefore the Pope hath authoritie to depose Kings and Emperours. *Ans.* *Iehoiadah* the high Priest was next to the King in bloud, 2 Chron. 22. 11. and was one of the States of the Land; who deposed her not alone, but by common consent of all the States and Peeres of the Landias chap. 23. 1, 2. Hee indeed is chiefly named, because he was the chiefe of them is bloud; neither did he set up *Ioas*, but helped to maintaine his right which was usurped by *Athaliah*: in a word, he protected the right heire, but could not himselfe, nor did not dispose the Kingdome unto him. And of this kind are all their allegations: which yeeld no patronage at all to that usurped Papall authority, but even the Pope himselfe ought to bee subject to his Emperour, if hee would avoid his most just title of a most unjust usurper.

Vse 2. Hence also may be observed that the exemption or immunitie of the Clergie from the authority of the civill Magistrate, is wicked, and a kinde of rebellion: and this is the condition of the whole Roman Clergie. *Ob.* They plead that Kings and Princes of their bountie have granted these privileges unto them. *Answ.* The Law of Nature acknowledgeth a civill subjection; the Law of God straitly enjoyneth it, and no Law of any man may offer violence, or derogate from either of these.

Thirdly, the Pope usurping a power to free subjects from their allegeance, and their oath of obedience hath beene for many hundred yeares a most wicked instrument of rebellion, as the Kingdomes of Europe have had too wofull experience of. If here they say, the Pope may dispense with the Lawes of Kingdomes: I answer, were it so that he could dispense with humane Lawes of Kings and Princes in their Countries and Provinces, (which is grosse usurpation) yet with what face dare he challenge to dispense with the Lawes of God and nature?

Fourthly, wee see hence what wee are to esteeme of the Roman Religion; namely, as of a religion to be abhorred, as are these seducers themselves, because it is cleane contrary to Christian Religion: which teacheth to feare God and honour the King; but Roman Religion pretendeth to teach men to feare God, but putteth downe the honour of the King: may, that professeth that Religion, must sweare the flat contrary to the Kings honour.

Fifthly, we are hence directed what to think of that oath of the Supremacie unto the Bishop of Rome, namely, to be such a one as fighteth directly against the Law of God and nature:

nature: seeing it giveth all Ecclesiasticall government unto the Pope, which belongeth properly to Kings and Princes in their severall dominions.

Sixthly, if every man must be subject to the power of the Magistracie for conscience sake, then all wandring beggers and rogues that passe from place to place, being under no certaine Magistracie or Ministerie, nor joyning themselves to any set Society in Church or Common-wealth, are plagues and banes of both, and are to be taken as maine enemies of this ordinance of God: and seeing a most excellent Law is provided to restraine them, it is the part of every good subject or Christian to set themselves for the executing, strengthening, and upholding of the same.

And speak evill of them which are in authority.] In these words the Apostle sheweth how these false teachers pull downe authoritie by their practice, as in the former they did by their judgement: for when they cannot quite put downe all authority and Magistrates, they speak evill of them, and *blaspheme* those that exercise the same: that is, (as the Word signifieth) those that are in dignities and glories: for that is his meaning when hee calleth Princes by the name of *Glories*. Here two things are to be considered: first, their sinne, *speake evill*: if secondly, the amplification of their sinne, partly in this verse, and partly in the next. The sinne is mentioned and condemned in Exod. 22. 28. *Thou shalt not speak evill of the ruler of thy people.* Eccles. 10. *Curse not the King, nor in thy heart for the birds of the aire shall bewray it.* Which sin we should be so farre from, as that we should not receive any accusation against any *Elder* under two or three witnesses. 1 Timoth. 5. If wee may not receive slanders against Rulers, much lesse may we raise them.

Vse 1. See here as in a glasse the common sinne of these daies, wherein the common practice, yea, and table talke of men, is the censure of the doings of the Magistrate, and the doctrine of the Minister. *Paul* when he called *Ananias* a painted wall; being reproved, answered, that hee knew him not to bee the high Priest, for then he would not have reproached him: that is, hee acknowledged him not, but knew him rather to be an Vsurper, which made him use that boldnesse. Secondly, if a man may not speake evill of a Ruler, then much lesse may any private man take a sword in hand to take away the life of a Prince or Magistrate. *David* knew that he was to succeed *Saul* in the Kingdome, and that *Saul* sought his life daily, and yet his heart smote him when finding *Saul* at advantage, hee cut off but the lap of his garment, whereas hee might as easily have taken away his life: the ground of his griefe was, because he was the *Lords anointed*. Where take notice of the Spirit that leadeth and ruleth those Romish vassals, who are sent out into Christian lands with Commission to take away the lives of the Lords anointed ones, who will not stoope to that Antichristian tyrannie. Instruments of Satan they are, inflamed by Diabolicall furie; fighting for their Babylon with the weapon of most monstrous and unnaturall cruelnie. Thirdly, wee are on the contrary taught hence to bleese our Magistrates, especially the Lords anointed over us: as also other inferiour Magistrats, who although their persons may be meane, yet are under the Supreme, as he under God is a Steward and Deputy for our wealth. The Apostle *Paul* willeth that prayers be made for all men, but especially *for Kings and Princes, and those that are under them in authority, that we may lead a quiet and peaceable life in all godlinesse and honesty, for emy* wisheth the people in captivity to pray for *Nebuchadnezzar* an Heathen King, *that under him they might have peace*. Hence is that good order commended unto us, whereby in our publike prayer we make solemne mention of our lawfull Magistrates, testifying both our desire of their good, and our thankfulnesse for their government.

Secondly, the amplification of their sinne standeth partly herein, that they speak evill of *Dignities, Glories, Maiesties*; that is, of those whom God hath adorned with them; in detracting and detaining from them their due honour.

It may bee here asked, why doth the Holy Ghost call Magistrates by the names of Glory and Dignity? *Ans.* For two reasons: first, because the Lord hath set them in his owne roome and place, and accordingly honoureth them with titles befitting the same: Psal. 82. 1. *God standeth in the assembly of Gods*, that is, of Magistrates; called Gods, not onely because he hath set them in his place; but also because they have received a particular charge and commandement, and therewith a power of executing his owne judgements amongst men upon earth as his deputies. 2 Chron. 19. 6. *They execute not the judgements of man, but of he Lord.* Secondly, these titles are given them, because the Lord doth usually furnish them with worthy and peculiar gifts (though not always of sanctification) yet of regiment and government to bee answerable to their former designment, as of wisdome, courage, zeale, &c. 1 Sam. 10. 9. when *Saul* was made King, the Lord gave him such princely gifts, as it is said, *God gave him another heart*, his heart was changed in regard of other gifts than formerly hee had: so when *David* was anointed King, and when *Samuel* had powred the horne of oyle upon his head, it is said, 1 Sam. 16. 13. that the *Spirit of God came upon him*, which furnished him with gifts both of regeneration & regiment also. In like manner the Lord tooke of the Spirit of *Moses*, and put it on the seventy Elders, Numb. 11. 17. whereby they were furnished with gifts of government, and enabled to beare rule, and judge justly, as *Moses* was: such titles therefore as these are not ascribed unto them without just cause.

Yea

Yea, how can they be fitlier called than *Glorious?* seeing there is no greater glory in earth than to supply Gods roome, and to be enabled with gifts for the sufficient discharge of it.

Hence learne, that it is lawfull for Princes to beare an outward pompe, in diet, buildings, costly apparell, and troopes of men: for they are dignities, and their dignitie being outward in regard of men, they may maintaine it by outward pompe, to procure more reverence and awe of men thereunto. So *Agrippa* and *Bernice* came with great *pompe, and entred into the common hall:* which pompe is not there discommended, but rather approved, as by the circumstances of the Text appeareth. Act. 25. 23.

Secondly, Magistrats ought especially to honour God, because hee especially honoureth them; this must they doe by discountenancing and punishing vice, and by setting up and maintaining true religion and vertue.

Thirdly, being in Gods place, they are to execute justice, without corruption or partialitie in the face and feare of God: 2 Chr. 9. 7. Seeing the *judgement is the Lords*, let the feare of God be upon you, take heed and doe it. Deut. 1. 17. *Yee shall have no respect of persons in judgement, but shall heare the small as well as the great: ye shall not feare the face of man, for the judgement is Gods:* and herein stands a great part of their glory.

Fourthly, we are in all lawfull things to yeeld free subjection and obedience unto our Magistrates and governours, even as unto God himselfe, whose roome they are in; which duty the childe oweth also to his father, the servant to his Master, because they also are set over them in Gods stead.

Fifthly, hence also is it lawfull for us to give to Princes the titles of Majestie and Grace, because it hath pleased the holy Ghost to ascribe them unto them, and by their titles to commend their persons and places unto us; yea, and to furnish them with such gifts of Magistracie, as that they become not onely naked titles, but just significations of the true honour which God hath graced them withall.

v. 9 *Yet Michael the Archangel, when hee strove against the Devill, and disputed about the body of Moses, durst not blame him with cursed speaking, but said, The Lord rebuke thee.*

In this verse is laid downe another reason, amplifying the sinne of these seducers, by a comparison from the greater to the lesse: and thus it standeth: *Michael* the Archangel durst not so much as raile on the Devill himselfe, much lesse may these upon Magistrates who are Gods; and consequently their sinne is heinous, who dare open their mouthes to revile Princes and Magistrates. Here one question is moved; namely, whence the Apostle had this historie of the disputation betweene *Michael* and the Devill, concerning the body of *Moses*, seeing it is not to bee found in the Scriptures? I answer, the substance of it is in the Scripture, although not the circumstances. For in Deut. 34. 6. is said, that *the Lord buried Moses, but no man knoweth of his sepulchre till this day.* There is the ground of the history: the other particular concerning the contention of the Arch-angell and the Devill, with this manner of rebuking, is not found in the old Testament. *Quest.* Where then had he this? *Ans.* Either from some book then extant amongst the Jewes, which is not now to bee found; or else from some tradition which passed among the Jewes from hand to hand, as many things did; as that 2 Timothy 3. 8. where the Apostle saith, that *Iannes and Iambres withstood Moses*; the history of which is not found in the old Testament.

Hence the Papists conclude, that the Word written is not sufficient and perfect in and of it selfe, unlesse the unwritten word be added unto it; that is, that word which is given by tradition: both which (say they) make a perfect word, but neither is perfect or sufficient alone, grounding their opinion hence, that *Iude* alleageth an example out of a tradition, which is not found in Scripture. But that is an heriticall doctrine and untrue, seeing the perfection of things is not to be measured by every thing that is wanting unto it, but by the perfect end of it: for perfection is taken from the end. Whence I reason thus: If the written Word bee perfect and sufficient to the end for which it is ordained, it is every way perfect: But it is perfect and sufficient to that end: namely, to the glory of God, in working out perfectly the faith and salvation of man: and is in nothing wanting for the atchieving of this end, but sufficiently teacheth all things to be beleeved and done, and giveth perfect directions concerning faith and manners. Joh. 20. 31. *These things are written that ye might beleeve, & beleeving might have life through his Name.* Rom. 15. 4. *Whatsoever things are written, are written for our learning, that wee through patience and comfort of the Scriptures might have hope:* and therefore the Word written is every way most sufficient, and absolutely perfect, and need no addition of tradition to helpe forward this end.

Ob. This place is a tradition and not written, and many other true traditions were never written besides that the Church may make traditions. *Ans.* Wee grant many true traditions are not in Scripture, but such they are as a man may be ignorant of, and not prejudice his salvation. Againe, the Church hath a power, and hath had privilege to make Constitutions and Lawes,

Lawes, which were to be knowne and received: but these are such as onely concerne the orderly government of the Church, and are not necessary to salvation.

Ob. But some traditions are necessary to salvation, which are not contained in the written Word, and they alleage two: first, in Rom. 12. 6. that Gods Word must bee tried by the rule of *faith*, and so also by the same rule expounded. This rule of faith is nothing else by their exposition, but a generall consent in the hearts of all true Catholikes; together with the Pope affirming with them, which of necessitie wee must beleeve; and yet (say they) it is not in the Scripture: and therefore some things must of necessitie bee beleeved which are not in the Scripture. *Ans.* The rule of faith is not such a crooked rule as they would thrust upon the world by their wicked exposition: but the right rule of faith is the plaine Word of God, every way absolutely directing in all points of faith and love. 2 Tim. 1. 5. *Paul* wisheth *Timothy* to keepe *the true patterne of wholsome words in faith and love:* which is nothing else but the testimony of Scripture, in points of faith and love, comprized in the Decalogue and Apostles Creed. The rule of faith therefore in expounding Scripture is Scripture it selfe. The second thing necessary by their doctrine to bee beleeved, not contained in Scripture, is, that the canonicall Scripture is Gods Word: which truth is absolutely necessary to salvation to bee beleeved, but cannot otherwise be knowne or beleeved but only by the tradition of the Church. *Ans.* As every other Art and Science hath certaine principles of truth to prove all other precepts by, but themselves are to bee proved by none; so also hath Divinity the chiefe of all other Sciences: of which kinde this is one principle; that Canonicall Scripture is Gods Word, which not granted, inferreth a destruction of all other divine rules; this is a truth therefore confirmed, not a thing testified from some other, but as a ground of it selfe. Secondly, in divine matters, faith goeth before knowledge, which in humane things is cleane contrary: for if a man would know whether fire be hot, let him put his hand unto it, hee shall have experience of it, and then he shall beleeve it: but in divine things first a man giveth credit, and yeeldeth consent to the Word, and then hath experimentall knowledge: for although faith hath his knowledge, yet experimentall knowledge followeth faith. *Abraham* beleeved above hope, here faith went before knowledge. Joh. 7. 27. If ye doe the will of my Father, ye shall know whether the doctrine bee of God or no. Thus then we may conceive it, the tenour of the word of God is this, *Thus saith the Lord:* If the question now be whether the Lord say thus or no: I answer, to beleeve the Church herein before God is sacrilege: but herein we are first to yeeld assent unto God, and then after this experimentall knowledge will follow, that Canonicall Scripture is the Word of God. Thirdly, wee know that Scripture is Gods Word, by Scripture, and not by the Church; out of which being in humility taught and acquainted with the excellent matter of it, and manner of writing, the end the glory of God, and our owne salvation; we cannot but have sufficient perswation of the author of it, and that it can proceed from no other but God himselfe. Thus notwithstanding the allegations of the adversaries, the written Word retaineth that perfection, which needeth no traditions to strengthen or further it in that end to which it is appointed. Now to the reason it selfe, amplifying this sinne in this verse, which containeth three points to be considered: First, the person that durst not raile. Secondly, *the goodnesse of his cause*, which was very just, and yet hee durst not raile upon the Devill himselfe. Thirdly, the manner of his speech, *The Lord rebuke thee.*

Rom. 12.

The person that durst not raile was *Michael* the Archangel, whom some affirme to be Christ himselfe: others, that he is some chiefe arch, and principall Angell; which opinion is more probable. For first, the Apostle speaketh of him as in subjection, and standing in awe, not daring to breake the Law of God; for he durst not revile the Devill. Secondly, in 1 Thess. 4. 16. the Lord Christ shall come to judgement with the sound of a Trumpet, and the voice of an Archangell; where is a plaine distinction betweene Christ, who should come in the clouds, and the Archangell. Thirdly, *Peter* explaineth it speaking the same thing, and saith, *The Angels give not railing judgement against them*, 2 Per. 2. 11. It is more probable then, that by *Michael* was meant a principall Angell, rather than Christ.

Doctr. First, from the person we learne, that there bee distinctions and degrees of Angels; there be Angels and an Archangell. *Quest.* Is there but one Archangell? *Ans.* The Scripture speaking of Archangels, useth alwaies the singular number, never mentioning more than one: and where the Scripture resolveth not, wee are not to determine: yet I condemne not those who have probably held that there are more than one. Secondly, wee have here an example of Angelicall meeknesse and modestie. Titus 3. 1. Put them in remembrance that they bee subject to principalities, and speake evill of no man, but shew all *meeknesse unto all men:* the contrarie practice of railing, slandering, and obtrecting, is a property of the Devill, whence hee hath his name, Revel. 12. 10. the *Accuser* of the brethren: and the *Adversarie*, 2 Pet. 5. 8. who is ever ready with one accusation or other to stand up against every man: the malicious man, who for sinne is called him to stand up against *Job*, and falsly accuse him of hypocrisie unto Gods owne face. Let slanderers and backbiters of their brethren forbeare whom they imitate, and most lively resemble.

Secondly,

In these conflicting deeds of ours not men only but the Angels have their combats.

Secondly, consider the goodnesse of *Michaels* cause, which was this; it was the will of God that *Moses* bodie should be buried in a secret place unknowne to any man, to prevent and avoid all occasions of superstition and idolatry among the Jewes. The devill on the contrarie would discover it, that so the Israelites might fall to idolatry before it; therein the Archangell resisted him, and strove with him for the performance of the will of God, and the maintenance of his true worship; and yet in this good cause *Michael* durst not revile the Devill himselfe. In this cause consider two things: First, the *fight* and contention betweene *Michael* and the Devill: Secondly, the *cause* and occasion of it, about *Moses* body. In the former wee may observe that there is a sharp and serious contention betweene good and bad Angels; in which the good Angels labour to defend all that are in Christ, against the rage and fury of the Devill and his angels. As Psal. 34.8. *The Angels of the Lord pitch their tents round about those that feare him.* And on the contrary, the Devill and wicked spirits cast about how to destroy the bodies and soules of men: 1 Pet. 5. *Our adversary the Devill goeth about continually seeking whom hee can devoure.* This combat concerneth and is conversant about either first the persons, or secondly the societies of men. The fight about the persons, concerneth either infants, or men of yeares. First, for infants, the devill seeketh how to spoyle and destroy them (especially those of elect and faithfull parents) in regard of their weaknesse and tendernesse both of minde and body: but the Angels of the Lord have charge given them to defend them against this malice of Satan. As, Psalm. 91.12. *They shall beare thee up in their armes*, that is, they shall bee as nurses to beare them in their armes, preserving them from danger: Mat. 18.10. Despise not one of these little ones: *for their Angels alwaies behold the face* of my Father which is in heaven. Secondly, concerning men in yeares, the Devill and his angels strive to drive them out of their waies and callings, and to lead them into crooked paths; as he would have had Christ to *have leapt off from the top of the pinacle*, although he had an ordinary way to goe downe; and *have made stones bread*: but the good Angels on the other side are given us to keepe *us in all our wayes*, Psal. 91. and so under the protection of the Almighty. The second strife, namely, about societies, concernes either first families; secondly, Churches; or thirdly, Commonwealths: all which the Devill striveth to overturne; as the good Angels to preserve and maintaine them. First, the Devils endevour is utterly to overthrow all families, of Christian men especially: hee robbed *Iob* of all his substance, slew his servants, and children; but the good Angels guard and defend them. *Iacob* had the *Angels of God defending him* and his family from the furie of *Esau*, Gen. 31.1. Psal. 91.10. when the plague and pestilence prevaileth against the ungodly, the good Angels keepe it off from *comming neere the tabernacles* of the righteous. Secondly, in Churches and congregations, the wicked angels strive to corrupt the Word, Sacraments, and all the Ministery; or to make it fruitlesse, every way to their power hindering the good successe thereof. The Devill offereth himselfe to be a lying *spirit* in the mouth of all *Ahabs* Prophets: Zach. 3.1. *He standeth at Iehoshuah his right hand*, to withstand him in his office. *He soweth tares* in the field, where the good seed of the Word is sowne, Matth. 13. Hence are those false doctrines of *forbidding meats & marriages, called the doctrine of devils*, 1 Tim. 4.1. He hindred *Paul* once or twice from his journey to the Thessalonians to confirme them, 1 Thess. 2. 18. Hee raiseth persecution against the Church: for he is said to cast some of *the Church of Smyrna into prison*, Rev. 2.10. The good Angels on the contrary fight against them for the good of the Church, the furtherance of the Gospell, and preservation of the true worship of God. The Law was given by their ministery, Gal. 3. The tidings of salvation, and the doctrine of the Gospell was first preached by Angels, Lu. 2.9. The Angel brought *Philip* to instruct the Eunuch, Act. 8. 26. as also to baptize him, vers. 38. delivered *Peter* out of prison, Act. 12.11. Thirdly, the wicked angels seeke to supplant Common-wealths and Kingdomes. Satan moved *David* to number the people, by which sinne hee wasted 70000. of his people. The good Angels fight in their defence. The Angel told *Daniel* that he fought against the Prince of the Kingdome of *Persia* for the Jewes, Dan. 10. 13. The Angel sinote of *Zenacherib's* Army in one night, *an hundred fourescore and five thousand*, who were enemies to the Church, 2 King. 19. *Ob.* How can the Devill thus furiously fight against persons and societies, seeing hee was never seene, neither can this fight be perceived of us? *Ans.* As he is a Spirit, to his fight is spirituall, not easily discerned by the eye of flesh: for wee fight not against flesh and bloud, but against principalities and spirituall wickednesses. Againe, hee fighteth not onely in his owne person, but by his instruments and complices, whom he daily raiseth up against the persons of men, and all humane societies: and this fight we may in part perceive.

1 Kings 22.

Eph. 6.12.

Vse. First, note hence the dignitie of every beleever who have the Angels, yea, and as here the Archangels, to put themselves in garison for their defences for from Christ it is. Secondly, we are with all thankfulnesse to acknowledge Gods providence and protection especially in this land, whose peace and prosperity hath on so long established unto our persons and societies, our families, Church, and common-wealth; whereas if Satan had might to his malice, not one of these should stand a moment. Thirdly, in all dangers our comfort must hence be raised, that though Satans cruelty be great, yet we have the gracious defence of the good Angels to keepe us in all our wayes; and these are too many and too strong for him, and all the power hee can raise against us. Thus was *Elizeus* servant comforted, *There be more with us than against us*: the good Angels are more powerfull for our good, than the wicked are to harme and hurt us. Fourthly, hence learne to make conscience of every sinne in thought, word, and deed: for admitting and committing any sinne, we treacherously sinne against those that fight for our defence, and doe what wee can to grieve and drive them away from us, and so put our selves into the power of Satan to be led at his pleasure into sinne, as also into the dangers of it.

The second point in this cause of contention is, the occasion of it, namely, it was about *Moses* body. *Michael* would not suffer the devill to reveale where *Moses* body was laid, lest to sow the seeds of idolatry, whereby Gods true worship might be overturned: for he cared not for the body of *Moses*, but to bring Idolatry by the means of it. Hence note that the wicked angels fight not so much against the bodies of men, as against their soules; nor contend so much to overthrow them in their outward estate, or to deprive them of their goods, meat, drinke, &c. as in their inward, to wrest from them their spirituall things, namely, Gods true worship, and the things and means which tend to the maintaining and preserving of the same. We have to fight *against principalities, and powers, and spirituall wickednesse* in high places, Eph. 6.12. But it may as well be read in spirituall things: for therein bend they their principall forces. The drift of the Devill is to blind the *minds* of infidels, that the light of the glorious Gospell of Christ should not shine upon them, 2 Cor. 4.4. This same serpent that beguiled *Eve*, through his subtilty, seeketh how to corrupt mens minds from that simplicity which is in Christ, 2 Cor. 11.3.

Vse. First, we must keepe that which is committed us, 1 Tim. 6. 20. The treasure which God hath put into our hands is his true worship, sound doctrin, right use of the Sacraments; all which seeing Satan most deliteth to breake off or corrupt, we ought accordingly to strive how we may preserve them to our selves, and have them continued in their purity to our posterity. Secondly, in that Satan seeketh to deprive the soule of spirituall things, wee must watch our graces, and become more vigilant in maintaining, and adding alsto unto our knowledge, faith, love, hope, and other our graces; seeing Satan will *sift* us to make us as chaffe, we must watch and pray continually that our *faith fayle not*.

Thirdly, marke who is the author of Idolatry, namely, the Devill himselfe, and of that speciall part of it, which then hee could not effect, but hath now obtained in that Idolatrous Church of *Rome*, namely, in worshipping of Images, Crosses, Crucifixes, Reliques, Saints, and of the wounds in Christ, as garments, legges, hands, feet, and fingers of Martyrs: whence it is that from the Devill it is, who for the same purpose would have revealed where *Moses* body was buried by God? Yea, for sure have they gone on in this delusion, that they are become spectacles of folly to the whole world: for if *Iohn Baptist* had had so many heads as the Papists brag of, he had bin a monster of men: besides, though the Crosse whereon Christ was crucified, was no greater than an ordinary man might beare; yet so many severall peeces thereof they pretend themselves to have in severall places, as would load a ship. *Object.* They say they had all their reliques by revelation from heaven. *Ans.* Their revelations are but diabolicall illusions to maintaine Idolatry: besides, that now the word being a most perfect rule in all matters to bee believed or done, unwritten revelations are no precedents of doctrine, but are justly to be suspected.

The third thing in the verse is the manner of his speech, in which observe three things: first, what speech the Archangell would not use; *He would not speake evill*. Secondly, what speech he used; *The Lord rebuke thee*. Thirdly, the reason or cause of both; because *hee durst not speake evill*.

First, of this cause, as being first in nature, which is fain to be *feare*. Now to know what kinde of feare it was, consider that there is a threefold feare: first, from entire nature: secondly, from grace. The first is a naturall care or regard whereby the creature seekes to preserve it selfe, and to shun danger; which feare is not sinfull: for it was in Christ when he said he was sad *heavy even unto death*: and, *if it be possible, let this cup passe from me*: but this is not the feare meant. The second feare proceeding from corruption of nature in men and Angels, is a sinfull feare, when the creature feareth nothing but due and deserved punishment, the conscience being guilty unto it selfe, and accusing for sinne, and the heart destitute of faith and love of God, which if it were pretent would cast out this slavish feare; which is no other than the feare even of the Devils themselves, *who believe and tremble*, Jam. 2.19 but neither was this the feare of the Angel. The third feare is from grace, and it is a gift from the spirit of God, who therefore is called the spirit of feare) working in men and Angels a care to please, and a feare of displeasing God in all things: this is the feare here meant which was in the Angel. In which consider three things further; first, the beginning of it, which is such even in the Angels themselves; namely they believe the power, justice, severitie, and Lordship of God over them: and that they must be subject and conform unto the same: so in man it is a faith apprehending the power and favour of God revealed in his Word: [illegible]

[illegible] among the Jewes.

in Angels and Men therefore is the fruit of their faith. Secondly, the property of it; which is to make the subject of it to feare the offence of God as the greatest evill in the world, to feare sinne properly, and first of all; because by it God is displeased: and in the next place it breedeth a feare of judgement consequently, but not in the first place. Psalm.119. 120. *My flesh trembleth for feare of thee, and I am afraid of thy judgements.* This was the religious feare of *David*: first, a fearing of Gods offence, and then a standing in awe of his judgments: thirdly, the use of it; which is to make man and Angel make conscience of sinne: Exod. 2. it made the Midwives *feare the Hebrew children*; it will not suffer the Angel here to revile the Devill. The feare of God (saith *Salomon*) causeth *to sinne every evill way*: yea, it frameth to obedience, *and is pure*, because it keepeth the heart from defiling it selfe. Our duty hence is to pray that the Lord would put into our harts this religious feare, which may containe us in awe of his Majesty, and so keepe us from offences, wherein wee may resemble this Angel; as also to be a *well-spring of* life unto us, not onely to escape the snares of death, but to quicken and provoke us in the wayes of life everlasting. Secondly, wee must avoid the sinne which the Angel was afraid of, namely, the boldnesse of sinning, especially in these dayes wherein men adventure and rush upon sinne without feare or shame.

The second point herein is, what speech the Archangel would not use, that is, *cursed speaking, or railing judgement*. Which to know what it is, observe the differences of judgement; which is two-fold, either publike or private. Publike judgement is, when a man is called by God to judge the creature; and this is two-fold: first, of the Magistrate; secondly, of the Minister. The Magistrate is called by God to seeke out the misdemeanours of men, and according to the offence to pronounce a righteous sentence, even to the taking away (if the cause so require) of the temporall life it selfe. The Minister is also in the name of God to pronounce the curse of the Law upon unrepentant sinners; and the promise of the Gospell unto the penitent. Secondly, private judgement is, when one creature passeth judgement against another without calling from God, but upon private grudge, anger, stomacke, and revenge; this is here called railing *judgement*; and it is practised three wayes: First, in speaking falshoods and untruths against others. Secondly, in speaking truth, but with intent of slandering, and detracting from the good name of others. Thirdly, in misconstruing mens sayings and doings to the worst part, when they may be taken in the better: this railing speech the Angel durst not use.

Hence we learne to make conscience of this sinne of slandering, reproaching, and reviling others, from which the Archangell abstained dealing even with the Devil himselfe: but many of us will censure the proverb, *That it is a shame to belie the Devill*: are contented, yea, and ready to belie, and detract from the children of God our brethren by this railing judgement. Some will say, what may wee never use this kind of judgement? *Ans.* Never, no not against the Devil: but if we would take up judgment against any creature, let it be against our owne selves for our sinnes; here we may passe sentence freely, and so escape the judgement of God: as for others we are to judge by the judgement of love, which hopeth, speaketh, thinketh, and suspecteth the best, and covereth the worst even a multitude of sinnes.

The third point, is the speech which the Archangell used, in these words; *The Lord rebuke thee*. Which words are a forme of prayer, in which hee commendeth and remitteth revenge unto God, desiring the Lord, to whom judgement belongeth, would refraine, correct, and repay the Devil for his malice. Here it may be asked: what shall wee doe when wee are wronged. *Ans.* Learne of the Angel not to requite and repay evill for evill, neither in action, speech, or affection; but leave all revenge unto the Lord, *Zacharieh* being stoned to death unjustly, desired no revenge, but said, *The Lord see and require it*: Christ himselfe being accused before *Pilate, answered nothing*; and when he died, he prayed for those that crucified him, Matth.17. Againe, when a man will needs revenge himselfe of a wrong done against him, hee takes upon him the person of the accuser, witnesse, judge, and executioner; which is against all justice and equity: besides that the Lord challengeth this as his owne prerogative; *Vengeance is mine, and I will repay.*

Object. But did not *Elias* pray for fire from heaven in way of revenge whereby he destroyed his enemies? *Ans.* He did: but by instinct from God, which is as much as a commandement.

Object. But Christ when he was smitten said, *If I have well said, why smitest thou me? Ans.* We must put a difference betweene lawfull defence of our selves in our good cause, and the offence of our adversaries. Far was Christ herein from revenge, and so must we.

Object. But this is hard and impossible unto flesh and bloud. *Ans.* Yea, but we professe our selves to bee children of our Father in heaven, and therefore weeare to have more than flesh and bloud in us; even that grace of God which carrieth beleevers further in Christs schoole, than flesh and bloud can lead them. *Use.* Scholers and learned men that are to defend Gods cause and the truth of religion, yea, even against very heretikes, must abstaine from reviling speeches; if we be reviled by the pen of the adversary, we must commit the injury to God. Secondly, people that goe to law with others, for most part herein offend, that they doe it in way of revenge, and to wrecke their im-

Prov.14.17.

Psal.15.5.

lice upon their adversary: whereas the right use of suit in law, is only to defend a mans right, all revenge laid aside. Thirdly, hence men of valour are taught not to take a challenge into the field, it is an honour not to accept of it, seeing revenge is to be left unto God, let the wrong be never so great. Fourthly, when men be at odds and difference, it is not lawfull to chide, braule, contend, evie, and lift up the voyce in threatnings, seeing all these are degrees and kindes of revenge, which we must leave unto God. *Quest.* What must a man doe that is to encounter with the Devill, either by temptation, possition, or otherwise? *Ans.* He must follow the practice of the Archangell, even to flie to God by prayer, and intreat him to rebuke him. The like practice must be taken up by those who are to deale with heretikes, who seeke the overthrow of religion; the Lord must be intreated to refraine the malice of the Devill, that hee may not in himselfe or instruments prevaile to corrupt or represse, much lesse suppresse or supplant the truth.

vers. 10 *But these speake evill of those things which they know not, and whatsoever things they know naturally, as beasts which are without reason, in those things they corrupt themselves.*

In the former part of this verse is laid downe a third argument, which amplifieth the sinne of these deceivers; thus framed: For a man to give sentence, and condemne that which he knoweth not, is a point of great injustice and rathnesse; But these men condemning Magistracie, condemne a thing they know not; and therefore are justly accused of rashnesse and injustice. The like sinne of these seducers hath beene too usuall in all ages. In the dayes of the Apostles themselves, the Gentiles accounted the doctrine of the Gospell but foolishnesse; the Jewes an offence; and yet neither of them knew what it was. The same rashnesse is at this day to be descried in the Church of Rome, who have denounced the sentence of excommunication against our Churches, and condemne the Protestants for heretikes, when the most of them never knew our doctrine, nor ever heard what we could say for our selves; yea, most injuriously they mistake us in sundry maine points of doctrine; as when we teach that workes doe not justifie a man before God, they cry out and say, we condemne all good workes. The same fault is exceeding rife amongest us in these dayes: for let a man make conscience of his wayes, and endevour to please God, he is presently branded with names of reproach, by those whose tongues are nimble to give the evill of the dayes they never knew: whose ignorance to know the truth cannot be too precise in keeping the commandements of God, and that themselves shall stand to a promise in Baptisme to walke in newnesse of wayes, and ought to renew the same so often as they come to the Lords table.

And whatsoever things they know naturally.] In the rest of this verse is set downe the third sinne of these deceivers, which is the sinne of intemperance, standing in the immoderate use of meat, and drinke, apparell, &c. Touching this sinne two things are propounded: first, the proper cause of it, that is naturall knowledge, in these words; *whatsoever they know naturally.* Secondly, the sinne it selfe, or the property of it; *in those things they corrupt themselves.* The cause is, because they are guided with a naturall knowledge, like the brute beasts which are without reason. There bee three kindes of knowledge in the creature: first, *naturall knowledge*, arising from the instinct of nature or nature moving it, as, and consisting in the sight of light, eare, touching, &c. by the benefit whereof the beast is able to discerne what is good for it selfe, and what is not: what is profitable, and what is hurtfull and unprofitable for it: unto which is joyned a naturall appetite, by the benefit of which the creature can chuse or refuse his food and meat in season. The second is reasonable *knowledge*, proper to man, and is nothing else, but the light of understanding, whereby hee reacheth farre higher, and discerneth meat, drinke, apparell, and rest, to be Gods good gifts, and knoweth the civill use of them; with rite which is joyned election of will, whereby he can chuse or refuse the civill or uncivill, honest, or dishonest use of them. This knowledge is in all men, for even the Gentiles themselves *doe by nature the things contained in the law.* Rom.2.14. that is, civilly and outwardly: that many of the Heathen have excelled in civill carriage, and practice of justice, temperance, and other civill vertues. The third is *supernaturall knowledge*, not proceeding either from naturall instinct, or reason it selfe, but from the inlightning of the spirit of God: a work it hath sundry fruits. First, it enableth men to know these things in their *right causes*, as that these gifts of meate, drinke, and such like proceed from God, not as like is the God of nature onely; but as by grace in Christ he is our God yea, our Father, and so they become pledges of his speciall mercie: seeing they are now reconciled against to the beleever, having bin formerly lost in *Adams* fall. Secondly, this knowledge causeth men to know them in the due *measure* of their worthe and excellencie, rejecting them from spirituall blessings as the heart shall not be set upon them in the first place, but upon the other as of far higher esteeme: yea, they shall bee con-

ted as dung in regard of these. Thirdly, it instructeth men in the right *use of them*; namely, when it worketh this perswasion in their hearts, that till their persons please God, they can never use them well; and then onely he is pleased in their use of these, when as their persons first please him. *Quest.* What is the thing then condemned in these seducers? *Ans.* The very sinne condemned is, that in the use of the creatures of God, they are not guided by reasonable, much lesse this spirituall knowledge; but only by nature, sense, and appetite, as the beast is, and no otherwise; which is the cause of all intemperance.

Hence note the proper cause of the abuse of all Gods blessings unto covetousnesse, pride, surfeting, drunkennesse, and other sinnes of that kind: namely, because though men have by nature the use of reason, yet in the use of these things they lay it aside, and follow their owne sense and appetite: so farre are they from being guided by that higher knowledge which is wrought by the Spirit of God.

Secondly, from the reprehension wee are taught to labor for spirituall knowledge, whereby wee may bee led into the right use of these temporall things; for then and not before, shall wee use them as pledges of Gods mercie in Christ unto us (as the beasts cannot) and shall hardly be drawne to their abuse in riot and intemperance, as these seducers were.

Thirdly, in that they are said to bee guided only, as the beast which is without reason, that is, by nature, sense, and appetite: note the practice of the Devill, which is to keepe men (if he can) in their naturall knowledge, and will not suffer them to attaine to that which is spirituall: yea, and which is more, he corrupteth also that naturall knowledge which men have. A notable experience hereof we have in the Church of Rome; which of a famous Church is become heretically and schismatically; the reason of it is, because the Devill hath turned all their religion and doctrine into a naturall doctrine and religion: the maine points whereof are grounded upon naturall reason, and the learning and Philosophy of the Heathen and Gentiles. As justification by workes, merits, Purgatory, with the rest. Others, not a few amongst our selves also are deluded by this subtilty of Satan; who suffereth many men to live civilly and honestly among their neighbours, but will not brooke that they rise higher; they must content themselves to live by naturall knowledge. Hence many men plead they know enough; namely, to live God above all, and their neighbour as themselves: and that God is mercifull, &c. which is nothing but a flight of the devill, still to hold them in their naturall knowledge, and so within his owne power.

The second point is the sinne it selfe, and property of it, *In those things they corrupt themselves.*] This sinne of intemperance causeth men in the abuse of meat, drinke, and apparell, to corrupt themselves: here then are two things to bespoken of, wherein the whole nature of intemperance is sufficiently compriſed. First, of the abuse of the creatures: secondly, of his corruption that thus abuseth them. Concerning the former, the abuse of the creatures is foure waies: first, in *excesse*: when men use them beyond their calling, hability, or that which nature requireth: *this maketh the heart heavy*: forbidden by Christ, Luk. 21.34. Secondly, in *curiositie*, when men are not content with ordinary meat, drinke, apparell, but devise new fashions of apparell, and new kinds of waies of stirring up and whetting of appetite. Thirdly, in *affection*, when men so addict themselves to meats and drinkes, as they cannot be without them. The Minister must not bee one that loveth to sit at the wine, nor *given to wine*. The affection is here condemned, when he cannot sit without the pot at his elbow: for else it is indifferent, and for his health sake he may drinke a little wine. *Paul* willeth that the joy in the creature bee as no joy. Those also are reproved that drinke not for strength, but *for drink sake*: for although they neither are drunke nor surfet, yet this very affection is a sinne. Fourthly, in *time*, when these good creatures are used unseasonably. Eccles. 10 16. *Woe be to the land whose Princes rise early to eat.* A woe is also denounced against those, *that rise early to drinke wine*, Isa. 5. 11. that is, out of season. The rich man for that he was clad in purple; and fared deliciously every day, is branded with a note of intemperance, in not observing this distinction of times. These be the waies whereby the creatures are abused.

1 Tim. 3.3. 1 Cor. 5.10.

Eccles. 10.17.

Isa. 5.12.

The second point is, how intemperate persons in these things *corrupt themselves*: namely, foure ways: first, in regard of their bodies, upon which by their sinne of intemperance, they call sundry sicknesses, diseases, yea, and hasten their death. Secondly, they deface *Gods image*, making themselves worse than the beasts themselves. Thirdly, they destroy their *soules*; for no drunkard, or riotous person shal inherit heaven, 1 Cor. 3. Fourthly, they overthrow their families, in wasting their substance to the maintaining of their intemperance, and so bring ruine to the places where they live.

Vse. In these seducers we have a glasse, wherein to behold the state of our dayes and times; in which intemperance hath taken place not onely in profane houses, but even in religious places, and where reformation is professed. A common practice it is to drink with glasses without feet, which must never rest; also by the bell, the die, the doozen, the yard, and other measures, & then use *Tobacco* or other means to sharpen appetite still: an horrible sinne, exceeding this sin of these seducers themselves. Secondly, seeing intemperance bringeth just corruption, and in the end destruction upon the offenders, wee must make conscience of sobriety and temperance; this is the end of Gods grace which hath appeared to teach

teach us to live soberly, Tit. 2. 12. And whosoever cannot obtaine thus much of himselfe to deny the abuse of creatures, will never attaine to the denial of himselfe for Christ his sake, and is as yet a man of no religion.

No speech to excuse selfe-sinne in pastimes.

But for the defending of this smothering sinne, some things are allegged.

1 *Ob.* Gen. 43. viz. *Joseph* and his brethren did eat and drinke, *and were drunke together.* Hagge 1.6. The people are threatned to drinke *but not to drunkennesse*: wherefore drunkennesse is not unlawfull; yea, it is a curse to drinke and not to be drunke. *Ans.* These places may indeed be thus translated; but then drunkennesse is taken two waies: first, for excesse in drinking, of which the places alleaged speake not. Secondly, for liberall and plentifull drinking, and this may be done in an holy manner. So *Joseph* with his brethren ate and drank liberally and plentifully, but not excessively: so the people were threatned in Hagge to drinke, but not to satiety and plentifulnesse.

2 *Ob.* Joh. 2. It is said that the guests had well drunke; yet Christ turned water into wine still, and commanded the Ministers to draw forth. *Ans.* This only sheweth what we may doe, namely, use the creatures of God in plentifull and liberall manner, upon such occasions as this; but justifieth not intemperance, or excesse in the use of them.

3 *Ob.* It is an ancient rule, that in some old and lingring diseases it is good to bee drunke; therefore it is lawfull upon some occasion to be drunke. *Ans.* This cannot be done in good conscience, being an unlawfull meanes to cure any disease, though old and used.

4 *Ob.* But some say they can drinke and never be drunke, they can beare more away than two or three. *Answ. Woe unto them that are strong to drinke wine and strong drinke*; there is a curse of God against them who use needlesse drinking, though they never surfet nor bee drunke. *Quest.* For what ends may wee use the creatures, and in what manner? *Ans.* The lawfull end of their use is twofold; first, for necessity to preserve life and health: secondly, for our lawfull and honest delight. Psalm. 104. 14. God giveth *bread to strengthen the heart, and oyle also to make his countenance glad.* Christ suffered a woman to powre a box of precious oyntment upon his head: himselfe was at a feast in Galily, and forbade not the use of wine. Secondly, for manner and measure we must know that one man cannot herein bee a rule to another, one mans stomacke and health craveth more, another mans lesse. But every man must observe this rule of sobriety: that hee have always an eye to spirituall exercises; as prayer, hearing of the Word, meditation, as also to the workes and duties of his speciall calling: and to such as fitteth a man unto these is his measure: and when a man by the creatures maketh himselfe heavy and unfit for these, hee hath exceeded his measure.

V. 11. *Woe unto them, for they have followed the way of Cain, and are cast away by the deceit of Balaams wages, and perish in the gainesaying of Core.*

In the former words of the verse, *Woe unto them* is laid downe the reason or the principall argument of the Spirit, namely, that these seducers shall be destroyed: having taken unto themselves liberty of sinning; which hee hath already proved by a particular enumeration of the sinnes, unto which they were addicted: and further amplifieth that second part of the reason, by the reckoning up of divers other sinnes, both in this verse, and in the rest unto the twentieth. First, of the conclusion; *Woe unto them.* If here first it may be demanded, why or how the Apostle dares so pronounce such a peremptory sentence against them, and that of everlasting condemnation, being the Archangeli durst not passe judgement against the devill himselfe? *Answ.* There be two grounds of this practice: first, God giveth to all Prophets, Apostles, and Ministers, the power of the keyes; whereby they retaine and binde up some mens sinnes to destruction, as also to remit and loose the sinnes of some other: in both which they pronounce judgement gentially. Secondly, God gave yet a further power unto Prophets, and Apostles (which is denied now to ordinary Ministers) whereby revealing unto them his secret judgements against particular persons, hereunder them his instruments to pronounce their his judgements against men, even in particular. Thus *David*, Psal. 109. curseth particular persons. *Paul* curseth *Alexander* the coppersmith, 2 Tim. 4. and Gal. 5. 12. *Would to God they were even cut off that trouble you*: and by the same spirit of revelation the Apostle discerned this woe most certainly to befall these seducers. *Vses.* Hence the Papists conclude, that Prophets, and Apostles, and consequently the Popes, may make lawes to binde the consciences, because they have power over it; it being lawfull for them to curse, bocy, and loose. *Ans.* A creature may be cursed two waies: first, by imposing a curse and inflicting it upon the body, soule, or conscience: this is the peculiar curse of God reserved in his power alone, and is not communicated to Prophets, Apostles, or Ministers: for it argueth such a power over the soule as may live or destroy it. Secondly, by foretelling and pronouncing a curse to come, which God will inflict: and this is that which belonged to Prophets, Apostles, and Ministers: but this arguedh no power at all over the conscience. Secondly, some have conceive the story have warrant here to curse other creatures, man or beast, being the

Page 5 And

Christian meekneſſe muſt be tempered with Chriſtian zeale.

Apoſtle uſeth it. *Anſw.* This practice of the Apoſtle (having an extraordinary ſpirit of revelation) is no rule for any man, no not for the Miniſter ordinarily called. Our rule leſt us by Chriſt is to *bleſſe and not curſe*, Matth. 5. 44. Rom. 12. 14. which muſt be underſtood of particular perſons, for otherwiſe the Miniſter hath authority to denounce impenitent ſinners in generall: but not this or that particular perſon; no nor is Gods ſcope: for hee knowes not what ſhall be the future eſtate of this or that man in particular: much leſſe may private men in privat cauſes uſe curſings or imprecations againſt others, which condemneth their wicked practice, who in their anger and impatience breake out into curſing of their children, ſervants, friends, yea, or enemies; our contrary duty muſt be to *bleſſe*, as we are called unto *bleſſing*. Thirdly, marke the Apoſtles diſpoſitions; they were themſelves moſt meeke in dealing with men, who called others unto meekneſſe; their owne patient minds were knowne unto all men in all the matters of men: but when Gods glory was called into queſtion, and the ſalvation of men likely to be hindered, they lay aſide their meekneſſe, and put on ſeverity and roughneſſe, their zeale in Gods matters would not admit ſuch lenity and patience, as towards men in mens matters they were willing to exerciſe. They had an *Apoſtolicall rod*, which in ſuch caſes they uſed againſt offenders. *Moſes* the meekeſt man upon the earth, when hee ſaw the Iſraelites worſhip the golden Calfe, was ſo incenſed with wrath, that hee brake the Tables which were in his hands, and tooke his ſword, and together with the Levites ſlew three thouſand of them the ſame day, Exod. 32. 27. Chriſt himſelfe though hee would not breake a bruiſed reed; yet dealing with the Scribes and Phariſies, who had corrupted the whole law, laded them with woes and curſes, Matth. 23. *Paul*, who otherwiſe was all things to all men; yet when Gods glory was impayred by *Elymas* his withſtanding of him, he ſtroke him blind: and curſed *Alexander* out of a rightly ordered & holy zeale: all which examples teach us the religious affection, that when Gods honour is in hazzard, our zeale ſhould be inflamed; when mans ſalvation is likely to be hindered, our meekneſſe muſt be for the time ſet aſide, that the zeale of Gods houſe may even conſume us, Pſal. 69. 9. as it did Chriſt himſelfe when hee ſaw his Fathers houſe diſhonored, and of a houſe of prayer made a denne of theeves, unto whom wee are daily to be conformed.

They have followed the way of Cain.] In theſe words the Apoſtle returneth to the former part of the reaſon, whereby he hath already by three forenamed ſinnes proved that theſe ſeducers are they which take liberty to ſinne; and unto them addeth this fourth: That *they have followed the way of Cain.* In which, firſt, we will ſhew the meaning of the words; and then obſerve the doctrines. In the former

A consider two things: firſt, what is the way of *Cain*: ſecondly, why they are ſaid to walke in this way of *Cain*. *The way of Cain* is that courſe of life which *Cain* tooke up to himſelfe, in following the luſts of his owne heart againſt the will of God. It is deſcribed in Gen. 4. of which way there be ſeven ſteps or degrees, but every one out of the right way. The firſt ſtep was his *hypocriſie*: he worſhipped God by offering ſacrifice as *Abel* did, but his heart was not a beleeving heart as *Abels* was; his worſhip was outward and ceremonious, but not in ſpirit and truth, for his heart was *an evill heart of unbeleefe*. The ſecond his *hatred* of his owne, onely, and naturall brother, proſecuting him with wrath and indignation, teſtified by the caſting downe of his countenance upon him; the reaſon of all which was, *becauſe his own workes were evill, and his brothers good*, 1 Joh. 3. 12. ſo as (his brothers offering being accepted, and his rejected) hee feared that *Abel* might get the birth-right, and become the Prieſt, Prophet, and King in the family, and every way (as hee deſerved) bee preferred before him: for thus much is ſignified in theſe words, Gen. 4. 7. that if he did well, *Abels affection ſhould be ſubject* unto him, and he ſhould hold his rule over him. The third, his *murther* whereby he ſlew his righteous brother. The fourth, his lying unto God, ſaying, *he knew not* where his brother was, *having* ſlaine him; and extenuating his ſin, denied himſelfe to be his brothers *keeper*. The fifth, his *deſperation*, after that God had convicted him, and pronounced ſentence againſt him: for being curſed for his ſinnes hee cutteth off himſelfe from the mercy of God, in ſaying, *My puniſhment is greater than I am able to beare.* The ſixth, his ſecurity and careleſneſſe; hee regardeth not his ſinne, nor the conſcience of it, but buſieth himſelfe in building a City, and calleth it after the name of his childe: that ſeeing his name was not written in heaven, hee might yet preſerve his name and memory in the earth. The ſeventh and laſt, which was the higheſt ſtep of his way, was his *prophaneneſſe*: for from thenceforth hee caſt off and contemned all the care and practice of Gods worſhip; which appeareth, Gen. 4. 26. *Then men began to call upon the name of the Lord.* Which words have relation to the whole Chapter concerning *Cain* and his poſterity, who had utterly rejected the ſervice of God, and betaken themſelves to other affaires: *Cain* himſelfe to his building; *Lamech* to his luſt, being the firſt founder of Polygamie; for he tooke unto him two wives: *Iabal* to the framing and pitching of Tents: *Iuball* to Muſike: *Tubal-Cain* to other curious workes. But when *Enoch* was borne, then men began to affect better things, to call upon the name of the Lord; then the true worſhip of God (formerly neglected) began to be reſtored. This is the path wherein *Cain walked.*

The ſecond point is, in what regard theſe ſeducers

The way of Cain reſembleth Popery, in theſe cruell & ſelfe-ſeeking ſacrifices: and cruell warres of Proteſtants.

ſeducers are ſaid to follow *Cains* way, and that is in regard of all theſe ſeven ſinnes: but eſpecially in the hatred and cruelty which he practiſed againſt his brother: for as he was bloudily, and malitiouſly minded towards his brother, though he gave him good words, till he ſaw his time convenient to execute his conceived malice: ſo is it with theſe ſeducers, they may ſeeme for the ſeaſon otherwiſe affected, yet indeed, they carry a hatefull affection to the Church of God, and againſt thoſe alſo that endevour in the building up of the ſame.

Doct. Hence firſt note that the way of *Cain* is the high and broad way of the world. The Turkes and Jewes follow *Cains* footſteps in the profeſſion and practice of all prophaneneſſe, in that they deny and deſpiſe the Meſſias the Sonne of God, yea, and perſecute with a deadly hatred all Chriſtians, and are never ſatisfied with the ſpilling of their bloud. The way of the Papiſts alſo is the way of *Cain*, carrying within them the ſame heart towards Proteſtants, which *Cain* did towards *Abel*: without any conviction of their either of hereſie, or of wickedneſſe; and (no otherwiſe than *Cain*) they now carry themſelves quietly and ſilently till opportunity may ſerve them: which if it were offered, wee ſhould feele and have fearefull experience of the fruits of a Cainiſh heart in them, as *Abel* did. Beſides, the doctrine of the Romiſh Church teacheth the way of *Cain*, for it ſtandeth wholly in outward Ceremonies, borrowed partly from the Jews, partly from the Heathen; yea, it traineth up men to be Hypocrites, becauſe it is onely a dumbe and dead ſhew, without any power of life, of godlineſſe. Again, it teacheth deſperation, in that by it no man ought to be aſſured of his ſalvation, (for that were preſumption) as alſo that a man muſt ſatisfie the juſtice of God for his ſinnes, and can never obtaine pardon without ſatisfaction of all his ſinnes in the care of his Prieſt. And to come neerer home, even among our ſelves, this way of *Cain* is not unbeaten; our hypocriſie, lying, malice, but above all, our prophaneneſſe will convince us hereof. Doe not men goe backward in Religion, as thoſe that ſhake off the waies of God? Is not the Goſpell of Chriſt leſſe reckoning among us, than it hath beene heretofore? Is that wholſome doctrine not leſſe reſpected now, than it was twenty yeares agoe? and much leſſe therefore obeyed? which is a manifeſt argument that *Cains* way is generally the beaten way of this age.

2 *Doct.* Secondly, we muſt bee warned to turne out of the way of *Cain*, into the waies of God. *Queſt.* Which is the way of God that we may walke in it? *Anſ.* It is altogether contrary to the way of *Cain*: for firſt in Gods way is *ſincerity*. God is worſhipped in the Spirit, and not in hypocriſie. Secondly, love of God and men, teſtified in word & deed, oppoſed to *Cains* hatred. Thirdly, in Gods way is *feare*, which reſteth upon Gods mercy and providence, even

A againſt feeling, both miſerie and death; oppoſed to *Cains* deſperation. Fourthly, *wiſdome* whereby the heart is ſtirred up to ſeeke Gods Kingdome, peace of conſcience, inward joy, and in the ſecond place for the things of this life. Fifthly, in Gods way is *faithfulneſſe* and conſtancy; men that begin in the Spirit, end not in the fleſh, but are faithful to the death; whereas the way of *Cain* is to begin with ſacrifice, but end in profaneneſſe. This is the way of God in which we muſt walke: uſing all good means whereby wee may bee both fed and contained therein; eſpecially the word preached, and the Sacraments; which meanes the very Phariſie himſelfe could acknowledge, when he ſaid to Chriſt, *Maſter, thou teacheſt the way of God truly.* So the Prophet *Eſay* ſaith, Ye ſhall heare a voice behinde you, ſaying, *This is the way, walke in it*: this voice is nothing but the voyce of the Spirit in the miniſtery of the Word.

B 3 *Doct.* Thirdly, note what theſe ſeducers are blamed for, namely, for two things: firſt, for making choice of *Cains* way: for walking and going on forward in it; which is a propertie of the wicked. It is true, that the childe of God by the frailty of the fleſh may ſlip into *Cains* way, as *Dauid* did in playing *Vriah*; but he doth not ſtand, goe on, and keepe a courſe in that way, as the wicked doe, being branded to be ſuch as *ſtand in the way of ſinners*, Pſal. 1. We on the contrary muſt preſerve a care to recover our ſelves out of the way of *Cain*, if at any time we ſhall be miſled into it; that if wee cannot keepe from all ſin, yet we may be kept from a courſe and trade in ſinning. Let this Chriſtian care preſerve our paths in the waies of God, and returne us into the obedience of his will, when through many weaknеſſes and ſlips we are often turned aſide: and the rather becauſe *Cains* end attendeth *Cains* whole courſe; who was haunted with an evill and accuſing conſcience, whoſe ſinne lay at the doore as a wilde beaſt ready to teare him, and pull out the throat of his ſoule: beſides that, he was accurſedly caſt out from the preſence and face of God: that howſoever hee was a Prince, and mighty amongſt men, yet he was a vagabond and runnagate on the face of the earth: which courſe he then no leſſe looke to avoid, whoſoever ſhall follow his way, no more than *Cain* himſelfe could.

And are caſt away by the deceit of Balaams wages.] In theſe words is ſet downe the fifth ſinne of theſe ſeducers: the meaning of which is firſt to be knowne. *Caſt away*: The word ſignifieth they are powred out, or powred away; which forme of ſpeech is taken from water, the which diſtilleth not out of a veſſell drop by drop; but is powred out in abundance, till ſo all is quickly ſpent. Whereby the Apoſtle would give us to underſtand, that in the affection of their hearts they were violent, and even carried headlong to commit their wickedneſſe. *By the deceit of Balaams wages*: that is, they are

are thereby stirred to doe evill upon hope of wages, of which it hope notwithstanding they are disappointed and defeated, as *Balaam* was. So as this fifth sin is *couetousnesse*, committed in a fraternitie or companion, of which there are two branches: first, as *Balaam* was carried headlong to curse the people of God in hope of wages; for like wicked men upon hope of reward are set to peruert and corrupt the doctrine of the Prophets and Apostles. Secondly, as *Balaam* was deceived and frustrated of the reward hoped for, as Numb. 22. 8. he lost his reward, yea, and after his life (for returning home he was slaine with the Midianits) he shall euer lose their reward which they expect, for falsifying that doctrine which they teach: and so much for the meaning.

That which was the sinne of those seducers, is the sinne of those times of ours, wherein that prophecie of *Peter* is accomplished; where is foretold that false teachers should come in the latter times, *who through couetousnesse*, with fained words should make merchandize of mens soules. *Quest.* But where shall we finde these covetous teachers? *Ans.* They are too easily found every where, but especially within the precincts of the Church of Rome. The Bishop of Rome and the guides of that Church, are the Arch seducers, who through covetousnesse make merchandise of mens soules, teaching first that a man must confesse all his sins, or else hee cannot be forgiven; and when he hath reckoned up all, he must satisfie for them in that manner as they will prescribe: who commonly enjoyne men to bestow so much land, or such a summe or pension of money upon this or that Church, or Abbey, that so they may buy out a pardon. By which wicked doctrine through covetousnesse they have (by encroaching upon countries and kingdomes) enriched themselves, or rather craftily conveyed to themselves the greatest part of the reuenues of all Europe. Secondly, they through covetousnesse maintaine the distinction betweene mortall and venniall sins, betweene the fact and the punishment, and hold that the sinne may bee remitted, but not the punishment: for which purpose the fire of hell is charged by them into a milder fire of Purgatorie, to bee suffered after this life: of which the Pope is Lord and King, inough of to whom he please, especially to those that can pay well for the merits of others, or merits of their owne. This painted fire hath a long time kept the fire of the Popes kitchin so fought burning, which if it should goe out, his state were shaken. Thirdly, through covetousnesse they forbid many degrees of men from marriage which God forbiddeth not, that so they may the others dispense with those degrees which themselves have forbidden for the more dispensations, the more wealth have they comming in. And this is their whole religion contrived and plotted for gaine, compacted of falshood and covetousnesse. So as *Peters* prediction is most fully accomplished in these Balaamites of Rome: but especially herein the Pope is become a second *Balaam*, in that as *Balak* to curse Gods people for gaine, so to maintaine his own pompe and state, by his Bulls and thunderbolts hath he assisted to curse even Kings and Princes, and some whole kingdoms, yea, all such as have spoken of his intolerable Antichristian yoke. The same accusation may be justly intended against very many that professe godlinesse and true religion: for these be the last dales and perilous times, wherein men shall be lovers of themselves, covetous, &c. 2 Tim. 3. 2. Such as *Ieremy* complained of, Ier. 6. 13. *From the least to the greatest, every one is given to couetousnesse, from the Prophet unto the Priest they deale all falsly.* The vsuries, oppressions, iniquities, the common and customable deceit in all trades, cry out of this sinne of covetousnesse in all estates. But some will perhaps here say: Yea, but you wrong Christians to charge them thus deeply with *Balaams* sinne, for they have better things in them. *Ans.* But it is no injustice, for *Balaam* had some as good things in him as many Christians: for when he was first solicited of *Balaak*, to curse the people of God, he would not till he asked leave of God; and when God had denied him leave, he answered him that he would not goe with him, if he would give him his house full of gold and silver. Further, he desired earnestly to die the death of the righteous, and that his end might bee like his. *Iudas* also had many good things in him, hee left all to follow Christ; he became a Preacher of the truth, none of the Disciples could accuse him, or could espy any thing in him, and yet was carried away with covetousnesse: so let no man object the good things in many Christians, which I grant they may have, and yet too covetously lust after the world, yea, and be powred out also after filthy lucre no otherwise than *Balaam* was.

Now for the avoiding of this sinne, let us observe three things, which the Apostle admonisheth in the words: first, in that hee saith they *are powred out*, we are given to understand that the affection of covetousnesse is a most violent and strong affection, carrying a man headlong to runne even against conscience, as it did *Balaams*: and causing him to powre out his heart unto wickednesse. *Achans* covetousnesse could not be curbed, no not by Gods speciall commandement, the wedge of gold and the Babylonish garment did so fway with him. *Ahab* was sicke of covetousnesse, no physicke could recover him, but *Naboths* Vineyard and life. *Iudas* for thirty peeces of silver was carried against all feare to the betraying of his master, and that after divers admonitions. *Ananias* and *Saphira* to save but a little money, make no bones of lying unto the holy Ghost. What is the cause of all treacheries, and those most cruell murthers, of fathers, of mothers, of servants & strangers, but the covetous heart let upon the booty,

booty, laying to it selfe; by this fact, this house, that land, such a summe of money shall be mine? which object in the eye putteth out all the light of religion, reason, and sometime of nature it selfe. Thus the heart is easily powred out unto evill, when as first it is possessed with covetousnesse, which *Paul* calleth the *root of all evill*.

Secondly, the Apostle would have us consider how hard a thing it is to bee recovered from this sin, seeing such a sinner is *powred out and cast away* by the deceit of it: and indeed little hope is there of the repentance of a covetous man, of whom Christ was bold to say, *that as easie it is for a Camell to goe thorow the eye of a needle, as a rich man to enter into Heaven*; the reason is, because his covetous cares choke and hinder the Word from taking place in his heart, and so hee frustrateth all meanes of his salvation. Againe, hee hath renounced the true God, and set up another God in his heart. The Idols in our Church are defaced and destroyed by the Magistrate; but the Devill setteth up Idols still in the hearts of men, which ought to be Gods temples, even Riches the god of greedy men.

Gods justice punishmeth his sinne.

Thirdly, observe that in Gods just judgement the covetous man is disappointed of his hope, his wages are *the wages of deceitfulnesse*: for either hee atchieveth not, or retaineth not the thing expected, as in the former examples: of *Aeban*, who for the wedge lost his life with it; so neither *Ahab* himselfe, nor his posteritie ever enjoyed *Naboth* Vineyard. *Iudas* brought backe the thirty peeces of silver, and hanged himselfe. *Ananias* and *Saphira* desirous to keepe a part of their possession, lost with the possession both their lives; or else if he retaine the booty, and get and keepe also wealth fraudulently gotten and heaped up by oppression; yet having the thing, he hath not the use of it; his covetous heart keepeth the key of it, and locketh it from his comfortable use: yea, and be it that he have some use of it, yet his gaine is small for which he loseth his soule; *Thou foole, this night shall they fetch away thy soule.*

We are all hence admonished, especially aged and rich persons, to beware of this dangerous sinne. It becommeth Saints not to have covetousnes once named amongst them, Eph. 5. Our practice is to varnish it with teames of thriftinesse and good husbandry, and the worst it heareth of us is scarse a small dislike, so as when we speake of a wretched worldling, wee say he is an honest man, but somewhat hard or worldly: so as this sinne is no disgrace amongst the most, as it deserveth being both so odious unto God, and hurtfull unto the sinner himselfe. But let us consider, first, that it easily draweth a man unto perdition, and enwrappeth him in the Devils snare. 1 Tim. 6. 9. *Those that will bee rich, fall into many temptations and snares.* Whersoever it ruleth, that man respecteth not commandement, reason, conscience, no not common honesty it selfe. Secondly, we professe our selves to be members of Christ, the sonnes and daughters of God; now for such a high sinne beseemeth not such an high profession: for a Noble man or a Prince apparant to spend his time in buying and selling, Bill and Points were a madnesse; what a basely were it for us that hope to be fellow heires of the kingdome of glory, to be still poring on earth and earthly things? Whose hearts and affections should be raised up higher, and taken up with heavenly Meditations, using meanely this world as though we used it not. Thirdly, nature is contented with a little, and is furthered with abundance; and yet grace is pleased with lesse: and therefore if we have food and raiment for us and ours, let us be *therewith contented*, 1 Tim. 6. 8. *Quest.* But what shall we doe then? doe not all men thus, and may not we seeke wealth as others doe? *Ans.* The rule of the word must be our direction herein, and not the manner of the world: and that adviseth us to make God our portion: which lesson God himselfe taught *Abraham*, Gen. 15. 1. *I am thy buckler and thy exceeding great reward.* *David* had learned this lesson, Psal. 16. *The Lord is my portion.* This is done by setting our love, our joy, our principall care, yea, our hearts and affections upon the Lord, as men doe upon their treasures. By which meanes if riches increase, our hearts must not be set upon them, for they are not our portion; and if we be pinched and prested with adversity, want, or losses, yet shall we not bee oppressed: for wee want nothing but that wee may well bee without, and have not as yet lost any part of our portion.

Further, in the phrase which the Apostle useth, *They are powred away*, I note a difference between the childe of God, and a wicked man; when both of them are found in the same sinne, the one powreth out himselfe to wickednesse, giveth himselfe leave to sinne with full consent, without restraint, yea, with greedinesse; the other sinneth with consent, but not full consent: for being regenerate, he is not all flesh as the wicked man, but partly flesh, & partly spirit, and therefore partly willeth and consenteth to sinne, partly willeth and consenteth not; he is not powred out without restraint, as the other is, but at length recovereth himselfe by repentance, and obtaineth reconciliation with God. Secondly, we must beware of powring out our selves to wickednesse, but rather with *Anna* powre out our soules before the Lord in humble confession of sinne, and petition for pardon: that so the Lord may powre forth his mercie upon us, and shed his love abroad in our hearts. Thirdly, we may not content our selves with a few or some good things: for the heart may notwithstanding be powred forth to sinne, as *Balaam* and *Iudas*: but seeke carefully to have our hearts truly seasoned with grace, with the love and feare of God, which for the present will cause us to decline every evill way: yea, to detest and hate every sinne, and for time to

come

come with a resolute and constant purpose, and endevour never to offend God againe: for otherwise a shew of some good things may often deceive and delude us, and we may perish for all them, as *Balaam* did. Lastly, we are hence taught never to give reines to our affections and desires; but curbe, crucifie, and mortifie them carefully: for if once they get head, and be yeelded unto, they will not easily be subdued, nor suffer a man quiet till he have powred forth himselfe unto all wickednesse, and so brought him into the high way of perdition.

And are perished in the gainsaying of Core. In these words the Apostle layeth downe the sixth sinne of these seducers; to understand the meaning whereof, consider two things: first, the history it selfe: secondly, the application of it. The history is recorded in Numb. 16. wherein *Moses* mentioneth three things concerning *Corah*; first, the cause of his sinne, which was ambition and pride: for *Core* (being a Levite) affected the Priesthood of *Aaron*: and *Dathan* and *Abirim* (being heads of the Tribe of *Ruben*) strove to take the government of the people out of *Moses* his hand, who was appointed by God as King over the Israelites, Deut. 33. 5. Secondly, the sinne it selfe, namely in this their discontentment, they enterprised an insurrection against *Moses* and *Aaron*: they stood up against them, contradicted and gainsaid them in their offices; and charged them first, that they usurped authoritie, and tooke too much upon them, and lifted up themselves above the congregation without the Lord, vers. 3. and therefore they would not obey *Moses* commandement, vers. 12. and secondly, that *Moses* had dealt deceitfully with the people; and (onely in policy to make himselfe a King) had promised them a land flowing with milke and honie, whereas they saw no such matter: nay rather hee had brought them out of *Egypt*, to destroy them in the wildernesse, vers. 13. 14. Thirdly, their punishment for their sinne, which was an horrible destruction upon them, and their company, being all of them partly swallowed up of the earth; partly devoured by fire from Heaven, ver. 32. 35.

Secondly, the history of *Corah*, *Dathan*, and *Abiram*, is applyed to these false teachers by way of comparison, and they are compared in two things: First, as *Core* and his company most ambitiously and proudly gainsaid *Moses* and *Aaron*; so doe these false teachers the doctrine of the Prophets and Apostles. Secondly, as they were destroyed for their such resistance; even so shall these perish in their gainsaying of the truth. Thus the meaning of the words is made plaine. This Epistle was written for a warning unto the last times, even unto us upon whom the ends of the world are come: and therefore that which is affirmed of these men, is verified in sundry in this age. For example; first, the Bishop of Rome is the next follower of *Core*: for looke as *Core* gainsaid *Moses* and *Aaron*, in regard of their lawfull authority; so doth the Pope gainsay Christian Kings and Princes, in striving to take out of their hands all their power and authority in causes Ecclesiasticall within their owne dominions; may, herein he goeth beyond *Core*, in that he usurpeth that power over them, which the Lord hath put in their owne hands, and so (being invested in their owne persons) most rightfully belonged unto themselves. Secondly, his shavelings and Masse-priests, not onely gainsay & contradict Christ in his doctrine: but also attempt to usurpe his office, in offring a reall and proper sacrifice of attonement for the sins of the quicke and dead: yea, and (wherein they strip *Core*) they take upon them to become mediators betweene Christ and the Father, in praying the Father that he would accept the sacrifice of the Soone, as hee did the sacrifice of *Abel*. Thirdly, of this sort are all Traitors and Rebels, either Priests or Jesuits, or other traiterously minded men at home or abroad, who (no otherwise than *Core*) gainsay the ordinance of God, and stand out in denial or resistance of their lawfull and naturall Prince; whom the same punishment shall assuredly find out, which confounded *Corah* and his company in the end of their conspiracie. Fourthly, many amongst us who professe the Gospell, yet walke in the gainsaying of *Core*, of whom some will openly say, they care not what the Ministers speake, whatsoever it is they will withstand it: yea, many wretched creatures who come to the Lords Table, will not sticke to say, that they hope to see the day when they shall be hanged; which argueth them to be abetters in the wicked conspiracy of *Core*. Lastly, it were to bee wished that some of our students even of Divinity, had not a spice of this sinne of *Core*: for within this six or seven yeares, divers have addicted themselves to studie Popish writers, and Monkish discourses; despiting in the meane time the writings of those famous instruments and cleare lights, whom the Lord raised up for the raising and restoring of true Religion; such as *Luther*, *Calvin*, *Bucer*, *Peza*, *Martyr*, &c. which hath caused that their minds are alienated from the sincerity of the truth: because the writings of these (soundest expositors of the Scriptures raised since the Apostles) are not favourite unto them: yea, some can revile these worthy lights themselves, which is a spice of *Core* his sinne.

2 *Doct.* Secondly, hence we are taught to beware of ambition, and study to be contented with that condition of life wherein God hath placed us, not seeking things beyond our estate. *David* would not meddle with things *beyond his reach*, Psal. 131. 1. *Paul* had learned in every estate to bee content, *to bee abased* as well as to bee exalted. Our first Parents in the ambitious conceit of further highnesse, fell from a most happy condition, and brought ruine upon themselves, and us their posteritie. The vertue of contentation is indeed necessarie for

Phillip. 4.

The Pope the first sin of *Core* company.

for all men, but especially for Ministers to seeke it at the hands of God: and the rather, because that within these few yeares divers of them (not possessing the benefit of this vertue) being frustrated here of their expected preferments, which they thought were due to their gifts, have departed away discontented, and have growne to resolution in Heresie, Papistry, treasons, and most desperate attempts. Now that every man may learne to be contented with his condition, bee it better or worse, let him thinke well upon these two considerations: first, that the present estate and condition of life, wherein every man is set by God, is the best estate for him: health is best in time of health, and sicknesse in time of sicknesse: riches when they are enjoyed, poverty & want when the Lord changeth his hand: life whilest he liveth, yea, and death it selfe is the best, when as that change befalleth: and all this is, because the Lord so ordereth and disposeth unto every man out of his wise providence; which we for our parts must in all our thoughts be submitted unto. Secondly, that in regard of our sinnes we are lesse than the least of Gods mercies; unworthy to draw breath in the common aire, or to tread upon the earth: and therefore (being so unworthy) if we have but small and few blessings, we may well content our selves: for by our deserts we cannot challenge so much as we have. *Iacob* herein staied himselfe in his want, that he was *unworthy of the least mercy of God*: the basest calling is too good for the best man, if he looke at his desert. *Object.* But every man is preferred before mee, and yet I deserve as well as they, or some of them. *Ans.* Herein content thy selfe, God hath called them to such condition; stay till he call thee; distract not thy thoughts herewith, but rest in his revealed will.

3 *Doct.* Thirdly, it may seeme strange that *Core* and his company should gainsay *Moses* and *Aaron*, and their authoritie, especially beholding all the miracles whereby their calling was confirmed, the one to bee Prince, the other the high Priest; and yet we see it to be for his affection had blinded his conscience: he knew very well that they were called by God: he saw their whole religious course, the great miracles in their hands; but yet the disordered affections of his heart were they which blinded the understanding of his minde. In like manner, men may marvell that so many learned Papists, otherwise so wise & prudent, should maintaine so many grosse errors and heresies, and those against the foundation of Religion: but the case is with them as it was with *Core*; for let them be never so learned, grave, & wise, yet their wicked hearts and ambitious affections overcast their judgement and knowledge, and overcarry them against conscience, yea, and often reason it selfe: they reade the Bible the word of truth, but see not the truth therein contained, because the cloud of corrupt affections hath overspred and darkened their understandings.

Vnmortified affections overcast a cleare judgement and understanding.

Wherefore we may learne, that if at any time wee would with fruit heare, reade, study, or learne the Word of God, we must bring with us not onely quicke understandings, sharpe conceits, and firme memories, but honest hearts, calme, and tempered affections: without which it shall be with us as with the Jewes, who saw indeed and yet perceived not.

Fourthly, here Magistrates and Ministers must learne not to be discouraged, if they bee gainsaid and contradicted by such as *Core*, *Dathan*, and *Abiram*, who were great men in their Tribes: it was *Moses* and *Aarons* lot. Christ himselfe was a rocke of offence, and many stumbled at him; hee was made a wonder of men, and few of the great beleeved his doctrine, yea, few there were that did not gainsay it: it is not well with men when all men speake well of them: meeke *Moses* shall have his patience tried by very many such in the world.

The worst kinde of difference of judgement is in things concerning mans salvation.

Fifthly, Students especially of Divinity must take heed of this spirit of contradiction and gainsaying, whereby no wholsome doctrine can easily please them, which was *Cores* sinne: and content themselves with that truth of doctrine and those sound grounds of Divinitie, which are propounded in the writings of those famous and excellent instruments aforenamed, who were the restorers of pure religion; preferring them before all Popish writers and corrupe polititers (in whom a man shall meet with nothing sooner than error and unsoundnesse) and reading seriously their workes and writings, as the soundest and best grounds of Divinitie, and expositions of the Scriptures, which have beene set out since the dayes of the Apostles.

Sixthly, let inferiours hence learne obedience, and silent subjection unto superiours: the servant or subject must not be a gainsayer, nay, not an *answerer againe*, Tit. 2. This cutteth off all disputation betweene the Master and Servant, Father and Childe, Prince and Subject: for the very appearance of *Cores* sinne must bee avoided.

Whosoever resisteth the Magistrate, resisteth *Aaron* also.

Seventhly, *Core* gainsayeth both *Moses* and *Aaron*; the one in regard of his Magistracy, the other of his Priesthood. These two sinnes goe hand in hand; hee that opposeth himselfe to *Moses*, despiseth *Aaron* also: he that careth not for the Word, is not loyall to his Prince: a rebell to God, is a rebell to his Prince: Seeing then loyalty towards God and the King are so linkt together in themselves, let us not sunder them, but rather conjoyne them in our practice; as the Apostle hath coupled them in one precept, commanding us to *feare God, and honour the King*.

Eighthly, it may be here demanded, whether have we done well in gainsaying and contradicting the Church of Rome, seeing our Church before the time of King *Henry* the 8. was a member of that Church? *Ans.* When two are at strife,

We leave departure of the godly from the Church to Gods commandement.

Numb. 16. 20.

thinke both are not to be blamed, but the party in whom the cause is conviuced to be: we have indeed departed from them; but the cause of our departure was not in vs, but in themselues: we have departed from them, as the Israelites by Gods commandement from the Tents of *Core*: they have first a long time gainsaid Christ, and therefore we have well done to gainsay them: we are not therefore the schismatikes, neither blame-worthy; but they in whom the cause of schisme is: no more then *Moses* was here to be blamed, the cause resting in *Core*.

Lastly, it will be asked, what did *Moses* all this while that he was gainsaid? *Ans. He fell on his face, and prayed vnto the Lord.* Wherein he became a fit president for vs in this land, who have beene above fortie yeares assaulted by Popish *Cores*, enemies and rebels, without and within vs: from whom we have beene defended, not so much by the sword, as by Gods protection, obtained by the prayers of his seruants: which teacheth vs for time to come, to turne vs to this most ready course, of subduing all gainsayers and enemies of our peace: for the direct way to dis-power conspiracies, to subdue treasons and rebels, and to purchase tranquillitie to a Church and land, is to commend the safety thereof into the Lords fauourable protection, whose eyes are euer watchfull ouer his people. And this much of *Core* his sinne.

The last point is their punishment; in which it may be asked how they perished? *Ans.* It is commonly thought that *Core*, *Dathan*, and *Abiram* were swallowed vp of the earth; but I take it, that all the men of *Core*, all his substance and his Tents, *Dathan* and *Abiram* were swallowed up of the earth: but that *Core* himselfe was burned with fire from Heaven, with the 250. men that offered incense, ver. 35. for in the historie, Numb. 16. 27, 32. it is said that *Dathan* and *Abiram*, and the men of *Core*, were swallowed up; but *Core* himselfe is not mentioned: so Deut. 11. 6. and Psal. 106. 17. In both which places *Dathan* and *Abiram* are said to be swallowed up with their households; but in neither place is *Core* mentioned. Secondly, *Dathan* and *Abiram* were in their Tents, and so were the men of *Core* also, when the earth opened and swallowed them, ver. 17. But *Corah* and the two hundred and fifty men were at the deore of the Tabernacle with their censers, fire, and incense, and were deuoured with fire from Heaven, v. 19. *Ob.* Num. 26. 10. The earth opened her *mouth and swallowed them* (that is, *Dathan* and *Abiram*) *with Core. Ans.* The learned expound that place not of *Cores* person, but his substance and retinue.

Marke here the iust iudgement of God: *Corah* had abused himselfe, (being a Leuite) his office, and the sacrifices which he offered by fire; and the Lord destroyed him by fire. The like was the dealing of God with *Nadab* and *Abihu*, Leuit. 10. 2. Looke in what things men sinne and dishonour God, by those for the most part the Lord reuengeth himselfe vpon them; so men glory in abusing the creatures of God, as meats, wine, and strong drinke, the Lord in the meane time secretly turneth the same to their owne destruction; that those which are his good gifts, and ordained for the preseruation of nature, being by men abused, through Gods iust iudgement, are turned to the choaking and ouerturning of nature.

Secondly, hence learne the wise counsell of *Salomon*, Prov. 24. 22. *Feare God, honour the King, and meddle not with the seditious*; or with them that make alterations. For although it be lawfull for a subiect (being called) to shew his minde, what he thinketh meet for the Church or Common-wealth; yet for a priuate man to attempt vpon his owne head to alter any thing, standing by Gods and the Princes Law, is no better than sedition, and is a branch of *Corah* his sinne.

It warns men duly euer to attempt to controull publike constitutions.

Thirdly, although *Corah*, *Dathan*, and *Abiram* are destroyed for this sinne, yet *Cores* children are not destroyed, but spared, Numb. 26. 11. God in iustice remembring his mercy; his care for the Ministery was such, as could not suffer the Leuites race to be rooted out, but preserued for the vse of the Tabernacle. Let Gods care teach vs our duty in this behalfe, namely, to apply our best endeuours for the maintaining and preserving of the Schooles of learning, for the vse and seruice of the Church. Commendable hath beene the care of many Kings and Princes in this behalfe, whom wee should imitate in preserving their seed-plots of the Ministery: for herein they imitate the great King, euen God himselfe.

V. 12. *These are spots in your feasts of loue, when they feast with you, without all feare feeding themselues.*

In these words the Apostle setteth downe the seuenth sinne of these seducers: to know the meaning whereof the better, consider some things: First, what is meant by *feasts of loue* and charity. *Ans.* In the Primitive Church it was a custome and manner to haue a feast before the Lords Supper, made by the Communicants, vnto which some brought honie, some bread, some wine, some milke, and euery one according to their abilitie contributing something thereunto. These were here meant and called *Loue-feasts*, because they were herein to testifie their mutuall loue among themselues; as also to the poore, who hereby were releeued; and to the Ministery it selfe, which was by these feasts partly sustained. Secondly, what is meant where these seducers are called *spots in these feasts*, or rocks; for the word signifieth either, and more properly the latter: they are rocks, because as rocks are perceiued a farre off by the seafaring men; euen so the infection of these wicked men

men spreads it selfe very farre: and againe, as rockes are dangerous and troublesome to them; so are these as rockes and stumbling blockes to the weake, hindring them from the profitable progresse in godlinesse: they are also rightly called *spots*, because as a spot defaceth the countenance, so their presence is an eye-sore and a disgrace vnto these Loue-feasts. The third thing is the cause why they are thus called; that is, because in these Loue-feasts they feed themselues: for laying aside all care of the poore, and of the Ministery for whose like this contribution was made, they pampered and fed themselues, riotously wasting the goods of the Church. The fourth, is the cause of this their riot [*without feare*] that is, because they haue cast off the feare of God and man. In these words therefore the Apostle chargeth these false teachers not onely with intemperance in generall, but also with a speciall kind of riot in misspending and wasting the contribution pertaining to the poors maintenance, and the sustaining of the Ministery.

Vse. That which is spoken of these men, may be applied to these last times, wherein diuers men riotously abuse the goods specially prouided for the maintenance of the Ministery and poore: as first, the Romish Clergie, those Locusts that come forth of the mouth of the beast; idle bellies, and slow backes, the most of which want learning, and are vnable to teach people, yet feed themselues without feare, so as their eyes are *swollen with fatnesse* of wealth they want not, hauing craftily conueyed into themselues the third part of the reuenues of Europe; but with it doe nothing but pamper themselues. Secondly, such Patrons are here included as feed themselues with Church-liuings, appointed for the releeuing of the poore, and maintenance of the Ministery, in such sort as Gods people cannot bee faithfully and sufficiently taught: they can be content to depart from some ten pounds a yeare to some vnable man, so as they may of the rest feed themselues without feare, or else (as some doe) serue their lusts, in misspending the Churches reuenewes vpon Hawkes, Hounds, and other vnprofitable rauenous creatures. Thirdly, such Students whether Fellowes or Schollers of or in Colleges as misspend their time in idlenesse, gaming, or other improfitable exercises, come also within the compasse of the Apostles reprehension, as feeders of themselues with that salarie or liuing, which was given for the maintenance of the Ministerie.

The Romish Clergy hath beene richly in feeding themselues than others.

Here a question may be demanded: namely, whether those whom we call lay-men, hauing Church lands and liuings impropriate vnto them, may be said with these seducers to feed themselues without feare; or whether can any man impropriate any Church goods or liuings, without sacrilege? *Ans.* The answer hereof is two-fold: first, though no good member of the Church can in good conscience seeke the harme and prejudice of the same; yet the plaine truth is, that the Church-goods and lands may bee sometimes vpon some occasions alienated; the ground of which answer is this rule; namely, that the gouernours of the Church are to content themselues with things necessarie. For when the people had brought sufficient for the building of the Tabernacle, *Moses* bidde th them bring no more, seeing (saith he) there is enough: so as when the Church hath too much and excesse (as the Romish Church and these Churches of Europe gotten by masses, Purgatorie, Dirges, Sacrament of Penance, &c.) there may be admitted alienation and impropriation of Church-goods and lands; but so as two conditions must be necessarily obserued; first, there must bee iust cause: and that which is so alienated, must bee imployed to some good vse in the Church or Common-wealth; and this foure wayes: First, in case of present necessity: for tenths haue beene in some cases of necessity lawfully payed in way of tribute, and otherwise neither Church nor Common-wealth could haue bin preserued. Secondly, in way of exchange, when the alienation of some lands shall bee rather more conuenient both to the Church it selfe, and to whom such lands are alienated. Thirdly, when as some great profit shall ensue vnto the Church and Common-wealth: vpon which ground King *Henry* the 8. of famous memory most iustly alienated most of the Church lands called Abbey lands; that Monks, Friers, Abbots, and such like idle Drones should neuer haue more footing in this our land. Fourthly, in way of reward: for Kings and Princes that are the Patrons and protectors of the Church, may alienate Church lands (where there are excesse) vnto such as haue bin faithfull in the defence of Church or Common-wealth, and that in way of requitall and reward of their seruice. The second condition is; that there must be reserued a sufficient releefe for the poore, and maintenance for an able Ministery. Some there are which teach otherwise, and they reason thus: Tenths (say they) standing by Gods law, are not to be alienated: but the goods and lands of the Church stand chiefly in tenths, and therefore admit no alienation. *Answ.* In England tenths stand not by Gods lawes, but by the positiue lawes of the Land; so as if it please the King, he may appoint eighths, or more or lesse as well as they: which if it were not so, no Minister were to meddle with the tenth of his Parish: for by Gods law tenths were brought to the storehouse of the ouerseers, and distributed by them to the Leuites, according as euery man had need; but the Leuites themselues neuer meddled with them. Againe, if tenths stood now by the law of God, then the poore should haue euery third yeare all the tenths of the earth: for so it was among the Iewes, while they stood in force by Gods Law. Secondly, they obiect that in the Proverbs, chap. 20. 25. *It is a snare to deuoure tenths. Ans.* The place is to bee vnderstood of tenths then standing

Exod. 30 6, 7.

in force by Gods Law, not of ours which stand by mans. Thirdly, they alleage that some decrees were made in the Primitive Church, that the alienation of Church-lands should become sacrilege. *Answ.* But those decrees concerned private persons who might not, nor may not on their own heads impropriate the Church goods; as also they debarred the taking away of necessaries from the Church, for then the Church was farre from that superfluity, which sithence it hath obtained: so that for a lay man to hold lands impropriate, the former conditions observed, is no sacrilege. Now if the question bee concerning the impropriations of Colleges, whether they lawfully hold them or no: then I answer secondly, that I take it, they hold them by a more speciall right; for they being given at the first unto the Church, they are not (being impropriate to Colleges) generally and wholly alienated from the Church; but remaine in this speciall use of the Church for the maintaining of the Seminaries of it, without which the Church must needs decay: and this seemeth a sufficient cause of reserving unto them this maintenance, so as care be had of the people and poore for their releefe and instruction. Secondly, whereas the Primitive Church first feasted, and then received the Lords Supper, wee note first the lawfulnesse of feasts, so as the poore be regarded, superfluity and riot avoided, and the right end intended, which is the praise and glory of God, expressed in thankfulnes for the abundance of his good blessings. So after the sacrifices and offerings, *Aaron* and the Elders of Israel came to *feast with Iethro before God*, Exod. 18.12. So Ezra 8. Goe your waies, *eat the fat, and drinke the sweet, and send part to them for whom none is prepared for this is the day of the Lord.* Secondly, the Papists are deceived, who teach it necessary to come to the Sacrament of the Supper fasting, for these feasted before it. Thirdly, in the Primitive Church, and in the Apostles daies, there was no private Masse in which one Priest should eat up all alone, but there were feastings, which cannot bee performed by one man alone, but the whole congregation. Fourthly, hence we may note the end of the Lords Supper to bee the increase of our fellowship and communion with Christian men, as well as our union with God; and that we are to come together in love and Christian unity: for the testifying of which charitable affection, the ancient believers in the Apostles daies had these feasts of love before they came to the Lords Table.

Further, in that these seducers are called [*spots in their feasts*] I note first, that open offenders should be hindered and repelled from the Sacraments, being as spots in the face; which because they are blemishes, must bee washed away: so ought these by the censure of excommunication to be (untill their repentance) cut off from the face of the congregation. Secondly, that every one that professeth the faith is not a true member of the Catholike Church, as the Papists erroniously hold: that let a man bee what he will, if he professe the faith, it is sufficient to make him a member of the Catholike Church. Whereas open offenders are to bee accounted as spots, which no man will say are true parts of the bodie, but blemishes to be pared away, that their body may be the more perfect and entire.

Feeding themselves without feare.] In feasting we are to preserve feare within our hearts, which is two-fold: first, of God, secondly, of man. The former is seene, Exod. 18.12. The men of Israel feasted *before the Lord. Iobs* feare was, lest his sonnes should cast his feare of God out of their hearts in their feasting, and so offend God. The latter is prescribed, Prov. 23.1,2. When thou sittest to eat before a Ruler, put thy knife to thy throat; that is, bridle thine appetite: have respect not to passe the limits of sobriety, temperance and moderation. And as we are to eat and drinke, so also to season all other our actions with the feare of God and men; which one grace will cut off many graceless practices every where reigning amongst men. But a speciall thing here aimed at is, that we should never come to eat the Lords Supper without feare and reverence: which became the Corinths wanted, *Paul* complaineth that one came hungry, another drunke, and so prophaned that holy institution, 1 Cor. 11. 21. *Object.* But in that place it seemeth *Paul* condemneth these love-feasts, which *Iude* here disprayseth not, where hee saith, *Every man eateth his supper before*, vers. 21,22. *Answ.* These Love-feasts were indifferent, and might bee used or not; *Paul* condemneth the great abuse of them in Corinth, because some were made by them drunke, and unfit for the Lords Supper, and the rich deceived the poore; but *Iude* commendeth them, because they were in other Churches rightly and religiously used.

Clouds they are without water, carried about of winds.] These words contain the eighth and ninth sinnes of these wicked men: which the better to know what they are, let us a little consider the meaning of them. [*Clouds they are without water.*] It pleaseth the Spirit of God in many places of the old Testament, to compare Prophets and Teachers unto clouds; and their doctrine unto the dropping and distilling of the raine, and sweet showers falling from these clouds. So the Prophet *Ezechiel* is commanded to set his face towards the way of Teman, and *drop his word toward the South*, and his prophecie towards the forrest. Deut. 32.2. My doctrine shall drop as *the raine*, and my speech shall *distill as the dew, as the showre upon the herbs, and as the great raine upon the grasse.* Mich. 2.7. and 11. The word translated *prophecie*, signifieth properly to drop or distill. The reason of which comparison is rendred, Isa. 55. 10,11. Because *as the raine falleth upon the earth, and*

Deut.

Ezech. 20.46.

and returneth not in vaine, but maketh the earth to bring forth and bud, that it may give seed to the sower, and bread to him that eateth: so the word in the mouth of the Ministers returneth not void, but accomplisheth the Lords will, and prospereth in the thing whereto it is sent; in becomming the savour of life to the salvation of some, and of death unto the death of them that perish. The words then standing upon this similitude, beare this sense; Though the propertie and use of clouds is to carry water and raine for the use of the earth, yet some clouds are without water: even so though all Teachers ought to be fitted and filled with store of wholsome doctrine, to powre it out for the use of the Church; yet these seducers are utterly destitute thereof. And againe, as those clouds without water are light, and fitter for nothing than to be carried about with winde: so these are altogether variable and unconstant, carried about with every blast of strange doctrine. The former of these similitudes condemneth their sinne of barrennesse and unfruitfulnesse: the latter their ninth sinne of inconstancy and variablenesse.

Concerning the former, seeing that the Apostle taketh it for granted that the clouds are naturally ordained to containe water; it may be demanded, how it can bee conceived that the clouds above being heavy with water, should not fall to the earth; seeing every heavy thing naturally descendeth and tendeth downe ward? *Answ.* The clouds are heavy indeed, for even winds themselves (being by many degrees lighter than they) have their weight, Job 28.25. No man therefore by wit or reason can resolve this doubt, but only from the Word of God: which teacheth that it is by vertue of Gods commandement given in the creation, that the clouds fall not. Gen. 1.6. *Let the firmament separate the waters from the waters:* by force of which commanding word, the water hangeth in the clouds, and the clouds in the aire, and need no other supporters. *Iob* setting out the Majestie and greatnesse of God in his workes, here beginneth; That hee hangeth the earth upon nothing, he bindeth the waters in the clouds, and the cloud is not broken under them. Philosophy is too defective to yeeld the true reason of this great worke of God, which commonly attributeth too much to nature, and too little to the God of nature; whose providence and power is herein to bee acknowledged, in that by his word he ordereth all his creatures, unto which he speaketh the word, and they obey.

Secondly, hence we learne to conceive the right meaning of that place, *Gen.* 1.7. *Let the firmament separate the waters that be beneath, from the waters that be above.* By the *firmament* is meant the aire, or the distance betweene the earth and the starry skie: by the *waters under this firmament*, are meant the seas and flouds; and the *waters above*, are the watery clouds, which are divided by the firmament or aire in which we breathe, called the firmament of Heaven: for it is the lowest of the three Heavens, which the Scripture maketh mention of, reaching to the starres; the second being the starry Heaven; the third being the Heaven of Heavens, the seat of God, where hee revealeth his glory to his Saints and Angels. Those then are deceived, who out of this place dreame of a watery Heaven above the Starres.

Now further, in that these seducers are called *Clouds without water*, because they are destitute of wholsome doctrine; we learne first that Ministers ought to be such as are able to teach wholsome and sound doctrine, 1 Tim. 3. Mal. 2.7. *The Priests lips shall preserve knowledge:* otherwise they are as Clouds without water, keeping the field of God barren and fruitlesse; which abilitie supposeth, yea, and imposeth the performance of diligence herein; or else whether they have knowledge or not, they come under the ranke of them whom Esay 56.10. calleth *dumbe dogs*, which cannot or doe not barke. In former ages I grant indeed there were readers appointed in the Church, who could not otherwise teach: but yet none were called teachers into the Church, but such as had this abilitie of watring Gods Church by doctrine more or lesse, untill heresie and schisme came in. Secondly, Ministers ought so to teach, as they drop and instill the graces of faith, repentance, and obedience into the hearts of the hearers: even as the clouds drop water upon the dry earth which sinketh into the same. This was *Pauls* desire to see the Romans, that he might bestow some spirituall grace upon them, Rom. 1.11. This is the right handling and dividing of the Word, when men shew not words but power: 1 Cor. 4.14. That Teacher sheweth learning that showeth men Christ, and can be a meanes to distill Gods graces into their soules: let this be the scope of those who are set apart unto this holy Ministery; else they shall be as unprofitable as clouds which containe no water in them at all. Thirdly, if the Ministers must be as clouds having water in them; then must the people be as dry ground, not in regard of barrennesse, but of thirst and desire after these drops and dewes of grace distilling from the Ministery. Psal. 143.6. *My soule desireth after thee, even as a thirsty land:* unto which disposition we are to preserve two things within us: first, looke as in dry land parcht with the heat of the Sunne, there is a great want of moisture; so in our soules must be retained a sense of the want of the graces of God, with an hearty sorrow of our want. Our hearts must bee perswaded that in us, and of our selves there is no good thing that God can take delight in; yea, and the griefe conceived must not bee small, but wee must feele our selves even dried and parched with the heat of his wrath due unto our sinnes, untill these sweet waters flowing from under the threshold of the Sanctuarie have graciously refreshed

Iob. 4.

Clouds without water keepe Gods field fruitlesse and barren.

Men must be as dry ground, not in barrennesse, but in regard of their thirst after the drops of grace.

Luk. 1. 53.

freshed us. *Mary* saith, that God *filleth the hungry with good things*: by the *hungry* are meant those who feele themselves void of grace, yea, as it were pined and starved for want of it. Christ telleth the woman of Canaan that hee came to the lost *sheep of the house of Israel*: that is, hee that knoweth himselfe not a wandring sheepe, but quite lost, even in the lyons paw ready to be devoured: such doth Christ take upon his necke, and like a good shepheard bring backe to his fold. For he was sent to preach the acceptable yeare; not to the mighty and states of the world, but to prisoners *and captives*; that is, such as could greeve and mourne for their captivity. Secondly, as dry land parched with drought, gapeth and openeth it selfe wide, as if it would swallow up the clouds for raine: so must our hearts preserve within them an earnest appetite and insatiable desire after Christ and his merits, above all the things in the world: more hunging after him, than after wealth, gold, silver, honours, health, or whatsoever is delightfull and highest prized among the sons of men. And this will follow of the former: for if we be once at the point, that we are out of all conceit of our owne goodnesse, wee will seeke earnestly for it at the hands of him, who is the fountaine of all goodnesse: if we feele our spirituall poverty once, we cannot but covetously hunt after those true treasures which onely inrich our soules to all eternity. The woman of Samaria did but prattle with Christ till he had told her of her sinne, and of her husbands, and that he which was now her husband was none of hers: then could she humble her selfe, and confesse him to be a Prophet, and quickly after came to acknowledge him the Messiah, and all her cavilling was laid aside: so till we be humbled, wee doe but cavill at the Word, and receive it not as dry land doth the showres which fall; but let the heart once be touched, it is turned presently upside downe, and we are become other manner of men than before.

The ninth sinne blamed in these seducers is, that they are inconstant and unstable, carried like light clouds with the winds of strange doctrines; whence Teachers must learne to hold constantly the doctrine of salvation. Titus 1. 9.

Gal. 1. 6.

Holding fast the faithfull word: people also must not revolt or depart from it, nay, not bee unstable, or soone *removed to another Gospell*: Eph. 4. 14. Be no more children *wavering and carried about with every wind of doctrine*: but both Teachers and hearers must beware lest we (being by Gods blessing freed from the spirituall Ægypt, where wee were many hundred yeares detained) now after forty yeares and more, looke backe againe, and fall from that faith into which we have beene baptized.

Beware of looking behind the forward Seducers, out of whose clutches we are escaped.

Corrupt trees, and without fruit, twice dead, and plucked up by the roots. In these words is the tenth sin of these seducers set down, and that is their *incurable hypocrisie*; illustrated and amplified by a comparison or similitude, from bad and barren trees: containing foure steps or degrees of naughtinesse, every one worse than other. The first step, they are *corrupt trees*; which must bee understood not in regard of their substance, but in regard of their corrupt fruits: for the word translated *corrupt*, properly is applied to trees that beare no fruit, but in the fall of the leafe, which with the leaves fall off, being neglected and wither away, never comming to any good or gathering. The second degree, they are without *fruit*: which words are a correction of the former; for they are not only without good fruit, but utterly destitute of any fruit at all. Thirdly, *they are twice dead*: that is, certainly dead, hopelesse of any fruit. Fourthly, they are *plucked up by the roots*, that is, utterly without hope, not of fruit, but of life it selfe; they are past living, and much more past fruit. This similitude then chargeth these seducers (to whom it is fitly applyed) first that all their works are but hypocriticall. Secondly, that they are utterly destitute of all good works which truly are good. Thirdly, that they have no heavenly and spirituall life or sap in them. And fourthly, that they are out of Christ, not rooted in him, but plucked up: and therefore they are most hopelesse of ever bearing fruit unto life, being proceeded so farre in the high way unto perdition. So much of the meaning.

Doct. In that these false teachers are justly condemned for this sinne of being *corrupt trees without fruit*: we on the contrary must strive to become good trees of Gods delight; Isay 5. 7. Judah is the plant of my delight: trees of righteousnesse: Isay 60. 21. *The planting of the Lord*, laden with the fruits of righteousnesse: which that we may be, foure things are required of us; first, that we may be well rooted: secondly, that wee live in the root; thirdly, that we beare fruit: fourthly, that we beare good fruit.

First, we must be rooted. In this rooting two things are required: first, there must be a root: this root is Christ. Joh. 15. 1. He is the Vine, we the branches: Rom. 5. 6. If we be *planted* in him, Col. 2. 7. rooted in him. Here wee must consider Christ not as God alone, or man alone, or the Sonne of God alone, but as God-man; as God made man; as an *Immanuel*, God with us, even our Mediator and Redeemer. Thus he is our root, in whom *are hid the treasures of graces*, Coloss. 2. 3. and of whose *fulnesse we all receive grace for grace*, Joh. 1. 16. The second thing is this rooting is ingrafting: for trees of righteousnesse grow not by nature. Psal. 1. A good man is as a *tree planted*: for by nature the best men are but wilde Olives, and must be transplanted from the first *Adam* into the second. The Author of this ingrafting is God himselfe, who doth it by two actions: first, he giveth Christ truly & really in the Word and Sacraments, not out of the Word, but in and by it. So 1 Cor. 3. *Paul planteth, Apollo watereth*, that

that is, God by their ministry ingrafted the Corinthians into Christ. Secondly, when on his part he giveth Christ, he giveth also a power to the believer to apprehend him, and receive him with his merits unto salvation, and that by the onely hand of faith. *Ob.* But this can be no ingrafting, seeing Christ is in heaven, we are on earth. *Ans.* It is not indeed a naturall ingrafting, which cannot be but by the fit applying of two bodies one to the other, but spirituall, yet as sure and as straight as that is. Wee for nature the minde is present and joyned with the thing it thinketh of, although it be distant many thousand miles: if this can be true in nature, then much more in faith, which is a worke supernaturall, and farre above the reach of nature. Againe, a man hath land given him in Spaine, Turkie, or America, many thousand miles off him, he was never at it, he never saw it, and yet is truly the Lord of it, and may say of it, it is his owne, by vertue of the donation. Even so God in his word giveth Christ and his merits to the believer, who as he hath received him by faith, so he retaineth him by grace: by vertue of which donation, and acceptation, a man may as truly say, Christ is his, as though he were now in heaven already with him: yea, so firme and certaine is this ingrafting, that it once being made, can never be dissolved, but is everlasting: for the root living and abiding for ever, so also doe the branches, being set into the same, and that by the hand of the good *husbandman* God himselfe.

Ioh. 15. 1.

The second thing required in a tree of righteousnesse *is life*, which is not the naturall life of other plants, but spirituall and eternall; for eternall life beginneth in this life. Gal. 2. 20. Now *I live, yet not I now, but Christ liveth in me*: and this life is by the *faith* in the Sonne of God, and then wrought in us, when the same *mind* which was in Christ whilest he was upon earth is also in us, Phil. 2. 5. for hee conveyeth his owne disposition into his members in part, who are daily made conformable unto him: of which conformity the Apostle maketh two parts, Rom. 5. 6. First, a conformity unto him in *his death*; that looke as he *died for sin*, so ought his members *unto sinne*: and as he by his death subdued sinne, and obtained victory over it; so ought they daily to be nibbing in the abolishing and mortifying of that sinne which *presseth them downe*, and hangeth so fast upon them, untill the day of their full conquest and finall deliverance. Secondly, a conformity unto him in his *Resurrection*; that as he rose againe from the grave, so should they from the grave of their sinnes; and as he rose to live for ever, so ought they by vertue of his resurrection to live to God in newnesse of life, as those that looke to live for ever with him. Thirdly, the tree of righteousnesse must bring forth fruites, to testifie the life of it, called Gal. 5. 22. *fruits of the Spirit*, and there reckoned up; *Love, peace, joy, long-suffering, gentlenesse, goodnesse, faith, meeknesse, temperance*. Phil. 1. 11. *Paul* prayeth that the Philippians might bee filled with the *fruits of righteousnesse*, that is, the duties of the Morall law contained in the first and second Table. Fourthly, a tree of righteousnesse must bring forth good fruits, such as are pleasing to God. *Quest.* How shall a Christian bring forth good fruits? *Ans.* First, good fruit must come from a good heart, an holy penitent, and truly turned to God. Mat. 3. *Bring forth fruits worthy amendment of life*. 1 Tim. 1. 5. Love out of a *pure heart*. Secondly, it must be brought forth with intention, will, purpose, and endevour to obey God in his commandements, which the heart must respect. Thirdly, the end of this fruit must be the glory of God, not seeking our selves but Gods honour. In Levit. 19. 23. God requireth that the trees should be circumcised, which was thus performed: The three first yeares the fruit was to be cast, or all away; the fourth it was to be dedicated to the Lord, and the fifth yeare the Israelites might eat of the fruit: even so we must first cast away in respect of our selves our fruits, and dedicate them unto the Lord, so he shall taste of them with delight, and not before. Fourthly, it must be brought forth to the good of others; as trees beare fruits not for themselves, but for men: so our fruits must be intended not so much for our private good, as the common good of the Church and Common-wealth.

Trees of righteousnesse must first circumcise the heart, seeing trees were first circumcised by the law.

Doctr. 2. Seeing the faithfull are not such corrupt trees, but of Gods owne planting, they have here first a ground of comfort in the middest of sorrow, sicknesse, yea and death it selfe; for being ingrafted into Christ, the wholeman is preserved safe and sound in him: yea, the dying body, nay, the dead body, and that which is rotting in the grave is planted into him, and is to live againe in him, who always liveth, and will raise it to life eternall at the last day. Trees in winter are dead to mans sense; yet because the roots of them live, and have in them sap and moisture, in the spring they shall bud, blossome, and beare fruit againe: even so the rotten bodie at the time of refreshing shall revive againe and become a glorious plant, putting off mortality and corruption, no more to bee subjected thereunto againe, than the root into which they are set; who hath for his members chased them away. Secondly, seeing we must be planted, and cannot attaine this growth by nature: we must detest, and abhorre our selves in dust and ashes, renounce, and bewaile our natural condition, and be at no rest till we feele our selves set into Christ, by living the life of the Sonne of God: *For know we not that Christ liveth in us, except we be reprobats?* Thirdly, our Church hath herein resembled *Iudah*, having beene for many yeares a plant of Gods delight, who hath hedged and fenced it by his favorable protection: but many, yea, the most branches are barren, bearing no fruit; others beare lesse fruit than they have done, be-

ing withered and fallen backe: what will bee (thinke we) the end hereof? Surely the axe being already laid to the root of the tree, shall cut downe whatsoever branches beare not forth good fruit, and they shall be cast into the fire. It standeth us then in hand to become more fruitfull before wee bee cut downe. Fourthly, hence let every man learne subjection unto God in all his crosses and afflictions: we are trees or branches at least, of the Vine; the Father is the husbandman, and looke as the husbandman loppeth, cutteth, and pruneth, yea, and almost cutteth downe his trees to make them more fruitfull: so dealeth the Lord with his children, who therein are to rest well contented, for hee chasteneth them for their good: and although no chastisement seemeth *joyous for the present*, yet it bringeth afterward the *pleasant fruit of righteousnes* to those that are exercised thereby.

Twice dead and plucked up.] Some hence gather this, that we are once dead in *Adam* by originall sinne; and secondly, after regeneration or ingrafting into Christ, by some grievous sinne, wounding the conscience to death: and hence conclude, that a man regenerate may die againe, and fal from grace: urging for their purpose that in Rom. 11.20. *Through unbeleefe they were broken off, and thou standest by faith; be not high minded, but feare.* But this cannot be so understood; for by *twice dead*, is meant dead certainly; or *dead twice*, once in *Adam* by originall sinne, and the second time dead by their owne actuall sinne. As for that place in Rom. 11. I answer, there are two kinds of planting; first, outward: secondly, inward. The outward is, when God giveth the word unto a people without other his ordinances, and they publikely professe it. The inward is, when God giveth true faith, whereby men are set into Christ. Now the Jewes whom the Apostle speaketh of, were implanted by the former only, and therefore might be broken off: the other is everlasting, 1 Joh. 2.19. *They went out from us, but were not of us: for if they had beene of us, they should have continued with us.* Further, where it is said, *Plucked up:*] hence is gathered by some, that they were once in the root, and therefore a man rooted and set in Christ may perish finally. *Ans.* But we must know that this phrase in the Scripture, signifieth a manifestation of the things to be done, rather than the doing of them: they are therefore said to be plucked up, whom God manifesteth never to have beene rooted: as also men are said to be blotted out of the booke of life; not that they were ever written therein, but in that God manifesteth and maketh knowne to men that they were never written in it.

v. 13 *They are raging waves of the sea, foaming out their owne shame: they are wandring*

A *starres, for whom is reserved the blacke darknesse for ever.*

The Apostle in this verse proceedeth on in the further discovery of these wicked men by sundry other sinnes, set downe after the same manner as the former by way of similitude and comparison. And first hee compareth them to the *raging waves of the sea*; and secondly, to *wandring starres*. And in the end of the verse, *For whom, &c.* the conclusion is againe repeated, of which we have spoken in the 11. verse. The former comparison hath three expositions: for some will have their grosse hypocrisie here by signified; and then the comparison standeth B thus; Looke as the waves of the sea rage and swell, rising up towards the heavens, as though they would swallow and overthrow the earth, which they seeme to threaten: but drawing to the shore, they are broken to a little foame: so these seducers make a great shew of godlinesse, and piety, as though they onely would goe to heaven; yet is the matter nothing so, all is but froth, seeing they want the power and practice of religion, and godlinesse in the midst of such pretences. Secondly, others hereby expresse their unprofitablenesse and deceitfulnesse in their doctrine, thus: As the waves of the sea rise very huge and high, especially being stirred by the winds, and yet their effect is nothing but a little foame and mire, which they cast up: so these lewd men being puffed up in themselves, promise great matters to their followers: as, much liberty, many blessings, and great good things; and yet the effect of all their shewes, is but to make men much more the servants of sinne than before. And thus *Peter* speaketh of them: *In speaking swelling words of vanity they beguile with wantonnes, through the lusts of the flesh, them which were cleane escaped from them.* This was truly spoken of them, and may astruly be applied unto divers of our times; as first the Libertines and Familists, fondly assuming their Disciples that they shall be illuminate and deified, with great matters they promise; whereas they make them the children of the devill sevenfold more D than they were before. Secondly, the Romish Clergie have beene as large in their promises unto their hearers: teaching them that they shall be able to satisfie the justice of God for their sinnes, yea, and merit life everlasting; and that many of them can performe works of supererogation, which the Law of God bindeth them not unto: but what is this but to foame out dirt and mire, and to teach men that for a little money they may breake all Gods commandements? The third exposition is this; As the Sea stirred by the winds and weather ingeth, & from the foundation casteth up nothing but froth: so these men stirred and moved by the hand of God correcting them, amend not, nor profit thereby: but rather under the same, discover

2 Pet. 2.18.

Romish seducers like unto raging seas, foame and mire.

discover the wickednesse and unbeleefe of their A hearts; which is the most agreeable and fittest exposition; explained in Isa. 57.20. *The wicked are like the raging sea that cannot rest, whose waters cast up mire and dirt.* From this sense consider these things; first, a worke of God: secondly, a practice of man. First, the will, worke, and appointment of God is, that men shall bee troubled, stirred, moved, and set out of quiet, and have within them such disquietnesse, as if the raging waves of the Sea were within their soules. The minds of men both godly and wicked, their wills and affections are often so distempered, as is the Sea when it is troubled with boisterous winds and tempests. Jer. 46.23. *The Lord shall trouble Damascus, so shee shall become as a fearefull Sea that cannot rest.* Jos. 7. B *Iosua* said to *Achan*; *Thou hast troubled Israel, and the Lord shall trouble thee. Iob* saith, *The Almighty troubled him*, chap. 23. 16. Yea, Christ himselfe, although he was without sin, had his soule troubled in his agonie, in which his minde, will, and affections were disturbed; and this trouble God bringeth on men divers waies; sometimes by those of a mans owne house, as *Iacobs* sonnes troubled him, Gen. 34. Sometimes they of his companie, as *Achan*, Josh. 7. Sometimes by the Lords withdrawing of himselfe, Psal. 30.7. *Thou didst hide thy face, and I was troubled.* Sometimes a mans owne heart and conscience will rage against him, as *Baltazer* seeing the hand writing upon the wall, was troubled, and there was no life in him, Dan. 5. What then, will some say, is there no difference betweene the godly and the wicked herein? *Ans.* Yes, for every little crosse unto the wicked is a tempest breaking the rocks which maketh them to storme and rage, and send forth foame and mire: but the crosses of the godly are as calme winds, a little shaking them indeed, and for a little time: but are blowne over when they have a little exercised their faith and graces, so as they are bettered, yea, and furthered by them: 1 King. 19. *Elias* standing on mount Horeb, there passed by him a mighty tempest which rent the rocks; and then an earth-quake, then fire, but God was not in any of these; afterward there came a still and soft voyce, and God was in the voice. Afflictions are like that tempest, earthquake, and fire, namely, to the wicked, against whom the Lord commeth to shake and consume them; but to the godly are as a still voice to teach and instruct them: under which they quietly content themselves, because God is in that still voice, namely, by his grace and presence supporting and sustaining them even in the midst of their troubles.

Secondly, the practice of a wicked man is, when hee is troubled and stirred by God, to foame out his owne shame; even as the Sea his froth. Experience teacheth, that if a wicked man have any wrong or disgrace offered him, presently he discovereth the corruption of his heart, and breaketh out into railings, cursing, reviling, and all manner of revenge: so if Gods hand be upon him by sicknesse, or upon his family, he cannot cover his want of love of God, he cannot hide the infidelitie of his heart: for he betakes himselfe the next way to the Sorcerer, Figure-caster, or the next Wizzard, so flyeth from God as fast as his feet will carry him: and every way the same violent affections bewray themselves, which these seducers are charged withall.

Vse. Seeing this is the property of a wicked man being troubled, to foame *out his owne shame*, let the childe of God in his trouble quiet himselfe, restraine and bridle his corruptions; yea, let him shew forth his faith, obedience, meeknesse, and subjection unto God by prayer: as *Iehosaphat* being in a great streight on every side, turned his eyes unto the Lord, saying, *I know not what to doe, but our eyes are towards thee.* And *David* flying from *Absalom* his sonne, reviled him not, nor stormed against him, but turned to the Lord, saying; *If I please thee not, Lord here I am, doe with me even as thou pleasest.*

2 Chr. 20.12.

The second comparison followeth in these words; *They are wandring starres.* By which words wee may not understand the Planets in the Heavens, neither the fixed starres, which keepe a direct and constant course: but such as wee call shooting, falling, or gliding starres, which have some light, but it is soone obscured. C The sinne then is, that which was before mentioned, namely, their false and instable doctrine, which can never direct men to heaven, no more than those shooting stars can direct either sailers by Sea, or travellers by land. Hence learne two things: first, that all true teachers must be *starres*. Secondly, they must be *fixed*, and not wandring starres: first, they must be starres. *Ob.* This cannot bee, seeing they have no light of their owne. *Ans.* Christ is the light which enlighteneth every man that commeth into the world: called therefore the Sun of righteousnes; and the day-starre, from whom all Ministers receive their light. Againe, they may be fit instruments to carry light unto others (which is their office) although they have none of their owne, save that onely which is conveyed from Christ unto them: as a lanthorne hath no light in it selfe, but what men put into it.

As *Adam* fled from God upon his sinne: so many a one fleeth to the devill upon the punishment of it.

D *Doct.* First, all true Teachers must first have the Sun of righteousnesse to shine in their owne hearts, before they can enlighten others with his light: for as *Paul* was himselfe comforted that he might be able to comfort others, 2 Cor. 1. so no man can teach others, till himselfe first be taught. Secondly, if they be stars, they must shine to somewhat, and that is to the hearts of men: so as the principall care of Ministers ought to bee herein placed, that they may inlighten the minds, consciences, wills, and affections of men, so becomming the meanes of the rising of the Sunne of righteousnesse in mens hearts, no-

Ministers as starres must shine to mens hearts, and not onely found to the eare.

not that they may fill the eare with words, but the heart with light, comfort, and refreshing. This was the scope of *Pauls* preaching, 2 Cor. 4. 2. in the declaration of the truth to approve himselfe to every mans conscience in the sight of God: so as if his Gospell were yet hid, it was not his fault; but of those men whose eyes the God of the world had blinded, that the light of the glorious Gospell of Christ should not shine unto their hearts.

Vse This teacheth that all men by nature are the children of darknesse, without the knowledge of God; as unto whom God hath appointed Teachers to be as shining stars to enlighten them. Wee need not goe farre to prove this truth, for even our own country witnesseth that in the dayes of former Princes, our forefathers wanting this light and these stars, sowed and reaped their fields, brought home their corne, baked their bread: which served them partly for food, and partly to make a breaden god of; a more palpable darknesse than that of Ægypt which might have beene felt. Secondly, seeing that darknesse is chased away, and we have the light and many bright starres to direct us, take the exhortation, Ephes. 5. 8. *Yee are now light, walke as children of the light*, namely, by accepting, entertaining, and embracing of the light. That wee may doe this, first we must know the light, and behold it with the love and affection of our hearts unto it; that as when the Sunne shineth, every man openeth his doores and windowes to receive the comfort of it: so we should open the doores of our hearts to entertaine, and retaine the light of Christ, to have them filled therewith: for then Gods favourable countenance is shining upon us. Secondly, having the light, *we must doe the workes of the light*, that is, of obedience: when the Sun is up and shineth, every man walketh in his calling, and whileft our Sunne of grace is over our heads, we are to walke as becommeth the calling of Christianity, to make conscience of all sinne; a shame is it at noone day to stumble and fall, and rush into a pit: so now is it for Christian men in such a sun-shine of the Gospell, to betake them to every worke of darknesse, and bee betaken with every snare of sinne, as though they had no light to direct them, but were left in darknesse.

Open the doors of thy heart, that the Sonne of righteousnesse may shine into the house of thy soule.

Secondly, true Teachers must not onely bee starres, but *fixed starres*, that is, constant and stable in the doctrine which they teach, and deliver out of the Prophets and Apostles: for if the Starres and Sea markes should change their places, and remove to and fro, the poore passengers that looke for constant direction by them, are likely to be carried and cast upon the quicke sands and rockes, and so to bee overthrowne and drowned: in like manner, if Teachers be variable, and changelings in their doctrines, the soules of all their hearers (not knowing where to have sure direction) are as likely to suffer shipwrack & sinke into the pit of hell.

Vse. People ought to have their hearts stablished, and setled upon the doctrine of religion taught, and proved unto them out of the Word: by the direction whereof they are to be passed unto the haven of happines. If this be learned of the body of this land, our peace and prosperity shall bee stable within our walls and palaces; yea, Gods protection shall bee a wall of fire round about us. So much of that verse.

v. 14 *And Enoch also the seventh from Adam prophesied of such, saying: Behold, the Lord commeth with thousands of his Saints.*

The Apostle having in the latter part of the former verse repeated the conclusion of the reason, which is, that these seducers shall bee destroyed, (*the blacknesse of darknesse being reserved for them*) he confirmeth that conclusion by a worthy testimony of *Enoch*; who prophecied that the Lord would give judgement against all ungodly men: and therefore these ungodly men, vers. 4. must needs bee destroyed. In this testimony consider two things: first, the preface before it: secondly, the testimony it selfe. In the preface hee nameth the Author; who was *Enoch*: and commendeth him in that he was the seventh from *Adam*. Here two questions are to bee answered: first, whence had *Iude* this history, seeing it is no where recorded in the Scriptures? and how knew he it to be *Enochs*? I answer two waies: first, he either had it and learned it to bee his by some tradition which went from hand to hand: (or else written by some Jew) or secondly, he learned it out of some booke which went under *Enochs* name then extant in the daies of the Apostles, though now lost: it is certaine that one of these waies he had it.

Hence the Papists gather, that the Jewes had unwritten traditions, and consequently all their traditions are to be observed. *Ans.* Wee deny not all unwritten traditions, of which some are true and profitable: but we renounce and deny all those traditions which are made Articles of faith, and rules of Gods worship, necessary to salvation, (for all such doctrines are written in the books of the Prophets and Apostles, which containe perfect direction and rules concerning faith and manners) of which kind the Roman Church holdeth their traditions to be: this is of another kinde, it being no article of faith, nor necessary to salvation to know, whether *Enoch* writ this Prophesie or no. Again, from the second answer, others who are no Papists, conclude that some bookes of Canonicall Scripture are perished and lost. But this is untrue; for then first the fidelitie of the Church, which is the keeper of these Oracles, should bee called in

question: and secondly, in the books of canonicall extant, not one sentence, or tittle, no not the sense of any sentence is lost: how then should whole bookes come to be lost?

It is alleaged that the bookes of *Salomon* are most of them lost. *Ans.* The books of *Salomon* which were lost, were bookes of humanitie and Philosophie: for he writ of all beasts, birds, trees, even from the Cedar in Libanus to the hyssop upon the wall; the books of humane truth might faile, but no part of Canonicall Scripture.

Ob. Mention is made in the Scripture of the books of the Chronicles of the Jewes or kings of Judah; but these are perished. *Answ.* They were politike histories, as are the Chronicles of England, or other Countries.

Ob. The bookes of *Nathan, Gad, Iddo, Shemajah*, and other Prophets are perished. *Answ.* All these (as is thought by the learned) are contained in the bookes of the Kings, Chronicles, and *Samuel*.

Ob. This booke of *Enoch* is lost. *Ans.* First, it is doubted whether it was a booke or no, or went by tradition. Secondly, if it was a booke, it was no part of Scripture: for *Moses* was the first penman of Scripture, who lived long after *Enoch*.

The second question: why doth the Apostle make choyce of this testimony of *Enoch* rather than some other Prophet? *Answ.* Himselfe giveth two reasons: First, hee was the *seventh from Adam*: it is therefore an ancient testimony, to be received and reverenced for the antiquity: but withall it sheweth what is true antiquity, namely, when a doctrine of religion can be proved from some Prophet or Apostle: for this testimony was a prophecie, and therefore that antiquity which the Church of Rome challengeth to her religion and doctrine, is but counterfeit; because they are not able to justifie the maine points thereof from any Prophet or Apostle: yea, in these wherein they differ from us, they cannot bring their proofe and descent from within the first hundred yeares after Christ. It is then a vaine plea and false pretence of them to boast of the antiquity of their religion. The second reason is in the word *prophesied*: for *Enoch* spoke not this of his owne head or motion, but from God; for no creature, Angell, or man, can foretell things to come; being a prerogative properly belonging unto God. *Object.* Yes, but the learned Physician can truly foretell the death of the patient to come. *Answ.* He doth not properly herein foretell a thing to come; for the death of the party is present in the signes and causes of it. *Ob.* But the Devill could foretell *Sauls* death, 1 Sam. 28. 19. *To morrow shalt thou be with mee, and thy sonnes. Ans.* The Devill could not properly foretell it, but might see it in the causes, and signes. Againe, he might speake so to *Saul*, because God had made him an instrument for the execution of that judgement and destruction; so as God onely properly foretelleth that which is simply to come, and no man or Angell.

He was not the seventh from *Adam* for nonne, Gen. 4. 17. but the seventh of the posterity of Seth, Gen. 5. 18.

The second point is the testimony it selfe. *Behold, the Lord commeth, &c.*] In which observe three points: first, the *comming* of the Lord: secondly, the *judgement* of the Lord: thirdly, the cause of it, in the 15. verse; To give *judgement against all men, &c.* First, of the party comming, *Behold, the Lord commeth.*] Where the Apostle speaketh in the time present, which is put for the time to come: which forme of speech sheweth the certainty of Christs comming to judgement; who shall as certainly come, as if hee were now already comming. Concerning which certainty, it may be demanded first, whence ceommeth this comming of Christ to be certaine? *Ans.* From the unchangeable will of God, which hath certainly decreed the same. For hee hath appointed *a day in the which he will judge the world in righteousnesse*. And thus are all other the Articles of our faith most certaine, in that they are grounded on the unchangeable will and Word of God. Acts 17. 31.

Secondly, how or from whence may wee know this will of God to be so certaine? *Ans.* From the manner of propounding the doctrine of it; wherein the evidence of the Spirit plainly appeareth, saying peremptorily, *The Lord commeth*; evidently expressing the certainty, as if it were now present. And the same may be spoken of the whole Scripture, which in it selfe is most sure and certaine, because it is the most unchangeable will of God. But how doe we know it is to be, will some say? I answer, by the evidence of the Spirit, the authoritie, puritie, majestie, effect, and ends of the doctrine: it need not seeke evidence elsewhere than from it selfe, not from man or the Church it selfe. The Romish Church confesseth it is of it selfe, and in it selfe sufficiently certaine, but not to me or thee, except the Church say so; but this is a false position. The Scripture is certaine both in it selfe and unto us, and we know it to to be, though never a man would acknowledge it; the heart seasoned with grace, will make the mouth confesse it.

Secondly, the Apostle speaking in this forme, he *commeth*, for *he will come*: wee learne to see before our eyes the comming of our Lord Jesus to judgement, and to make account of every present day as the day of his comming: the Scripture every where commend watchfulnes unto us, which is to doe nothing else but to make reckoning continually of this day. But some will say we cannot make account daily of it, for we see it commeth not: neither may we inquire into the time of it. *Answ.* Although we cannot exactly make account of that day of generall judgement, yet we may reckon upon the day of our particular judgement, and the day of our owne dearth, that so we may be fitted thereto: For as this shall leave us, so that shall finde us. A necessary doctrine and duty to be enforced;

forced in these drowsie daies, wherein every man almost putteth off the evill day, and maketh league and covenants with death and hell: the young man presumeth of length of daies: the old man dreameth hee may live one yeare longer: both of them defeare hereupon their repentance, in that they both are of one minde, namely, that their master wil yet *defer* his comming. Thirdly, we must not only carry within us a conceit and opinion of this day, but also must be inwardly affected with it, that we may walke in awe and reverence before God in regard of it. 2 Cor. 5. 11. *Knowing therefore the terrors of the Lord, we perswade men. &c.*

Now in the latter part of this verse, the attendants of the Lord in his comming are mentioned in these words; *With thousands of his Saints*: which must be understood not only of Angels, but men also, 1 Thess. 3. 13. at the comming of the Lord Jesus Christ with all his *Saints*. *Quest.* How can this be, and how shall the Saints come with him? *Ans.* All men shall rise with their owne bodies, good and bad, at the sound of the Trumpet; then shall the Saints bee taken up into the clouds to meet Christ, and shall be made a part of his attendance: but the wicked shall stand upon the earth, wishing the mountains and hills to fall upon them, and hide them from the presence of the Judge. Which affordeth a most speciall comfort unto all them who know themselves to be the members of Christ; they shall not need to be dismaied at that day, nor feare the face of the wicked, seeing they shall be received in the clouds into fellowship with Christ before the judgement begin; which manner of proceeding the Apostle having described, concludeth with the
1 Thess. 4. 16, 17. same, *Wherefore comfort your selves one another with these words, vers.* 18. Here also may be noted the Power, Majesty, and Omnipotency of Christ in his second comming: although his first comming was base and in the forme of a servant, now he shall come with many millions of Angels and Saints, whom all creatures cannot resist: let no wicked man thinke then either to absent himselfe, or escape his fearefull wrath: the onely way to avoid it is, in thy life time to meet him by repentance.

v. 15. *To give judgement against all men, and to rebuke all the ungodly among them, of all their wicked deeds, which they have ungodlily committed; and of all their cruell speakings, which wicked sinners have spoken against him.*

The second point in the testimonie, is the judgement of the Lord, which together with the cause is in this verse described. Concerning the judgement wee must know, that it is either generall or speciall; both of them here mentioned: the former in these words, *To give judgement against all men*; the latter in these words following, *And to rebuke all the ungodly among them.* In the generall judgement it may bee asked, how Christ can bee said to give judgement against all men; seeing the Saints shall come with him, and hee will passe no sentence against them. *Ans.* The meaning is, hee will give judgement upon all men: for the godly shall receive and heare a sentence, but of absolution: and amongst all men he will rebuke the ungodly: all persons shall come unto judgement without exception, of what age, sex, or state soever they be. This universall judgement teacheth us, first, to redresse before this day come, whatsoever within us would when it commeth confound us, for every man must appeare in his owne person: no Proctor shall be allowed to speake or solicite for any man, the secrets of all hearts must be disclosed, and every man shall receive accordingly to that he hath done. It standeth men therefore in hand to reforme things amisse before hand, for they shall appeare nakedly even as they are. *Quest.* How shall this be done? *Ans.* 1 Cor. 11. 31. *Judge thy selfe* before hand, and thou shalt not be judged of the Lord; arraigne, examine, cast, and condemne thy selfe, sue for pardon as for life and death, and thou shalt escape that fearefull judgement: For he that confesseth his sinnes and forsaketh them, shall finde mercy, Prov. 28. 13. Thus doe, and mercie belongeth unto thee. Upon the same ground *Paul* raiseth the same duty, admonishing all men every where to repent, because he hath appointed a day in which he *will judge the world in righteousnesse*, Acts 17. 30, 31. Secondly, seeing there is a day of universall judgement, seeke in the meane time to stop the mouth of thy conscience, that it may then stand with thee to excuse and acquit thee, and never dare to offend againe and wound it, for it is a deputy-judge under God: which if it condemne thee, much more shall God the great Judge, being greater than thy conscience. Thirdly, hence in all actions our care should bee to approve our hearts unto God, especially in hearing and speaking the Word, Prayer, use of the Sacraments; yea, and all other endevours should be to please and obey him, who one day will give an upright sentence upon us all. Thus the consideration of the judgement to come, made the Apostle *Paul* endevour to approve all the actions of his life unto God, 2 Cor. 5. 11. So *Peter* 2 Epist. 3. 11. seeing all these things shall be dissolved, *What manner of men ought wee to bee* in holy conversation and godlinesse, looking for the hasting unto the comming of the day of the Lord?

We must be condemned by our selves or by the Lord.

The speciall judgement is laid downe in the next words, and they containe two things: first, the

persons who shall be judged; *All the ungodly among them.* Secondly, the manner of their judgement in the world, *rebuke* or *convince*. The persons are set out by their propertie of *ungodlinesse*, which is a sinne directly against God: and the ungodly man is he who denieth God the honour due unto him: of whom (that wee might the better know him) the Scripture hath given five notes or properties: as first, that he knoweth not or acknowledgeth not the true God aright according to his Word. Psal. 10. 4. All *their thoughts be that there is no God*, that is, they acknowledge him not, in his prefence, providence, justice, or mercy. Secondly, he subjecteth not his bodie, soule, and conscience to the Lawes of God in all things: but taketh liberty to live as he list. Job 21. 14. *They say to the Almighty, Depart from us, we will none of thy waies.* Psal. 50. 16. *They hate to be reformed.* Thirdly, in heart & life he dependeth not himselfe upon the wil, power, providence, and good pleasure of God, but on something out of God in himselfe, or some other creature: Abac. 2. 4. whereas the just man liveth by faith, the wicked *maz exalteth himselfe*, and is puffed up as bearing himselfe upon something besides the Creator. Fourthly, he worshippeth not from his heart the true God, he lifteth not up his soule in prayer, or thanksgiving: but as a beast receiveth blessings, contenting himselfe within himselfe, never looking higher to the hand reaching them out unto him, Job. 21. 15. *Who is the Almighty that we should serve him, and what profit is it to call upon him?* Psal. 14. *He never calleth upon God.* Fifthly, he hateth the Church and people of God, and when occasion shall serve, he will testifie it by persecuting the same. For he that loveth not God, loveth not his adherents. Psal. 44. 5. They smite downe thy people, O Lord, *and trouble thine heritage.* These be the notes of them against whom sentence shal passe when they shall be judged: from whence two duties are to be learned. First, to deny all ungodlinesse, and to put far from us all the properties thereof. Secondly, to exercise our selves unto godlines, and all the duties thereof: as first, to learne to know God aright, both in his owne attributes, and also in his affection to us ward, never quieting our selves till we know him to be our Father, our Redeemer, our Sanctifier: and this knowledge of him is life eternall. Secondly, to subject our selves, our lives, wils, affections, speeches, and actions, to all his Lawes: for to shake off the yoke of obedience to any part of his word, is rebellion. Thirdly, to go out of our selves, as being nothing in our selves; and in our hearts depend upon the will & good pleasure of God, living by faith, making him our rocke, our tower, our fortresse, and strong defence in all estates, yea, in life and in death our advantage. Fourthly, to worship him not onely outwardly (as hypocrites may doe) but to serve him in our spirits, giving him our whole hearts. Fifthly, to love all men, but especially Gods Saints, and the houshold of faith; affecting the particular congregations, and chiefly delighting in the Saints upon earth that excell in vertue. Thus walking with God, as *Enoch* did, wee shall escape this most wofull sentence which shall bee pronounced against the ungodly ones of the earth.

The second thing in this speciall judgement is the manner of it, in the word *rebuke*. God rebuketh two waies: first, in mercy, when as in justice he remembreth mercy, Hab. 3. Secondly, in justice, yea, in anger and wrath: Psal. 6. 1. *O Lord rebuke me not in thy wrath*: and this latter is here meant. So as this much is here signified, that the Lord will powre out his fury, and his wrathfull indignation upon all the ungodly of the earth. This wrathfull rebuke hath two parts: first, the convicting of the ungodly in their owne consciences, of all their wicked thoughts, words, and works, and this the Word also signifieth, Rev. 20. The books shall be opened, *and all mens sinnes shall be laid open*: that is, they shall bee so discovered, as they (being convinced) shall not beable to deny them. Secondly, the punishment that shall follow that conviction. So *David* prayeth, Psal. 6. *Neither chastise me in thy heavy displeasure.*

Doct. Hence we learne that all things are fully and perfectly knowne unto God; and all things are open before him: Heb. 4. 13. yea, they are *naked*, and as it were unquartered before his eyes: for the Apostle alludeth to the cutting up of a beast, or the anatomizing of the creature, wherein men are curious to finde out every little veine or muskle, though they lie never so close: even so the Lord shall finde out every transgression, although never so secretly conceived and concealed, and that in such sort as he shall convince the ungodly man, whose mouth shall be shut so soone as ever his booke is open: which should teach us, first, in matter of religion to avoid all dissembling and hypocrisie. Be that indeed what thou seemest to bee: for though thou maist delude men, thou canst not deceive the Almightie, but hee shall convince thee. Secondly, let thy dealing before men be plaine, simple, without fraud, covin, or deceit; for though thou maist gloze with men, who cannot convince thee, yet the righteous Lord shall rebuke thee for want of righteousnesse in thy dealings. Thirdly, humble thy selfe before God alwaies for all thy knowne sins; yea, and for unknowne sinnes also: for though they bee unknowne to thy selfe, yet they are knowne unto him, who will one day convince thee of them all, except thou prevent him by thy repentance.

Be as thou seemest, or seeme as thou art.

The third thing propounded in the testimony, is the cause of the judgement, in these words: *Of all their wicked deeds which they have ungodlily committed, and of all their cruell speakings, which wicked sinners have spoken against him.* The cause is two-fold, the deeds & words of men: the deeds are distributed, first, by the

the propertie of them, being *works of vngodlineſſe*. Secondly, by the manner of performing them, they are *vngodlily committed*. By vngodly workes are meant all ſinnes againſt any part of the law of God, whether in the firſt or ſecond Table: for every ſinne (though it be directly againſt man) hath in it a defect, and a withdrawing of ſome duty due to God. Secondly, for the manner, theſe workes being vngodly and failing againſt the law, are done after an vngodly manner: and that worke is done vngodlily which proceedeth from an vnrepentant heart, and a minde addicted and devoted to vngodlineſſe, which is knowne and diſcerned to be ſuch a one by three notes: firſt, becauſe it purpoſeth to commit ſinne before hand. Secondly, in the committing of ſinne it is delighted and taketh pleaſure in it. Thirdly, after ſinne it walketh in the ſame courſe, yea, runneth on in the ſame waies without remorſe or repentance: and this clauſe ſeemeth to be added to put a difference betweene the godly and wicked, who both of them may commit vngodlineſſe, and be found in vngodly actions, but not both committing them in an vngodly manner: for the childe of God, before he ſin, he purpoſeth it not, yea, he hath a purpoſe not to ſinne; ſo as he may ſay, It is not onely beſides, but againſt his purpoſe. Secondly, in his ſinne he hath a reſiſting, and ſtrife againſt it, and is not wholly ſwallowed up in the pleaſure of it. Thirdly, he lieth not in it, but renueth and recovereth himſelfe againe by faith and repentance: ſo as though he doe wickedneſſe, yet he doth it not wickedly, but weakly, being overcome and foiled by corruption. And hence is it that this wicked worke being found in the hands of Gods children, though it deſerve death: yet through grace it ſhall bee no cauſe of his condemnation.

Notes of an vngodly and vnrepentant heart.

Doct. The principall cauſe of condemnation is not this or that ſinne, but the lying and trading therein, which argueth an vngodly heart: to commit vngodlineſſe indeed, maketh men ſubject to condemnation; but to commit it vngodlily, this bringeth ſwift judgement. Secondly, a wicked man ſinneth not of infirmity, for he committeth vngodlines in an vngodly manner, and tradeth in wickednesſe wickedly: the ſinnes of infirmity befall not the graceleſſe ſinner, but the regenerate only, in whom frailtie faileth grace for a time: the drunkard may excuſe himſelfe and ſay, his ſinne is his infirmity: yet is it not, but a wickednesſe wickedly committed: ſo of the covetous perſon and other ſinners. Thirdly, marke Gods great mercy with much thankfulneſſe: in that the regenerate doing wicked actions as well as the wicked, are not condemned for them as the wicked are: *For there is no condemnation to them that are in Chriſt Ieſus*, Rom. 8.1.

The godly commit vngodlineſſe, but not vngodlily as the wicked.

The ſecond cauſe of the judgement is the ſpeeches of the wicked, ſet out by two properties: firſt, *they are cruell*: ſecondly, *they are vttered againſt God*. An example of ſuch ſpeech we have in *Lamech*, Gen. 4. *Whoſoever killeth Cain ſhall be revenged ſeven fold: but whoſoever offendeth mee, I will revenge my ſelfe ſeventy times ſeven fold*: a cruell and bloudy ſpeech vanting it ſelfe even againſt God himſelfe.

Vſe. Firſt, hence it followeth that wicked words and workes are cauſes of juſt condemnation. *Ob.* Then good words and works are cauſes of ſalvation. *Anſ.* The reaſon is not good: for wicked mens ſinnes be perfectly wicked, but the actions of the regenerate are not perfectly good. Secondly, wee are hence to bewaile the ungodly words and works that have paſſed us, which binde us over to condemnation, and above all things in the world to ſue to God by prayer for pardon: yea, to give our ſelves no reſt till we have within us the witneſſe of Gods Spirit, witneſſing to our ſpirits that we are graciouſly accepted, and that our ungodly workes are removed out of his ſight. Thirdly, wee are to marke thoſe perſons whoſe lives and mouths abound with ungodlineſſe, and communicate not with ſuch: but mourne for them as *Lot* did, whoſe righteous ſoule was vexed, not onely in ſeeing the wicked workes, but alſo in hearing the filthy ſpeeches of the uncleane Sodomites. My teares (ſaith *David*) have beene my meat day and night, *while they dayly ſay unto mee, Where is thy God?* Fourthly, our duty is to avoid every wicked way and word, and endevour to have our ſpeech ſeaſoned with ſalt, and miniſtring grace to the hearers. Fifthly, conſider hence what wee in this land may juſtly bee afraid of, ſeeing ungodlineſſe ſo exceedingly aboundeth, godlineſſe decreaſeth: the godly are taken away, the wicked reproach thoſe that are left even for Religions ſake, and for ſuch religious practices as ſtand both by Gods Law and the Lawes of the land, by ſuch ſpeeches as theſe: Thou art one that runs to Sermons; doeſt thou learne this or that there? thou art full of the holy Ghoſt, the Devill is within thee: and ſuch like moſt wretched and ungodly ſpeeches, juſtly deſerving fearefull judgements: The wickednesſe of inhabitants overturne whole Kingdomes, Prov. 28.2. It behoves us then to betake our ſelves to ſpeedy repentance; leſt ſpeedy vengeance overtake us unawares.

Pſal. 42.3.

v. 16. *Theſe are murmurers, complainers, walking after their owne luſts, whoſe mouthes ſpeake proud things: having mens perſons in admiration becauſe of advantage.*

In this verſe the Apoſtle returneth againe to his former purpoſe, and ſtill continueth the rehearſall of the ſins and vices of theſe falſe teachers, againſt whom he writeth; and againſt whom

whom he hath already alleaged twelve ſeverall ſinnes; and in this verſe addeth ſix more, of which ſome not withſtanding have beene touched in the ſinnes formerly condemned. Herein we firſt ſhew the nature of the vices themſelves, and ſecondly lay downe the contrary duties ſo farre as they ſhall concerne us.

Theſe are murmurers. By *murmuring* we are to underſtand a certaine fruit of impatience, whereby men ſhew themſelves diſpleaſed with the worke of Gods providence, eſpecially when his hand is upon them, and they are under the croſſe. Example whereof we have in the Iſraelites, who when *Moſes* had brought them out of Egypt, they murmured and repined that they were fed with Manna only, and wanted their fleſh-pots which they had in Egypt: ſee Deut. 1. 26, 27. where this ſinne is called *rebellion againſt God*; and therefore is no ſmall ſinne. For avoiding and preventing of which ſinne, wee muſt learne two duties: firſt, in ſilence and ſubjection to calme and quiet our hearts in the revealed will of God upon us, though therein our owne wils be croſſed. Pſal. 4.4. Examine your ſelves, *and be ſtill*. Pſal. 37.7. *Be ſilent unto God*, and wait on the Lord. Which is all one as if he had plainly ſaid: Let Gods will be your will alſo. Iſa. 30.15. *In quietneſſe and confidence ſhall be your ſtrength*. Herein our ſtrength muſt be exerciſed, not in reſiſting, but enduring the hand of God. Secondly, we muſt ſhewour ſelves truly thankfull to God in all things befalling us: yea, even in evill things, which otherwiſe may be occaſionings of murmuring. Job 1. *The Lord hath given, and the Lord hath taken, bleſſed be his name.* *Obiect.* But this may ſeeme harſh and contrarie to reaſon, to bleſſe God for croſſes. *Anſ.* Not a whit, if we conceive that according to our deſerts, he might plunge us into the pit of hell: and therefore if he mitigate of that juſtice, and remember his mercie more eaſily correcting us, herein all the praiſe of mercie is due unto him.

Complainers. So called for two cauſes: firſt, becauſe they are diſcontented with their preſent outward eſtate wherein God hath placed them; the portion that God hath allotted them liketh them not; they are diſpleaſed that they are not as others be, and that they have not as others have. Secondly, becauſe upon the frowardnes of their diſpoſition they are eaſily diſpleaſed, and hard to pleaſe againe, ſoone incenſed, and not ſo ſoone ſatisfied; and thereupon are commonly complaining of the hard meaſure they ſeeme to receive at mens hands. But eſpecially they are ſo called in reſpect of the former reaſon. This is not the ſinne of that age onely, neither only of thoſe perſons, but is even a common ſinne of our times, and that of the richer ſort: for theſe are the pooreſt amongſt men, ever whining, and complaining that their ſtate is not ſo good as others, nor as they would have it: and although they know (as we ſay) no end of their wealth, yet know they no end of their wiſhings and deſires. We on the contrary are hence to learne, firſt, to thinke well and ſpeake well of that eſtate in which God in his providence hath ſettled us, be it better or worſe. Phil. 4.11. *In what eſtate ſoever, I have learned therewith to bee contented.* Heb. 13.5. *Bee content with that you have.* Firſt, carrie not covetous, aſpiring, and malicious mindes and affections: but if thou muſt needs be deſiring, ſatisfie thy ſelfe with *Iacobs* deſire: *Onely the Lord be with mee, and if he give mee food and raiment in this my journey, it is ſufficient.* Secondly, our hearts muſt be ſet to obey God even in poverty and affliction, and beare adverſitie with an equall and moderate mind, our obedience muſt not only be active in doing, but paſſive alſo in ſuffering his will. Phil. 4.12. *I can want and abound; I can doe all things through Chriſt that ſtrengtheneth mee.* Heb. 10.34. *The faithfull could with joy ſuffer the ſpoyling of their goods.* Thirdly, we muſt endevour to ſhew all meeknes to all men upon all occaſions, putting off all moroſitie, waiwardneſſe, and difficulty to be ſatisfied and appeaſed. *Chriſts voice was not liſt up in the ſtreets*, he indured all wrongs, forgave all injuries; and all the members of his body put off likewiſe their wolviſh diſpoſitions: they ceaſe to be Tigers, Lions, Cockatriſes, and become Kids, Lambes, little children, eaſie to be handled, hardly offended, and quickly pleaſed: which diſpoſition we muſt put upon us.

Gods will muſt be obeyed, in being both done and ſuffered of us.

Iſa. 11.16.

The third ſinne; [*walking after their owne luſts*] is fitly expounded in Eccleſ. 11.9. where the young man is ironically willed to walke in the waies of his owne heart, and in the ſight of his owne eyes, &c. even ſo theſe men live in their ſinnes, according to the leading and luſting of their owne corrupted hearts: which ſinne is before in the fourth verſe touched; and ſomwhat alſo is further to be ſpoken of it in the reſt of the Epiſtle. Our contrary dutie is twofold: firſt, if at any time by frailtie we fall into any ſinne, never to goe on in the ſame, but breake it off, and returne unto God: for to walke after his owne hearts luſts, is a note of a wicked perſon and an enemie of God. Pſal. 68.21. Surely, God will wound the head of his enemies, and the *hairie pate of him that walketh on in ſinne*. Secondly, we are to frame our lives cleane againſt the luſts and inclinations of our own hearts; waging battell continually againſt them, ever croſſing and thwarting them: Ro. 13.14. *Take no thought to fulfill the luſts of the fleſh.* Gal. 3. They that are Chriſts *have crucified the fleſh, with the luſts thereof*: for whoſoever beleeveth truly the pardon of his ſins by Chriſts death, cannot but mortifie the luſts of his wicked heart; beſides that the whole courſe of Chriſtianitie is nothing elſe but a continuall converſion and turning unto God.

The fourth ſinne. *Whoſe mouthes ſpeake proud or ſwelling things.* That is, they boaſt themſelves of knowledge, holineſſe, and things not to bee found in them. The ſame with the devils ſinne,

Luk. 4. *All this will I give thee, for they are mine, and I give them to whom I will:* wherein hee sheweth himselfe the father of lying and boasting. It is noted also to bee the propertie of Antichrist, as to whom was given a mouth which spake *great things* and blasphemies, Revel. 13. 5. which was meant of the Emperour indeed, but so as the second beast, which is that Antichrist, should doe all things which the first beast could doe before him, vers. 12. It is also the noted vice of all heretikes and seducers, 2 Cor. 10. 12. to exalt and praise *themselves*. The contrary duties are first, in common speech neither to praise, nor dispraise our selves, for vanitie lurketh in both: besides that modestie will not suffer the former; and the latter is to occasion others to praise us, which is but vanitie. Secondly, when in speech we compare our selves with others our equals, we must ever thinke and speake better of them than our selves. Phil. 2. 3. *Let every man esteeme other better than himselfe. Paul* comparing himselfe with the Apostles, said *he was the least of them all*; because he had beene a persecutor, 1 Cor. 15. 9. Thirdly, if any speake of his owne want when just occasion is offered, hee must speake even the most against himselfe. As *Paul* that he was the *head and chiefe of all sinners*. Fourthly, if a man upon just occasion bee moved to commend himselfe, first, he must doe it in all humilitie and modestie: so *Paul* speaketh of himselfe in another person: 1 Cor. 12. 2. *I know a man in Christ which was taken up into Paradise, &c. And in nothing was I inferiour unto the very chiefe Apostles though I be nothing*, vers. 11.

The fifth sinne. *Having mens persons in admiration.*] The word *person* in Scripture signifieth the face and outward appearance of a man, and consequently the things belonging unto the person, as riches honours, dignities, for the which these false teachers have men in admiration. *Quest.* Is it not lawfull to admire a Prince, or other Potentates at all? *Answ.* Yes: but when men admire them onely for their person, riches honours, nobilitie, without respect of the feare of God or true vertue, this is unlawfull, and the sinne of these men: wherein is also included the contempt of the religious poore, yea, and also of the rich themselves, if they truly feare God. Jam. 2. 1. *My brethren, have not the faith of our Lord Iesus Christ in respect of persons:* teaching us that it will not stand with true religion, nor with the faith of Christ to honour men onely because they are rich or noble.

First, note here that no man carrieth so base a minde, and such slavish affections, as the proud ambitious person; he magnifieth the great man, and is servilely addicted unto him even for outward respects, not esteeming him for that which is indeed worthie to be respected. Secondly, the condition of great men (for the most part) is miserable, who have many to admire them, but few to admonish them: rich men are admired for wisdome, whereas the same men, if they were poore, would carrie away no praise thereof. *Ahab* had foure hundred false prophets who thus admired his person, but only one *Micha* who faithfully admonished him. Thirdly, our dutie is to honour them that feare God, rich or poore, high or low: it being a note of a child of God *to contemne a vile person*, that is a wretched sinner, but to honour them *that feare the Lord*, bee they never so base: and yet the honourable much more, if they be found in the waies of religion. Psal. 15. 4.

The sixth sinne. *Because of advantage.*] That is, for profits sake: where their covetousnesse, which before was touched, is here againe taxed: the effect of which affection is to blind the minde that it cannot judge aright of persons or things: it maketh a man account an enemie of God rightly honourable, and to deeme the things below of highest regard. Let us weed out of our hearts this bitter root of covetousnesse, which otherwise will so blind us, as wee cannot truly discerne the people and things of God, but take Egyptians for Israelites, and accept of the red pottage in stead of the blessing.

v. 27 *But, yee beloved, remember the words which were spoken before of the Apostles of our Lord Iesus Christ.*

In these words the Apostle goeth about to answer an objection that might be made by the Church after this manner: We cannot bee resolved that these men against whom yee write, are so ungodly as you would make them: The answer whereto is framed in the 17. 18. and 19. verses. The effect of which is, that in the last times there shall be mockers, and these be no other than the men of whom he writeth: and lest they should yet doubt of the truth of that her spake, hee bringeth in the testimonie of the Apostles in the confirmation of the same: so as his doctrine was no other than that which was before by them delivered. Where three things are to be considered: first, a preface to the testimonie, vers. 17. Secondly, the testimonie it selfe, v. 18. Thirdly, the amplifying of it, v. 19.

For the Preface. *But, ye beloved, remember, &c.*] First, the Apostle *Iude* setteth out his own dutie and practice, in that whatsoever he speaketh it proceedeth of love: and he is not carried away in speaking or writing with sinister affections; and therefore he calleth them *Beloved.* This ought to be the practice of all Teachers, who out of their inward love to Gods people committed unto them are to utter whatsoever they teach: yea, and no man in any other calling may lay aside this affection in the discharge of the duties thereof, seeing it is the end of all the Commandements.

In the second word *remember*] is laid downe the dutie of the Church and faithfull people

of God, which is to remember the words spoken by the Apostles of the Lord Iesus Christ. Which wee also in this age are to bee exhorted unto, for very weighty reasons: first, it is a notable remedie against all sin, and especially the forenamed sinnes: Psal. 116. 11. *In my haste I said all men are liars*; that is, when I remembred not the word of God, but forgat my own duty, and was carried away with the streame of my owne affections against faith, then I failed and was foiled. Psal. 119. 1. *I have hidthy testimonies in my heart, that I should not offend against thee.* Secondly, this remembrance is a notable remedie against heresies, and schismes, and all false doctrines, and is of much use in these our dayes, wherein we are in danger to be seduced, partly by Atheists, partly by Papists, and partly by carnall Gospellers; against all whom we had need to be well fenced, and armed by the reading, knowing, beleeving, and remembring the words of the Prophets and Apostles, which only are as *Davids* sling to overthrow the great Goliahs. Thirdly, it is an excellent meanes to settle the conscience in the truth by perswading the same: and the rather to bee enforced, because many alleage that there are so many Religions and opinions, that they will bee of none, for they know not which to betake themselves unto. But if these were diligent in the words of the Prophets and Apostles, in reading, searching and sifting out the truth in humilitie, they should find wherein to settle themselves.

Secondly, by his second word all teachers are to take notice of their dutie, which is to whet the word of the Apostles upon the harts, minds, and memories of their hearers, so as they may learne and remember them: and the rather because in former ages religion was destroyed, and superstition prevailed, because that men laid away the Scriptures out of their hands, and betooke themselves to the exposition of other mens writings; and to glosse upon the sayings of their ancestors: whereby they brought a black darknes over these parts of the world. The Prophets and Apostles give another direction. *Malachy* the last of the Prophets referreth us unto *Moses* and the former Prophets; and *Iude* the last of the Apostles unto former Apostles, shewing what ought to be the scope of all teachers that would follow their steps.

Thirdly, hence all Students of Divinitie are taught what they must most remember, namely the words and writings of the Apostles: for these are the key of the old Testament and of the whole Scripture; which dutie if it were well observed, Poperie, superstition, and Atheisme could not so farre pevaile, but fall downe to the ground, as Dagon before the Arke.

Thirdly, he nameth the authors of the testimonie, who were the *Apostles of our Lord Iesus Christ*, implying their authoritie, and taking it for granted, that whatsoever they spake or writ must be received as an infallible truth, and may not be contradicted. Now the better to know both what the Apostles were, and what this Authoritie is, consider three points; first, their *calling*, and the greatnesse thereof; They were called by Christs owne mouth, Joh. 20. 21. *As the father sent mee, so I send you*: by which comparison he designeth them to a particular & weighty calling, standing in these points: first, as Christ was immediately called by the Father, so were the Apostles immediately called by himselfe. Secondly, as Christ was sent from the Father to preach to the whole world, being the great Prophet and Doctor of his Church; so Christ sendeth them into the whole world, for the whole world was their charge. Thirdly, as Christ was sent to reveale his Fathers will, which before was hid to the greatest part of the world; so they were sent by Christ to reveale the Fathers wil, partly in making things more fully known, which were before but darkly shadowed: and partly in foretelling things to come, they all being Evangelicall Prophets. In these three standeth that comparison: in regard of which manner of their sending they are above even the Angels themselves, nay the Angels were as it were but their schollers. Eph. 3. 10. *Now unto principalities and powers in heavenly places is made knowne by the Church the manifold wisdome of God*, that is, by the ministerie of the Apostles, the mysteries of God, concerning mans redemption, have beene revealed to the Angels themselves.

Secondly, consider their *Authoritie*: which was most authenticall, seeing that neither in teaching or writing they could erre, being specially privileged therefrom: Matth. 10. 19. *It shall be given you in that houre what yee shall say.* The peculiar promise of direction belonging to the Apostles is recorded in Joh. 16. 13. *The spirit of truth shall lead you into all truth*; in which regard they were bold to joyne themselves with the holy Ghost. *It seemeth good to the holy Ghost and us*, namely, in ordering the Church affaires: yet here that distinction which is falsely applied to the Pope, is true in the Apostles, by reason of this assistance; that as they were private men, and in other causes they might, and did erre, but not as Apostles in performing their office Apostolicall. Act. 15. 28.

Thirdly, their *worke* or office, they were master builders of the Church of the new Testament: yea, founders thereof, both by teaching doctrines, and informing the manners of men: farre passing all Evangelists, Pastors, Teachers, or ordinarie Ministers since their daies. 1 Cor. 3. 10. *As a skilfull Master builder, I have laid the foundation, and another buildeth thereon.* For the furthering of which great work in their hands, they had given them first a power to worke miracles for the confirming of their doctrine. Secondly, of giving the holy Ghost by imposition of hands. Thirdly, an Apostolicall rod, to strike and correct obstinate offenders; by

the which *Peter* smote *Ananias* and *Saphira* with present death: and *Paul* *Elymas* with blindnesse.

Vse. Marke that now the Pope claiming authoritie Apostolicall from *Peter*; it is but a false challenge: for that authoritie ceased with that office, and served only to lay the foundations of the Church withall, being both extraordinary as the calling was: and personall, ceasing with the persons of the Apostles. So as if the Pope succeeded *Peter* in any thing, it is in the denying of Christ: it cannot be in founding the Church, which was done to his hand so many hundred yeares before him.

The Pope succeeded Peter onely in denyall of Christ.

v. 18 *How that they told you that there should bee mockers in the last time, which should walke after their owne ungodly lusts.*

This verse containeth the testimonie it selfe, the preface of which was laid downe in the former: wherein two things are to be noted: first, the time when wicked men shall abound in the Church: *in the last time.* Secondly, what manner of persons they are; namely, described by two properties: first, they are *mockers*: secondly, *fleshly.*

For the time: It is called *the last time*: which is the time from the Ascension of Christ unto the end of the world. It may bee asked, how could this bee called the last time, seeing it is sixteene hundred yeares ago? *Ans.* It is so called for two causes: first, because it goeth next before the end of the world, and shall bee closed up of the last day, 1 Cor. 10. 11. To admonish us upon whom *the ends of the world are come.* Secondly, in regard of former times, according to the severall ages of it, in which God altered the condition of his Church, and renewed his covenant from time to time unto the same: as first plighting it with *Adam*, and afterward renewing it to *Noah*: thirdly, to *Abraham* often repeating it: fourthly, to *David*: fifthly, at the returne out of the Babylonish captivitie: sixthly, at the comming of Christ. But now Christ being come, and that fulnesse of time wherein the former prophecies are fulfilled and accomplished, the shadowes and ceremonies are abolished, and the new covenant of grace established; there remaines no renuing thereof, neither any other alteration of it, but as Christ hath already appeared in his humilitie by his first comming: so nothing is to bee expected now but his second comming in glorie: and this is the proper and principall cause why this is called *the last time.*

Secondly, concerning the persons of the ungodly men they are described, first to be *mockers.* These are described by *Peter*, 2 Epistle. 3. 3. In the last times shall *come mockers, which will walke after their lusts*, and say, Where is the promise of his comming? that is, those that shall scorne all religion, and make a mocke of God, godlinesse, and godly men: than which there is not a greater height of wickednesse: of whom *Salomon* speaketh as being so farre gone: that they are past all admonition, and therefore would not have them admonished; and *David* maketh this the highest degree of a wicked mans proceeding in his sinne, to sit him downe in the *chaire of scorners*, Psal. 1. 1.

Prov. 9. 8.

Vse. This part of the testimonie is most truly verified in our age. First, in the Romish Church, whose religion setteth up a plaine mockerie of God and of Christ, of Scripture and of true religion. First, for Christ they make but a mocke of him; the true Christ is a King, and so they say, but the Pope must controule him both in making lawes of his owne to binde the conscience, as also in adding and detracting from Christs laws what he will: the true Christ is a Saviour; but they make every man a saviour of himselfe, by meriting salvation; for they teach that Christ merited, that we might merit our owne salvation: yea, the true Christ is a mediatour, but yet Saints must be intercessors: and his mother, whom they intitle the Queene of Heaven, must command her sonne by the right of a Mother, to heare their prayers, and forgive their sins; what is this but to make his Mother Mediatour in his stead? Secondly, as for the Scriptures they renounce the originall Bible, and the Greeke and Hebrew text as corrupt, and will admit of none as authenticall, but the Latin translation; yea, and of that allow no sense, but that which the Pope authorizeth, and setteth downe: what is this else but to make a mockerie of the Scriptures? no Bible, no sense will serve, nor must stand, but the Popish sense, which is indeed to reduce all scripture to the Popes will and determination.

Popish doctrine a Mockerie of Christian religion.

Secondly, if we come home to our selves, we shall finde this Scripture verified among the swarmes of Atheists, which make but a ieere of the Word and Religion: tell any man almost of his dutie, hee will bee readie to say; How know you these to be *Moses* writings? and these to be the Apostles writings which goe under their names, and may not falsehood be written as well as truth? These are most prophane and blasphemous scorners: but such as were prephecied of before by the Apostles themselves.

Againe, among those that professe religion are many scorners; that is, a man make but a shew of goodnesse, and begin to make conscience of his way, if he will not blaspheme and sweare as he was wont: if hee will not drinke with the drunkard: if he refuse such companie as he converted with before, or will not doe as others do, he is presently condemned for a precise foole, or with such reproachfull termes; how then is not this prediction of the Apostle accomplished, when even the performing of mo-

moral duties, yea, and such as stand by the lawes of God and the land is scoffed at, as a blemish? When scorners are so rife and bold even in the face of the Church? when where God hath his little flocke, the Devil hath a large kingdome? let us not bee offended too much, when wee heare and see these scorners: but then acknowledge the accomplishment of this prophecie, and contrarily love and reverense the Word of God as a most precious treasure.

The second sinne whereby these ungodly men are described, is, that they *walke after the lusts of their own hearts*, wherein two things are included: first, that these ungodly men shall have their harts filled with *ungodly lusts.* Secondly, that they shall walk after these lusts. Concerning the former sundry things are to be known. First, what this lust or concupiscence is. *Ans.* In the Scripture it is of two sorts, either originall, or actuall: or it may be considered two wayes: first, as it is the fountaine or off-spring of all other sinnes; or secondly, as it is a fruit of the corruption of our hearts. The former is an impotencie of the heart, whereby it is inordinately disposed to the desire of this or that evill: of which *Iames* speaketh, Chap. 2. 14. *every man when hee is tempted, is drawne away by his owne concupiscence*: hence is the whole corruption of the heart, or originall sinne called *lust*, because it principally sheweth it selfe in these lusts. The latter is actuall lust, that is, every inordinate and evill motion of the inner man against the law of God, which proceedeth as a branch or fruit from the former root. Rom. 6. 12. *Let not sinne reigne in your mortall bodies, that ye should obey it in the lusts of it*: where, by *lusts* are meant the flames and motions of lusts springing from the former fountaine. This lust I call first an inordinate *motion*, to distinguish it first from a holy lusting in the regenerate. *David* lusted after & desired the commandements of God, yea, above gold and silver; and there is a lust of the spirit against the flesh, as well as of the flesh against the spirit. Secondly, from naturall lusting, which is an appetite after meat, drinke, &c. which in it selfe is no sinne. *Lazarus* desired without sinne the crummes under *Dives* his table. These lusts then are not to be condemned, but only lusts inordinate. Secondly, I say, *every evill motion*; because lust in the Scripture comprehendeth all thoughts and motions against Gods law, so is the comandement to be understood: *Thou shalt not lust.* Eph. 2. 3. Among whom also we had our conversation in times past *in the lusts of the flesh in fulfilling the will of the flesh, and of the minde.* Where the Apostle inlargeth it unto all motions, inclinations, passions and perturbations of the heart, minde, will or affections: so farre as they are not directed by the law of God. This text must be understood of actuall lust: of which there be two degrees: or sometime it is sudden, and sometimes voluntary; the former is the first motion of the minde conceived, but without consent.

Psal. 119. 127.

Gal. 5. 17.

The latter is the motion conceived, but with consent, purpose, and deliberation; which may bee made plaine in this similitude. The eye is sometimes cast upon an object on a sudden, without any purpose or intention of the mind: but sometimes purposely and steadily upon the same: and as in the twinkling of the eye it is often shut without thought or purpose; but sometimes against purpose and deliberation to prevent some hurt: so is it in the minde; the heart is a furnace of lust, the flames whereof arise sometimes upon the sudden, and sometimes upon leisure and deliberation; both these degrees must here be understood. Concerning which lusts there are three things further here to be considered. First, the quality and nature of these lusts; in that they are said to bee *ungodly lusts*: such as their root is, such are the branches; and therefore are in their nature properly sinnes, yea, principall and master sins, yea, and sinning sinnes, causing men to goe on in sinne. *Quest.* If they be sinnes, what Commandement of the tenne condemneth them? *Ans.* Sudden lust before consent of will is condemned in the tenth: but voluntarie with consent is condemned in all the nine former. If this distinction be not held, wee cannot make ten Commandements. For in all the Commandements lust is forbidden; necessarie then is that lust should be thus distinguished, and also referred, as wee have said. *Quest.* Some may aske, In what Commandement is originall sinne condemned? *Ans.* Some say, it is forbidden in the whole law, which is not untrue; but yet it seemeth to be directly condemned in the first and last Commandements: for these two concerne properly, the heart of man: the first especially the heart directly so farre as it concerneth God: the last so farre as it concerneth man, whether himselfe, or others.

Vse. This teacheth us to detest the Popish error, which teacheth us that inordinat lusts be no sinnes, if consent of will be not added: but that is false; for if they be conceived in the minde, they are the sins of the mind, condemned in the tenth Commandement. *Ob.* But they say, there can bee no sinne properly pro-duced without consent of will. *Ans.* In civill matters the reason is good, that none can bee accessarie unto sinne, unlesse consent of will be added: but in divine matters, and in the Court of Conscience it is farre otherwise.

Secondly, in the lusts note the propertie of them, in these words; *Which walke after*; their propertie is to reigne in men, and to cause men to give attendance upon them; yea, and to walk after them. Where they are not resisted and repressed, they make that man a vassall and slave unto them. Rom. 6. *Let not sinne reigne in your mortall bodie, to obey the lusts of it.* Where the Apostle insinuateth so much that they force and compell men to the obedience of them, the whole order and course of which regiment is lively described, Jam. 1. 14, 15. by five degrees:

Cause

first, *lust tempteth*, and that two waies: first, by withdrawing the heart from God: secondly, by inticing and intangling the mind with some delight of sinne. Secondly, *lust conceiveth*, when it causeth the will to consent and resolve upon the wickednesse thought upon. Thirdly, it *bringeth forth*, when it forceth a man to put in execution the things consented unto and resolved upon. Fourthly, it perfecteth the birth of sinne, urging a man to adde sinne unto sinne, untill he come to a custome, which is a ripenesse and perfection in sinning. Fifthly, *it bringeth forth death*, that is, everlasting vengeance and destruction: in all which he alludeth unto the beginnings, proceedings, and end of a man; who after he is past his full strength, decayeth againe, and dieth: by these degrees the lusts of the heart rise unto this raigne and regiment in the heart of every wicked and naturall man, where grace overcommeth not nature.

Thirdly, observe the number of these lusts. *After ungodly lusts.*] Where he speaketh in the plurall number as of many: for originall concupiscence is the seed of all sinne in every man: and looke how many sins there be in the world, so many lusts there are in the hearts of men: so as seeing there is no number of the evils in the world, even so are the lusts of the heart innumerable. Therefore truly may we conclude, that ungodly men have their hearts filled with ungodly lusts.

The second point in the words is, that these ungodly men *shall walke* after their lusts; which is then done, when men first suffer their hearts to be withdrawne from God by evill lusts and motions: secondly, give assent thereunto: thirdly, practise them: fourthly, keepe a course and trade in sinning, which is the perfection of it. Thus a man denieth the true God, and excludeth him out of his heart, and setteth up the devill, yea, his owne lusts for his God, unto which he becommeth a slave; so as this is no small sinne.

Doct. Hence note a defference betweene the regenerate and the reprobate: for if the childe of God be inticed and drawne away from God, he grieveth for it, and giveth not readie consent unto the temptation. Secondly, if through frailtie he be overcarried to give consent, yet it is not full consent; but he doth it against his will and purpose, for his purpose is not to sinne. Thirdly, if he put lusts in execution, hee lieth not in them, he will not walke after them; but recovereth himselfe, because he is incorporated into Christ: he hath the root of grace, which shall not utterly die in him, the seed abideth in him which at last shall sprout up to repentance and amendment of life: and hereby may a man know whether he be the child of God or no.

Vse. First, whereas all men good and bad have innumerable lusts in them, we are to take notice of the vilenesse and uncleannesse of out nature, which is common to the good and bad, betweene whom there is no difference but by grace: our endevour must bee to see more and more these lusts stirring and moving themselves against God and man. Secondly, to mourne and bewaile them. Thirdly, to pray that God would burie them all in the death and grave of his Sonne, that they stand not up in judgement against us; being every of them sufficient to procure our eternall destruction.

Sinne will dwell in us, while we dwell in the flesh, but it may not raigne as a commander in us.

Secondly, we must not suffer sinne to raigne in us, for this is the part of an ungodly person: true it is that lusts will bee in the heart whilst a man is in the flesh: but they must be resisted, that they may not raigne & rule in the heart. *Quest.* How shall we keepe under the lusts of the heart from raigning over us? *Answ.* Seeing sinne raigneth in the minde by evill thoughts, our thoughts on the contrary must bee framed according to the word, and ordered by the counsell thereof: according to the Apostles advice, Phil. 4. 8. *If any thing be honest, iust, pure, of good report, we must thinke of these things*; Colos. 3. 16. *Let the word of God dwell plentifully in you.* Againe, lust raigneth in the memorie, by remembring vanities, wrongs and wicked speeches and actions: we must therefore remember our sinnes, the number and greatnesse of them, the curse of the law against them, the day of our owne death, and the generall judgement; the remembrance of which shall be able to keep out, or at least to keepe under these ungodly lusts. Further, seeing it raigneth in the affections of pride, revenge, hatred, &c. wee must learne the exhortation, Phil. 2. 5. *Let the same minde bee in you that was in Iesus Christ*: that look as Christ was most milde, meeke, humble, patient, full of love towards God and man, so ought our unruly affections to be conformed unto his. And lastly, seeing it raigneth in the bodie by idlenesse, ease, sleepe in excesse, which make the bodie an instrument of sinne, we must alwaies diligently inure our selves to the duties of our callings; using fasting, watching, and prayer: by which meanes well observed, the lusts in the heart may still trouble and molest us; but they shall not rule and raigne over us.

Vse. If it be the propertie of a wicked man to follow after ungodly lusts, wee ought to purge our selves from all the lusts *of the flesh and spirit*, 2 Cor. 7. 1. lest these defile the bodies and soules, in the powers and parts of them: to doe which the better, remember that *blessed are the pure in heart*: secondly, to inure our selves unto the feare of God, seeing the feare of God *is cleane*, Psal. 19. that is, it cleanseth the heart, and breaketh the neck of all noysome lusts. Matth. 5. 8.

v. 19 *These are makers of sects, sensuall, not having the spirit.*

This verse containeth the application of the former testimonie unto the particular persons whom it concerneth: setting downe who they

they be that are scorners and followers of their lusts: namely, scorners are they that *make sects*, separating themselves from the people of God: and followers of their lusts bee those who are *sensuall, and without the spirit*: which words being applied to these seducers, fasten two sinnes more upon them. The first whereof is, that they are *makers of sects*. The second, that they *have not the spirit*. For the former, the word signifieth a singling and separating of themselves from the Church and people of God, & consequently the making of sects to themselves: neither may this seeme strange, that there should bee such persons that make such separation; seeing it is the nature of every sinner to flie from the presence of God, as *Adam* did: and *Peter* when he had seene a part of the glory of Christ, bade him *depart from him*, for he was a sinner. The prodigall sonne must have his *portion* apart, and will not be perswaded to live with his father: and every ungodly man *withdraweth* himselfe unto perdition, Heb. 10. 38.

Doct. First, it is a great sinne for a man to separate himselfe from the assemblies of Gods people: because, first it is a flying from God and his presence, whose face every one is commanded to seeke; seeing he presenteth himselfe in the Word and Sacraments, and wheresoever two or three are assembled in his name, &c. Secondly, it is a contempt of Gods ordinance, which whosoever despiseth, despiseth God himselfe. Thirdly, out of the Catholike Church is no salvation: the saying is true, Whosoever will not have the Church for his Mother, shall not have God for his Father. Fourthly, the congregations of Gods people on earth are the suburbes and gates of the kingdome of heaven; whosoever therefore shutteth the gates of this kingdome of grace against himselfe here, shall never enter into the gates of the kingdome of glory hereafter.

Vse. Our duty hence is, to joyne our selves to the assemblies of the faithfull, not *forsaking the fellowship* that wee have among our selves, Heb. 10. 25. but *keeping the unitie* of the spirit in the bond of Peace, Eph. 4. 3. being like minded one towards another, Rom. 15. 5. speaking one thing as those that are knit together in one minde and one judgement, 1 Cor. 1. 10. And if we would separate our selves, then let us depart from the Atheists and Papists in their corrupt doctrine, and wicked conversation. Secondly, such are justly reprehended who seldome come to heare the word, receive the Sacraments, and to call upon God in the congregation: for so much as they can they cut themselves from the Kingdome of God, in rejecting the meanes of their salvation. *Object.* They alleage for themselves, that if they should come, they should heare but a weake man like themselves speake unto them; and if Christ himselfe or some Angell should preach unto them, they would heare willingly. *Answ.* Lay aside all disputing, and yeeld unto the wisdome of God, whose ordinance it is that men should bee taught by men, and not otherwise. *Object.* They say further, that they have the Bible, and the Sermons of the Prophets and Apostles at home, and none can make better Sermons than they: and again, that they can get knowledge enough to salvation by themselves: and some say they have knowledge sufficient, and need no more. *Answ.* First, Gods ordinance must be acknowledged, and reverenced in the publike Ministerie, and in the midst of the assemblies: and private duties must give place to publike. Secondly, the word is not onely to be knowne, but affected: now although knowledge may be gained privately; yet the affections must be wrought and moved in the publike ministerie. Thirdly, those that know the most, know but in part: and the Ministery is instituted not onely to initiate and begin men, but to confirme them in grace, and lead them to perfection: for which end the Lord hath given Pastors and Doctors of the Church to teach men, untill they come unto: *a ripe age in Christ*, which is not till death.

Now for the further clearing of this point, two questions are to be resolved. 1. *Quest.* Seeing it is a sinne for a man to sever himselfe from the Church of God; where, and what Church is that to which a man may for ever joyne himselfe with a good conscience? *Answ.* That people which heare, beleeve, and obey the doctrine of the Prophets and Apostles, are the true people and Church of God, unto which a man may safely joyne himselfe. Divers notes there be, but the infallible notes of the true Church are, knowledge, faith, and obedience unto that doctrine; these were the notes of the primitive Church next after Christ, Act. 2. 42. First, they continued in the Apostles *doctrine*. Secondly, in *fellowship*, wherein the duties of love are comprehended. Thirdly, *in breaking of bread*, that is, the administration of Sacraments; for the celebration of the Supper is put for both. Fourthly, *in prayer*, that is, invocation of God, with thanksgiving. In that Commission of the Apostles, given for the gathering together of the Church of God, they are enjoyned, first, to *teach all Nations*: that is, to make them disciples, namely, by the doctrine Prophetical, and Apostolicall. Secondly, to *baptize them*; that is, to bring and admit them into the house of God. Thirdly, to teach them to *performe all things* which they were commanded. In which Commission, two of these notes are expressed, Eph. 2. 19. The Church is *founded upon the doctrine of the Prophets and Apostles*, Ioh. 8. 31. *If yee abide in my word, yee are truly my disciples*. Joh. 10. 27. *My sheepe heare my voice and follow mee*. Psalm. 147. 19. *Hee sheweth his lawes to Iacob, and his statutes to Israel, hee dealeth not so with every nation*. Hence we note that we may not joyne our selves with the Jewes or Turkes, who renounce the words of the Prophets and Apostles: neither yet with the Papists; for though Matth. 28. 19.

though in word and speech they hold this word, yet indeed and in the sense they corrupt it even in the foundation.

The second question. But what if there be errors in the Church, or things amisse; may we not then separate our selves? *Ans.* Things that may be amisse in the Church must be distinguished: for some faults concerne the matter of religion: some the manner: the former respecteth doctrine principally: the latter the manners of men. First, for things amisse in the manners of men, wee may not separate; but with *Lot* have our righteous hearts vexed, and grieved with the wicked conversation of those among whom we live. The Scribes and Pharisies sitting *in Moses chaire*, teaching *Moses* doctrine, must be heard, howsoever the corruptions of their manners be such as they may not be imitated, Matth. 23. 1. Yet here observe further, that although wee may not separate our selves from such corrupt persons in the publike assemblies, yet in private conversation wee may abstaine from them. 1 Cor. 5. 11. If any that is called a brother bee a *fornicater*, or *covetous*, or an *idolater*, or a *railer*, or a *drunkard*, or *an extortioner*, *with such a one eat not*: that is, eat not privately. Secondly, if the Church erre in matter of religion, then must wee consider whether the error bee in a more weightie and substantiall point, or in matter of lesse importance. If it be in smaller points (the foundation being kept) wee may not separate our selves. 1 Cor. 3. 15. *If any mans worke burne, hee shall lose, but himselfe shall be safe, yet as if it were by fire.* Now if the error of the Church bee in substance of doctrine, or in the foundation, then we must consider whether it erre of humane frailty, or of obstinacy: if of frailty, wee may not separate. The Church of Galatia was through frailty quickly turned to another Gospel, and erred in the foundation, holding justification by workes; yet *Paul* writeth unto it as unto a Church of God. So likewise the Church of Corinth erred grievously, and overthrew the Article of the resurrection; and yet *Paul* behaved himselfe accordingly unto it. But if the Church erre in the substance of religion obstinately, then with good conscience separation may bee made. 1 Tim. 4. 5. *If any man teach otherwise, and consent not to the wholsome doctrine, from such separate thy selfe.* An example hereof we have in Act. 19. 9. when *Paul* had preached in the Synagogue of the Jewes, and could not prevaile with them, but they *began to blaspheme and speake evill of the wayes of God, then he withdrew himselfe* and separated *from them.* 1 Chron. 11. 14, 16. when *Ieroboam* had set up the two Calves to bee worshipped, many of the best disposed Jewes *departed from him and came to Roboboam, and joyned themselves with Iudah and Ierusalem* in the true worship of the God of their Fathers. Whence wee see, that no man may with good conscience separate himselfe from the Church of England; seeing it teacheth, beleeveth, and obeyeth the doctrine of the Prophets and Apostles.

Whom we may not separate from in publike assemblies we must not privately converse with.

Further consider the manner of the separation of these wicked men; there be three sorts of separation: First, *by apostasie*, when a man falleth wholly from his religion, from the Church, and from common grace. Heb. 6. 4. It is impossible that they which were once enlightened, *if they fall away, &c.* Secondly, by heresie, when men erre in the substance of doctrine and religion, and that obstinacie. Thirdly, by *Schisme*; and that is when men hold the same faith and foundation; and yet disagree and separate in regard of order and ceremonie. These seducers separated themselves by *heresies*: their heresies were these: first, that men being in Christ might live as they list, and so they were Libertines. Secondly, that among the people of God there ought to be no civil Magistracy, and so they became also Anabaptists. Here observe, that even in the Apostles time and daies were many Heretikes; among whom was *Hymeneus*, and *Philetus*, 2 Tim. 2. 17. and many wolves *entred even in their dayes*, who spared not the flocke. Which may serve to stablish our minds against the Papists, who object, that our religion is the foundation of all heresies: as at the rising of which many heresies were revived; in so much as they call all our religion heresie, and the professors of it heretikes: by which reason they might as strongly prove, that the doctrine of the Apostles themselves was heresie, and that the Primitive Church in the Apostles time was heretical, and no Church: for in the first hundred yeares after Christ; the Church swarmed with heresies, sowen by Satans instruments, to the choaking of that holy doctrine which was sowne by the Apostles and their successors in the field of the Church: may, rather we conclude our religion to be Apostolicall, because the same heresies which arose up in the Apostles times against their doctrine, now revived againe upon the reviving of our religion.

The second sinne of these seducers in this verse is, that they are *sleshly*, or naturall men. For so it is explained in the last words [*not having the spirit*] wherin consider two things: first, who is a naturall man: secondly, that it is a sin to be a naturall man, for it is noted as a maine sinne in these seducers. Touching the former, a *naturall man* is he, who living a naturall life, is endued with a reasonable soule, and is governed by nature, reason, and sense only; without grace or the spirit of God: which may appeare, first, by the word naturall; which signifieth such a man, as in whom the best thing is nature, and in whom there is nothing more excellent than his reasonable soule, though corrupted. Secondly, by the exposition, or rather opposition in the words, wherein it is opposed *unto the spirit*, who is wanting unto such a one to lead him in the way of a heavenly life. Further, that yee we may know this matter the better, there be three things to be found in a naturall man: 1. Hee hath a body and soule united together in one person. 2. In his soule he hath excellent powers and faculties, as will, understanding, affections. 3. He hath all the ornaments of man, yet so as without grace: such as are, strength of bodie and minde, memorie, knowledge of Arts and Sciences, civill policie and vertues, as Justice, Prudence, Temperance, discretion to discerne what is meet to bee done, what not: these are ornaments incident to corrupt nature, serving not to abolish, but to restraine and bridle corruption, and containe men in order, for the preservation of humane societie. Now he that hath these three and nothing else, is but a meere naturall man.

The second point is: Here it may be asked, how it commeth to passe that a naturall man offendeth God? *Ans.* There be two things in every naturall man to be distinguished: first, there is nature: secondly, the corruption of nature: the former is from God: the latter from mans fall: which two may be indeed distinguished, but cannot now be separated: the one is not the other; but the one is not without the other: this corruption is that sin which presseth us downe; and hangeth so fast on, Heb. 12. 1. which corrupted the whole man, so as the whole *frame of man*, that is, his whole disposition and inclination is corrupted and evill from his youth, Gen. 8. 21. his *wisdome* is enmitie to God, that is, even the best thing that is, or can be in the flesh, is hatefull to God, Rom. 8. 5. *himselfe is dead* in sinnes and trespasses, Ephes. 2. 1. having no more abilitie to move to any thing truly good, than hath a dead man to bestirre himselfe in and about the actions of life.

For the clearer beholding of this corruption of mans nature, marke that there bee two degrees of it: the former whereof is a want of that goodnesse and righteousnesse which at the first was, and now ought to be found in our nature. The latter is a prooneness and disposition unto all evill which carrieth the heart on every occasion thereunto: this corruption must be conceived as an ocean sea, sending out into every channell and veine of the soule, and whole man, streames and floods of wickednesse: for looke into the principall powers of the soule, ye shall need to goe no further for the finding of this truth. For first, in the *minde* is such an impotencie, as whereby it is unable to thinke or approve of any thing that is truly good. 2 Cor. 3. 5. *We are not sufficient of our selves to thinke of any good, but all our sufficiencie is of God.* 1 Cor. 2. 15. The naturall man *perceiveth not* the things of God; which is most manifest thus: first, he knoweth not God himselfe aright; for although hee may know God as an infinite and eternall being, or in some other attribute, yet he cannot know him as a father to himselfe. Secondly, he knoweth not, neither conceiveth the corruption of his owne nature, nor his sins originall and actuall in the staine and danger of them. Thirdly, he conceiveth not of the remedie of sinne, the death of Christ: but accounteth it foolishnes that life should be brought out of death. Secondly, as his *minde* is blinde, so a naturall mans will is rebellious, and is not subject unto the will of God, neither indeed can bee. Joh. 6. 44. *No man can come to Christ, unlesse the Father draw him*: insinuating our withdrawing of our selves, and resistance of his call, untill he turne us, and make our wils of unwilling, willing wils, to will that which is truly good: whence the Apostle saith, that *to will*, namely that which is truly good, is not of our selves, it is the gift of God. Now hence we may resolve that question: why it is a sinne to be a naturall man? not because a man hath nature in him: but because his whole nature is tainted with originall sinne.

The naturall man proceedeth from the soule borne in Adam, and is therefore excuselesse.

Ob. The naturall man may plead, that hee cannot helpe it: he was borne sinfull: why then should he be blamed? *Ans.* Rom. 5. 12. *In Adam we all sinned*; for when he eat the forbidden fruit, we even eat it in him, and are no lesse blame-worthie than he was. *Object.* But it will be said; it is no reason that we should be said to sinne in him, seeing then we were not? *Ans. Adam* was a publike person representing all mankind, and every particular person descending from him; and therefore what he did, all and every man did in him: Even as a Burgesse in the Parliament giving his voyce and assent, all the countrie or shire is said to give their voyces though they be absent, and not present otherwise then in his person. God then giving a prohibition unto *Adam*, hee gave it unto all us in him; and threatning him he threatned us and all mankind; this onely is the difference, that hee being the root or stocke, and wee the branches arising from him, he sinned actually, and we by relation and imputation. If then the naturall man still plead he was no cause, but was borne so, the answer is cleere, that himselfe is a cause, although not in himselfe, yet in *Adam* before he was borne he procured that he should be borne a naturall man.

Secondly, it may be pleaded againe: If I be a naturall man, I am Gods creature as I am; why then should I be blamed? *Answ.* The former distinction betweene nature and corruption of nature must be here retained; for by the former the naturall man is Gods creature, and not in respect of the corruption of nature: for this hee created not: as the other: but suffered it to passe by generation from man to man, for the execution of the punishment of the first sinne.

Quest. Why did not God stay this corruption in *Adams* person? *Ans.* God could have done it; why he did it not, the reason is neither knowne, nor to be enquired; a secret it is, but yet a just judgement of God silently to be with reverence rested in, and not with curiositie to be searched out.

Use. First, some may hence gather, if a man be justly blamed for being only a naturall man, and not having the spirit of God; then every one hath power to receive the spirit of God.

Ans.

Ans. This is no good reason, but is all one, as if A
because a bankerout is blamed for not discharging his debts to his creditors; another man should conclude, that surely he is therefore able to pay them. But these wicked men were blamed here, first, because they professed Christ, but yet had not his spirit: secondly, because that in *Adam* they were the causes that they were borne without the spirit of God, and so made themselves unfit to receive him.

Secondly, if naturall men be justly condemned, much more those that are worse than they, as Atheists, prophane persons, those which contemne the assemblies, and neglect the meanes of their salvation, and yet looke for salvation as well as others. The Gentiles who were without B
the law, *doe the things of the law by nature*, Rom. 2. 14. and yet many that professe the name of Christ, and live under the Gospell, goe not so farre as those naturall men in doing the things of the law: so as even those Heathens and naturall men shall rise up in judgement, and condemne many a professor of Christ; of whom even many come short of the Devil himselfe, who believeth and trembleth; and yet not a few professors neither know what the Devill believes; neither through hardnesse of heart can tremble at the judgements of God as he can doe.

Thirdly, those come farre short that thinke themselves in state good enough, because they live civilly and deale justly and neighbourly, as they say: for the naturall man can doe this, and C
yet shall be condemned: no plea shall stand at the great day of the Lord, but that which assureth of the pardon of sinne, sealed up with the bloud of Christ. Let a mans outward and civill righteousnesse be never so great, yea, if it could be equall to the righteousnesse of the Scribes and Pharises, which for outward appearance was without all exception; yet if he bring not a righteousnesse exceeding that, hee can never be saved.

Fourthly, in that the naturall man is blamed for being a naturall man, this overthroweth all merits of congruity, which the Papists boast of; because a mans person not being accepted before God, all his workes are sinnes: the worke D
never pleaseth God till the worker first please him.

Fifthly, every professor of Christ must strip the natural man, and become a spiritual person, that is, such as the Spirit of God dwelleth in: for first, as the Father worketh our salvation, by giving Christ and his merits; so must the holy Ghost by applying the same unto us, else can we looke for no salvation. Secondly, as the soule giveth life to the bodie, which else were dead; so the Spirit of God is the soule of our soules, and quickneth them with new life being dead in sinne. Thirdly, we can never know that we are in Christ, or belong unto him, but by the presence of the spirit in our hearts; 1 Joh. 3. 24. *Hereby we know that hee abideth in us, even by the spirit that he hath given us.*

Quest. But how shall a man know whether he hath the spirit or no? *Ans.* Let him examine himselfe, first, whether he inwardly love and feare God in his Word of promise and threatning: secondly, whether he subject his heart and life unto him: thirdly, whether his heart bee continually lift up in invocation, and thanksgiving. All these are the workes of the spirit of God: and they which be of the spirit *thus favour* and affect the things of the spirit, Rom. 8. *Quest.* But I feare I have not the spirit, how shal I obtaine it? *Ans.* By using the meanes of reading the Word, meditation and prayer especially. Luk. 11. 13. *Your heavenly Father giveth the holy Ghost to them that desire him*, Psal. 143. 5, 6. *I meditate in all thy works; and stretch forth my hands unto thee.*

v. 20 *But yee beloved, edifie your selves in your most holy faith: praying in the holy Ghost.*

In this verse unto the end of the 23. are set downe some meanes whereby all beleevers may bee fitted to the maintenance of the faith and true religion, unto the which the Apostle hath in the former part of the Epistle perswaded. These meanes are contained in five rules here prescribed: first, concerning *Faith*: secondly, *Love*: thirdly, *Hope*: fourthly, *Meeknesse*: fifthly, *Christian severitie*: the first of which is contained in this wentieth verse, which is, that *they should build themselves* upon their faith; which is not barely propounded, but inforced and urged: first, by a motive in this word, *most holy faith*:] secondly, by the meanes of it, which is *prayer*; *praying in the holy Ghost.*] In the rule note two things: first, that faith is a foundation; secondly, that the dutie of beleevers is to build up themselves upon this foundation. Concerning the former: first it may be demanded what is here meant by faith? *Ans.* Here by faith is not so much meant the gift of faith, as the matter of it, namely, the doctrine of faith and religion compriſed in the writings of the Prophets and Apostles; in which sense it is said, that the Ephesians were *built upon the fundation of the Prophets and Apostles*, that is, upon their doctrine, Ephes. 2. The same was the rocke confessed by *Peter*, upon which Christ promised *to build his Church*; and yet in the second place we must not exclude the gift it selfe; for although the doctrine bee a foundation in it selfe, yet it is not so to us, unlesse we beleeve it, and applie it to our selves by this gift. If any man aske what doctrine is this? I answer, the summe of it may bee reduced to three heads: the first whereof concerneth mans *miserie* by his sinne, originall and actuall: as also the dangerous fruits thereof. The second, the redemption of man from this miserie, and his freedome by Christ. The third the

thankefulnesse which man oweth for this deliverance, and ought to testifie and expresse in newnesse of life.

Hence learne first what is the infallible marke of the true Church, whereby it may be discerned from the false and Apostaticall Church, and that is the doctrine of the Prophets and Apostles; for this being the very foundation of the Church, where it is, there the Church must needs bee: and this note of it selfe is sufficient to point out the true Church wheresoever. Secondly, seeing faith is the foundation of the Church, and not the Church the foundation of faith, beware hence of a damnable doctrine of the Popish Church, which reacheth that there can bee no certaintie of the points of religion, no nor of the Scriptures themselves, but onely by the judgement of the present Church of Rome; and that Church must give what sense soever she pleaseth to the Scriptures, else hath it none: wherein they play the part of preposterous builders, laying the foundation in the top of the building. Thirdly, it may be demanded, how any doctrine becommeth a foundation unto the salvation of men? *Ans.* Properly to speake, God and Christ is our foundation and rocke, Psal. 18. 1. but because God revealeth himselfe, and the meanes of our salvation in the word, it becommeth hence a foundation: as also secondly, because Christ, who is the proper foundation, is the summe of the doctrine therein contained.

Papists foolish builders, laying the foundation on the top of the house.

Vse. First, let no creature draw us from Christ, for then we are drawne from our foundation. Secondly, the affections of our heart towards Christ must exceed all affections of any things besides; our love, feare, hope, confidence and trust, must settle themselves upon him as upon a foundation.

The second thing in this first rule is the duty of every beleever, which is to *build himselfe upon his faith*; which that a man may doe, six things are required: first, hee must have in his heart a deepe sense and feeling of his misery in such sort, as not finding in himselfe whereon to be founded, he may feele himself to be founded upon God and Christ; even as in laying strong and sure foundations men digge deepe, and if they finde sure ground, proceed on in their purpose: so this wise builder layeth his foundation *on a rocke*. Luk. 6. 48. Secondly, hee must have *knowledge* of this doctrine of the Prophets and Apostles; for unlesse it be knowne, it can be no foundation. Thirdly, a holy *memorie*, to lay up the Word of God in their heart as in a storehouse: for he that remembreth not the doctrine of salvation, can never build upon it. Fourthly, *faith*, whereby not onely we beleeve the truth of it, but apply it unto our selves; this knitteth us unto the foundation, without which the word shall be no more profitable unto us than the Jewes, who mingled it not with faith, Heb. 4. 2. for this onely applyeth it unto our hearts, Jam. 1. 12. Fifthly, the doctrine beleeved and applyed, must take a *deep rooting* in the heart; it must descend into the affections, and there be imbraced untill it hath wrought out an experience of the sweet comfort of it. Sixthly, there must be an *unfained obedience* unto the whole Word of God: *Not every one that saith Lord, Lord: but hee that doth the will of my Father*, Matth. 7. 21. This man buildeth wisely upon the rocke. *Quest.* But what is that which must be done of us? *Ans.* Whatsoever is to be done of us, may be reduced to three heads: first, *faith*, whereby the beleever truly resteth himselfe upon God; cleaveth unto Christ for the pardon of sin, and renounceth all other meanes in heaven and earth. Secondly, *repentance*, whereby he truly turneth from all sin unto God. Thirdly, *new obedience*, whereby he endevoureth to obey God in all his Commandements.

Vse. First, here is reproved the carnall Protestant, who holdeth his religion but for forme and fashion, or for feare of lawes: he is altogether without foundation, and in a pitifull condition: seeing when the great day of the Lord shall approach, whosoever shall want Christ their foundation shal fall before him. Secondly, wee must never suffer our selves to bee drawne from our faith and religion; nor loose our hold of the doctrine of godlinesse, though we should suffer losse of lands, living, liberties, yea, our life it selfe: if this be once wrested from us, we are fallen from the foundation, & have lost our hold of happinesse and life it selfe. Thirdly, we may not take any rest till we be builded upon this foundation, it being the foundation and ground-worke of all our safetie and security: for Christian men are as houses built upon the sea shore, who must looke for the waves and billowes of afflictions one in the necke of another: even as one surge in the sea overtaketh another: how should they hold out when this raine falleth, these floods come, these windes blow and beat upon their house, unlesse they be founded upon this rocke? how else should not their fall be great? but this sure foundation established the heart against all calamities of this present life, yea, in the houre of death also, which otherwise is the downefall to hell, yea, and in the day of judgement the sentence shall passe on their sides, who are laid in this foundation: they shall be found worthy to stand before the Lambe, when the devill and his angels, with all sinners and sinne it selfe shall bee cast into the bottomlesse lake. Now as every particular Christian man is to bee a practicer of this duty in his owne person, so also may it be fitly applyed to the state of the whole land, which by Gods blessing hath had for many yeares this foundation laid within it, through the which it hath beene able to withstand, yea, and subdue many rebellions, treasons, forces, and powers, intended against it: and besides hath had securitie and safetie under Gods protection, with much peace and prosperitie. Would we now know the way how this

peace and securitie continued to us and ours? the way is to continue and abide upon this foundation, not looking backe to Popery or superstition, but taking out the wholsome counsell of good King *Iehoshaphat*: *Put your trust in the Lord, and ye shall be assured; beleeve his Prophets, and ye shall prosper.*

2 Chr. 20. 20.

In this duty of beleevers marke further, first, how the Apostle attributeth power to the beleever to build himselfe: for although by nature men want this power (for the naturall man cannot of himselfe so much as thinke one good thought) yet the regenerate whom the Lord by his spirit hath moved, have a power given them to move themselves, and build themselves: that which was before to nature impossible, is made possible by grace.

Secondly, note further the force of the word *build up* which requireth not onely a building, but a going on, and encreasing in building: as if he had said, *Build up your selves more and more.* A dutie which meerely concernes men in these dayes, wherein men doe clime to Atheisme, and Popery, (which also is but a painted Atheisme) when men can content themselves to goe backe, and fall from their former love, and are afraid to be found either hot or cold. This disease of our daies hath this Apostle forewarned us of in this Epistle, being one of the last farewels of the Apostles to the Church. Let us then take notice of our declinings, and doe our first works, and goe on forward to perfection, building up our selves daily, lest it come to passe that the Lord come against us, spue us out of his mouth, remove our Candlesticke with his other blessings, and leave us unto our too late and untimely repentance.

The motive whereby this rule is inforced upon the Church, is drawne from a propertie of faith, which is that it is *most holy*. Wherein (to understand it) we will shew first what holinesse is properly: secondly, that faith is most holy. For the former, in this holines there be two things: first, a freedome from all fault and blame; secondly, an excellencie or perfection consisting of many divine vertues. Holinesse thus understood is two-fold: *uncreated* or *created*. *Uncreated* is the holinesse of God, which is nothing els but the perfection of his properties and attributes: this holinesse is incomprehensible, & infinit, yea, the fountain of al other holinesse. *Created* holinesse is a certaine gift of God, which by some proportion resembleth this uncreated holinesse of God; the subject whereof are Angels, man, and Gods ordinances, especially the written word: so as this holinesse of faith is this derived holinesse, and not the former.

Secondly, how is the doctrine of religion most holy? *Ans.* First, *in it selfe*, being without all fault and errour, and having sundry excellencies, being full of divine wisdome and truth, and the onely instrument whereby Gods infinit wisdome and goodnesse is made knowne unto us. Secondly, in regard of the effect and operation, which is to make the creature, but especially man holy: Joh. 17. 17. *Sanctifie them in thy truth, thy word is truth.* It sanctifieth men instrumentally, in that it maketh them resemble God in many graces: by this *David* became wiser than his Teachers, Psal. 119. and so resembled God in wisdome. Jam. 2. 17. This wisdome which is from above (of which the word is the instrument) *is pure, peaceable, easie to be intreated, full of mercy and good fruits, without judging*, and without hypocrisie. Thus we see how it maketh men resemble God in all these, yea, and in all other vertues. Thirdly, it is *most holy*, because it sanctifieth all inferior creatures to the use of man, so as he may use them with good conscience: 1 Tim. 4. 4. Every creature of God is *good, sanctified by the word and prayer.* Where (by the way) may be noted the superstition of the Romish Church which halloweth Bread, Salt, Water, Palmes, &c. for the curing of diseases, casting out Devils, and working wonders; which practice of theirs, is nothing but the defiling and prophaning of the creatures, by superstitious prayer seeming to hallow them, yet without any word or warrant, either of promise or commandement: which is the principall instrument of sanctifying the creatures unto their lawfull ends and uses.

Papists accuse the word superstitiously of sanctifying the creatures.

Hence learne first, that the doctrine of the Prophets and Apostles is from God; because it is full of wisdome, without any follie, full of truth, void of all falshood; as also most holy both in it selfe, and in operation and effect, and in the author, as proceeding from him who is the fountaine of all holinesse: it is not of men, neither needeth the evidence of men; by this propertie only (if it had no more) it carrieth with it, and containeth within it sufficient evidence against the gates of hell, that it is from God, and holy as himselfe is. Secondly, the Word being most holy, it must dwell in our hearts plentifully, and our care must be that it may be written in the tables thereof, that it may be an ingrafted Word, bearing rule over our wils & affections, yea, over our whole lives: for where it ruleth, it sanctifieth the whole man. Thirdly, the doctrine of true faith sanctifieth us; but as it is received, beleeved and applyed by faith, and no otherwise: when it taketh place in us, then it sanctifieth us: it is not the rehearsing of the articles of it, nor the knowledge of it, nor carrying about with us the words of it, that can worke grace, but the hiding of it, and mingling it with faith in the heart: from which we gather, that it is a foule error of the Papists, to teach that the Sacraments conferre grace, by the worke wrought, and that as the penne writeth by the hand of the writer, and that of it selfe, the hand moving it; so the Sacraments of themselves sanctifie, being administred by the Minister: but this is erroneous, for the Word and the Sacraments are both of one nature, the Sacraments being none other but the word made visible: but the word read or uttered sanctifieth not by the worke done, but by being beleeved and applied by faith: therefore no more doe the Sacraments by being administred, but by apprehending Christ in them: grace must be conferred by the spirit of grace, and not by the vertues of any action in the Sacraments.

The last point in this first rule, is the meanes whereby beleevers are to build up themselves in their most holy faith, and that is prayer: *praying in the holy Ghost.* Wherein every member of the Church is put in mind of a principall dutie, namely, that whensoever we feare, or foresee a falling, and defection from the faith, by reason either of weaknesse within, or persecution without, then time it is to repaire unto God by the prayer of faith, craving at his hands strength, and power not onely to be preserved from revolt, but also to bee confirmed in the faith and doctrine wherein we stand. The Apostle having exhorted the Ephesians to stand fast and be strong in the Lord, and having prescribed some meanes tending to that purpose: in the 18. verse he concludeth the principall of the rest to be prayer: *praying always with all prayer and supplication in the spirit:* and that it is so, appeareth by two reasons: first, by prayer faith is exercised, yea, and increased according to the increase thereof, the other graces of zeale, hope, patience, and constancie are likewise confirmed and animated. Secondly, faithfull prayer hath a faithfull promise made unto it, *Aske and ye shall have, seeke and ye shall finde, knocke and it shall be opened unto you:* these promises we must lay hold upon, and apply unto our selves, for the stirring up of continuall prayer, and strengthning of grace, especially in time of temptation, and in sense of frailtie, and then God will bee good in hearing and helping, as his promise is.

Eph. 6. 18.

Now in the meanes observe the manner of making prayer in these words, *In the holy Ghost*, which are added for foure causes: first, to give us to understand that although a man be regenerate, yet he cannot pray as he ought, unlesse he be stirred, helped, and stirred by the holy Ghost. God giveth sundrie graces in the conversion of a sinner: first, a preventing grace, which yet is not at all effectuall, unlesse it bee seconded and helped with a supplie of a second grace: for that is true even of the regenerate, *without me ye can do nothing*, Joh. 15. God giveth *first the will, and then the deed*, Phil. 2. 13. yea, and the continuance of the doing of that which is truly good: *He that hath begun the good worke, will performe or finish it*, chap. 1. 6. Here let grace be every way grace, lest it bee no grace at all; let God who is all in all have the glorie of all; as for the doctrine of mans merit and humane satisfaction, which robbeth God to enrich man, it here falleth to the ground. The second is, because prayer is a singular and especiall worke of the holy Ghost in us, who stirreth up in us these grones and sighs which we cannot expresse, Rom. 8. & maketh us cry Abba Father: Zach. 12. 10. this *spirit of grace* and compassion is promised to bee *powred out upon the house of David, and the inhabitants of Jerusalem*: and from hence a man may examine and finde whether he be the childe of God or no: for if he have the spirit of God, he is his, and it hee have these holy motions and desires to pray, and can send out these cries unto God naturally, he hath the presence of the Spirit; and he that hath not this Spirit in the like blessed measure of it, is none of his. Thirdly, these words are added, to teach us, that when we pray, we must do it from our hearts; for where the Spirit of God dwelleth, there must prayer proceed, but his abode is in the heart, and therefore prayer (that God may acknowledge it to proceed from the Spirit) must be hearty: and so of all other spirituall duties: Coloss. 3. *singing with grace in your hearts*: Rom. 1. *whom I serve in my spirit*: where the Apostle expresseth a reason why prayer should proceed from the heart, because prayer is of the same nature with faith and the spirituall worship of God, yea, indeed is a part of it answerable unto God himselfe, who is a Spirit; but all these are seated in the heart, and spirit, and consequently prayer: it selfe ought so to be: neither is it the outward action or words which is simply the worship of God, but so farre as they consent and proceed from the heart. Which reacheth us, that whatsoever religious duty we are to turne our selves unto, we are first of all therein to approve our hearts unto God. Fourthly, that there may be a distinction made between the true beleever and the hypocrite & carnall man. The hypocrite he prayeth outwardly for forme and fashion: the naturall man in affliction prayeth of compulsion, as a man that is racked and tormented, without any love of God at all; both of them without any inward sense, or rectified disposition of the heart: but the beleever he prayeth in the heart and in faith, the spirit of God disposing his heart aright unto prayer.

Quest. How doth the holy Ghost direct the heart. *Answ.* By five wayes or meanes: first, by *illumination*, whereby he revealeth God to man, as also his owne estate; both of them in part. Secondly, by *conversion*, whereby hee turneth the heart unto God once made knowne. Thirdly, by direction, whereby he directeth the heart to deale as with God himselfe, taking it from outward meanes. Fourthly, by fervent and *constant desires* for things spirituall or temporall. Fifthly, by *faith*, whereby we can rest on God for the accomplishment of the things we have heartily desired.

Quest. Whether may we not pray to the holy Ghost, seeing here it is said, praying in or by the holy Ghost? *Ans.* We may not onely pray in or by him, but unto him: for although we have no particular example hereof in the Scripture, yet wee have sufficient warrant: for the three persons being undivided in nature, must be also undivided in worship, and one being worshipped, all must be worshipped. Secondly,

wee are baptised into the name of the holy Ghost, as well as of the Father and Sonne, and therefore he is to be prayed unto, even as they are. *Object.* But we are not commanded to pray any where by the Father or Sonne, as here by the holy Ghost, which argueth that the holy Ghost is not the Author of our prayers, as they are. *Anſ.* The Apoſtle here would have us obſerve an order in the working of the Trinitie, for all the three perſons are Authors of our prayers; the Father and Sonne make us to pray, but by the holy Ghost; the holy Ghost maketh us pray, but more immediately, for he is the immediate author of our prayers: which teacheth, that when wee pray, it is not of our ſelves, but from the ſpirit which ſtirreth and ſendeth up heavenly requeſts for us; herein then we muſt renounce our ſelves, magnifie the grace of God within us, and ſhew our ſelves thankfull by entertaining carefully ſuch holy motions of this moſt holy ſpirit of God.

verſ. 21 *And keepe your ſelves in the love of God, looking for the mercy of our Lord Jeſus Chriſt unto eternall life.*

These words containe the ſecond rule of the Apoſtle tending to the preſervation of faith, and true religion concerning love, and it is indeed of ſpeciall uſe, and direction for the framing of our lives: Chriſt calleth the love of God and men the ſumme of the whole law: *Paul* calleth it the end of the Commandements. This cauſed *Paul* to keep faith and good conſcience: 2 Cor. 5.14. *The love of Chriſt conſtraineth us.* Now for the better informing of our underſtandings, & our furtherance in obſerving this rule, five things are to be conſidered: firſt, what is meant by the love of God? *Anſ.* We are to underſtād by the love of God a divine vertue in the hearts of the beleevers, whereby they love God and Chriſt, properly and ſimply for himſelfe, reſt in him, and cleave unto him as the moſt abſolute good: for by Gods love in this place is not meant that love whereby God loveth man, but whereby man loveth God. *Q.* Why doth the Apoſtle here omit the love of man? *Anſ.* Becauſe the love of man to man is included and to be underſtood in the other as a fruit neceſſarily flowing from it: for firſt, when a man loveth his neighbour, herein after a ſort he loveth God, for then God is loved, not onely when our affection of love is directed unto himſelfe, but alſo when his ordinances, his creatures, image and other things pertaining unto him are loved. Secondly, the Apoſtle *Paul* calleth the love of the neighbour *the fulfilling of the Law*; which cannot bee unleſſe wee include alſo therein the love of God, or rather it within Gods love, and joyne them together. Now if the love of man bee the fulfilling of the Law, how much more is the love of God, which by the ſame reaſon muſt include the other? Thirdly, it is a true rule in Divinitie, that the firſt Commandement muſt be included and practiſed in all the nine following, as being the foundation of them all. Now the maine duty of the firſt Commandement is the love of God, which muſt goe with the practice of all the other, ſo as all the duties of the other commandements are included in the ſame.

The love of God groweth naturally in our owne grounds.

The ſecond point is, whether this love of God bee in man by nature, or given by grace? *Anſ.* It is not from nature, but a gift of grace following faith and juſtification. John 14.14. *If yee love me, ye will keepe my commandements*; both which proceed from one beginning: as no man then can by nature keepe the Commandements, ſo no man can by nature love God aright. Rom. 8. 5. *The wiſdome of the fleſh* (that is, mans beſt things, his beſt thoughts and affections) *is enmity to God*, therefore can there bee no true love of God in nature. 1 Tim. 1.5. *The end of the Commandement is love out of a pure heart, and of a good conſcience and faith unfained.* Againe, we muſt firſt beleeve that we are loved of God, before wee can love him, 1 Epiſt. Joh. 4. *Wee love him, becauſe hee loved us firſt.* It will be objected here, Luke 7.47. Many ſinnes are forgiven her, for *ſhee loved much*: where it ſeemeth that love is the cauſe of forgiveneſſe of ſinnes. *Anſ.* I anſwer, this word *(for)* doth not ſignifie here a *cauſe*, but a *reaſon* drawn from the ſigne, as it is alſo elſewhere uſed; this then is the ſenſe, many ſinnes are forgiven her, and hereby yee ſhall know it, becauſe or in that ſhe loved much.

Note hence firſt, that doctrine of the Church of Rome to bee falſe, whereby they teach that before juſtification there muſt bee a diſpoſition and aptitude in a man thereunto, ſtanding in a feare of hell, love of God, &c. for by this doctrine the love of God in man ſhould goe before juſtification, which is a fruit and follower thereof. Secondly, that is as falſe, that love is the ſoule and life of faith, for though in time they bee both together, yet in order of nature love followeth after faith, and therefore cannot be the forme and ſoule thereof. Thirdly, it hath beene the opinion of ſome, that faith apprehendeth Chriſt by love, and not by it ſelfe; but this is alſo ertoneous; for love in order followes apprehenſion of Chriſt, and therefore Chriſt is not apprehended by love. Firſt, we beleeve, and being knit unto Chriſt by faith, then our hearts are knit unto God by love.

The third point is, what is the meaſure of love whereby we muſt love God and man. *Anſ.* According to the two diſtinct parts of the word of God, are preſcribed two diſtinct meaſures of love. The meaſure of the Law is to love God without meaſure, for it requireth that we love God with all the powers of our bodies and ſoules, and *with all the ſtrength* of all theſe powers, Luke 10. 27. This meaſure is not now in

Gal. 5.14.

our power to perſonne, no not although we be borne anew: for being ſtill fleſh in part, ſome of the powers of our ſtrength are with-drawne from the love of God. The Goſpell is a qualification of the Law, and moderateth the rigor thereof; it freeth a man not from loving God, but exacteth not this love in the higheſt meaſure and degree, but accepteth ſuch a meaſure as ſtandeth in 3. things: firſt, in beginning truly to love God: ſecondly, in the daily increaſe in this love: thirdly, in being conſtant in the ſame unto the end: this meaſure the Lord accepteth for perfect love, in thoſe that be in Chriſt, in whom the imperfection is covered, Deut. 30.6. *The Lord thy God will circumcize thine heart, that thou maiſt love the Lord thy God, with all thine heart, and all thy ſoule*, that is, as if the Lord had ſaid, I will ingraft in thee true love of my ſelfe in our hearts which you ſhall increaſe in, and conſtantly proceed in the ſame, and then I will account and accept of it, for the full meaſure of love that my Law requireth: which diſtinction is the rather to bee conſidered, becauſe the Papiſts teach, that the love which the Lord requireth of Chriſtians, is the ſame for *ſubſtance* and *meaſure* which the Law preſcribeth: and for the *perfection* of our love, they ſay a man may doe more than the Law bindeth him unto; as if hee give all his goods to the poore, it is more than ever God in his law hath commanded: and if wee love God above all creatures (which they ſay a man may do though imperfectly) it is the love which the law preſcribeth. But all this is moſt falſe, and ſo the Apoſtle, Galat. 3.10. concludeth it, as many *as are under the workes of the Law are accurſed.* If all men be condemned by the law, then is no man able to performe the love and duties which it requireth: but he taketh the former for granted: for elſe his argument could not hold; and therefore that none can performe the love which the law injoyneth is true. Secondly, the common opinion of men is, that they ever loved God with all their heart, and it is pittie hee ſhould live that doth not ſo: but it is a meere deluſion, for if it were ſo, what needed any qualification or moderation of the Law by the Goſpell.

Papiſts are ſome in the right in teaching that they are in part able to doe what they have done already.

The fourth point is, wherein ſtandeth the love of God? *Anſw.* 1 Epiſt. John 5.3. *This is the love of God, that yee keepe his Commandements.* John 14. 23. Hee that keepeth my Commandements is hee that loveth me: the reaſon whereof is this, hee that loveth God, loveth his Word, and he that loveth his Word, will bewray his love in yeelding anſwerable obedience thereunto; and in one word this keeping of the Commandements ſtandeth in theſe three things: firſt, in *faith*, for it muſt bee the worke of a true beleever: ſecondly, in *converſion* unto God: thirdly, in *new obedience*: which the weth many a man how miſerably hee hath beene heretofore deluded by Satan: for every man profeſſeth and preten-

deth the keeping of the Commandements, and yet the moſt are ſo farre from doing them, that they know them not, neither care to know them.

The fifth point is, how a man ſhould preſerve in him the love of God and of man? *Anſ.* Firſt, the means whereby man may preſerve himſelfe in the love of God is two-fold; firſt, every one muſt labour daily to have his heart ſetled in the ſenſe of Gods love towards himſelfe: for the more hee ſhall feele Gods love confirmed unto him, the more ſhall his love be enflamed and increaſed towards God againe; even as the more wee feele the heat of the Sunne, the warmer we are. Secondly, we muſt keepe a daily obſervation of Gods bleſſings ſpirituall and temporall, which is a ſpeciall meanes not onely to confirme and augment our love, but preſerve it conſtant to the end. Pſalm. 18.1. *I will love thee deerely, O Lord.* Why, what made *David* thus reſolve himſelfe? The reaſon is rendred in the next words; The Lord is *my rocke, my fortreſſe, my ſtrength*, and hee that delivereth mee. Secondly, men muſt uſe the meanes whereby they may preſerve their love to man; and theſe are of two ſorts, for ſome ſtand in meditatiō, others in practice. The meditations are foure. The firſt is the conſideration of the ſpirituall and neere conjunction of all thoſe that are true beleevers, of which number we profeſſe our ſelves all to bee, who have all one Father, God: one Mother, the heavenly Jeruſalem the Catholike Church; all begotten of the immortall ſeed, the word of God: all live by one faith in Chriſt, and all are heires of eternall life and glory. This was *Pauls* motive perſwading him hereto: Epheſ. 4. 3, 4. *There is one Lord, one faith, one baptiſme, one God and Father of all*: ſee Philip. 2. 1, 2. The ſecond meditation is, that the duties of love which man ſheweth to man, eſpecially the faithful, God accepteth as done to himſelfe: ſo ſaith the Wiſe-man; *Hee that giveth to the poore, lendeth unto the Lord.* And Matthew 25. *When I was hungry, yee fed me, &c.* namely, in my members upon earth. The third meditation is the conſideration of that curſe, which is due to them that neglect duties of love to man, when occaſion is offered; Matth. 25. *Depart yee curſed, I was hungry, yee fed me not*: to avoyd this curſe, wee muſt embrace the Apoſtles counſell, to *walke in love.* The fourth is, to conſider that the love of man to man is a grace of God, which leadeth a man by the hand to the firſt degree of happineſſe: 1 John 4. 16. *Hee that dwelleth in love, dwelleth in God, and God in him*; that is, hee hath entred the firſt degree of happineſſe, for hee hath fellowſhip with God: and verſe 12. If wee love one another, Gods love is perfect in us. Now as nature it ſelfe can tell us a happineſſe is to be fought for; ſo let this grace lead us to the degrees and beginnings of it.

The ſecond ſort of meanes ſtand in practice; and the rules of practice bee ſix. The firſt is

the practice of the Law of nature, being the summe of the Law and the Prophets, by Christs owne testimony: *Whatsoever ye would that men should doe unto you, doe you the same unto them.* The meaning of which golden rule is this: Looke what wee would have other men to thinke, speake, and doe to us, that must wee thinke, speak, and doe unto them, and no worse: and on the contrary, consider what wee would not that men should thinke, speake, or doe unto us, that we must abstaine to speake, or thinke, or doe unto them. The practice wherof would cut off many wrongs, contentions, frauds, and injuries both in word and deed.

The second rule of practice is in Gal. 5. 13. *Doe service one to another by love*: that is, let every man in his place and calling become servant to another, and so preserve love by the duties of love. The reason hereof is, because God (although he might if he had pleased preserved man without man) would have man preserved by man, and that every man should bee his instrument for every mans good in regard both of body & soule. For which end he hath furnished men with severall arts, sciences, trades, and callings, that one man might stand in need of the helpe of another. Secondly, we are placed in the world that here we might serve God indeed, not in speculation onely, but also in our whole practice in our standings and callings, he wil be served of us in our serving of man, for these two must goe together, and as it were hand in hand, the service of God, and the service of man. Whosoever therefore imploy their callings principally for the purchasing of their profits, pleasures, honours, and not for the good of men, they abuse their callings, prophane their lives, and mistake the proper end of them, as though they were borne onely to live unto themselves, and serve themselves, and neither God nor man besides: from which too common a practice hath that devillish speech sprung, and by Satan put into the mouthes of many men: *Every man for himselfe, and God for us all.* A speech well beseeming those who are at open enmity with the duties of true love.

God will be served of us in our serving of man.

The third rule is in Phil. 4. 5. *Let your moderate minde bee knowne unto all men.* Wherein is commended that meeknesse of minde, whereby we can with moderation and equity beare with men for the preservation of love: see Phil. 2. 3. This moderation standeth in foure actions: first, in bearing with defects & infirmities of nature, as shamefastnesse, frowardnesse, desire of praise, slownesse, and such weaknesses: it is the part and property of an equall mind, not to be severe, or hastily against these, but rather to passe by them, as *Salomon* saith: *It is the glory of a man to passe by an infirmity.* Secondly, in covering many, yea a multitude of sinnes: yea, and if a man be called to reveale and discover them by way of testimonie, it casteth a man not to aggravate the crime, but equally to speake even as the thing is. Thirdly, in construing mens meanings, words, and actions (if it be possible) in the better part, even so far as the word of God giveth us liberty: for it is a fruit of malice to misconstrue men, so make an offence where it is not given, or not to be taken, and that is, so long as the wickednesse is not apparant. Fourthly, in restoring him that is fallen into a fault, by the spirit of meeknesse, courtesie, and humanity: even as a Surgeon dealeth with a broken arme or leg, not with roughnesse, or anger, but with mildnesse, yea, and pity towards the offender, so setting him as it were in joynt againe.

The fourth rule is in Rom. 12. 10. *Be affectioned one towards another with brotherly love.* How may that bee done? *Answ.* In the next words, *in giving honour goe one before another*, not in taking honour as our nature is; but in preferring others before our selves: and here we must not conceive of this honour as a meere ceremony, standing in some outward gesture; but it is a reverent opinion conceived inwardly in the heart, whereby every man thinketh better of another than of himselfe, and accordingly yeelds him more honour. But some wil say here this is hard to doe, to esteeme of every man better than our selves, and how may we attaine unto it? *An.* Whosoever judgeth this so hard a lesson, let him enter into the serious examination of his owne heart, without partialitie, let him looke narrowly into himselfe, and he shall espy such a body of sinne for measure and manner as hee cannot finde in any man besides; so as in the true sense of his estate hee can never abase any man so farre as hee can himselfe, whereby hee shall come to judge every man worthy to be preserred and honoured before himselfe.

The fifth rule is in Ephes. 4. 26. *Let not the Sunne set upon your wrath.* A very necessary rule; for seeing wee bee but men, wee cannot bee without many sinfull motions, and especially of revenge upon occasion; but here wee are counselled forth-with to stay and represse them, yea, and to breake them utterly off: that although anger, wrath, and revengeful thoughts will arise up in our hearts, yet wee must extinguish them, and not suffer them to continue with us, no not for the space of a day. The same Christ himselfe hath taught, Mar. 11. 25. *When ye stand to pray, forgive, if yee have any thing against any man.* So often then as we are to pray (which is at the least daily) so often are wee to forgive injuries offered to us, for we pray to be forgiven as our selves doe forgive others: men content themselves to carry their wrath a whole yeare together, and if they forgive once a yeare at Easter, or at the receiving of the Sacrament once a quarter, it is as much (they thinke) as they need to doe: but they forget that the Sun must not goe downe upon their wrath.

The sixth rule, Roman. 15. 2. *Let every man please his neighbour.* Some will say, how can this be, for some will never bee pleased, if wee condiscend not to their corrupt and wicked desires? *Ans.* The next words expound the Apostles

Phylermia in Gods and his good.

stles meaning; *for good*: What is that? *Ans.* For his edification: so as the generall Commandement admitteth this limitation: that men must bee pleased, but onely so farre as it tendeth to Gods glory, their owne good, and edification. So, Rom. 12. 18. *Have peace with all men*: but yet with a double limitation: first, *if it be possible*: secondly, if it *bee in you*; or so much as lieth in you, wee must not carry crosse and thwarte mindes, as being enemies unto peace, but apply our selves to the preservation of it in our selves and others: thus shal we testifie our selves to bee admitted into Gods kingdome, *wherein the Lion and Lambe play together*, and the young childe with the Cockatrice. Isay 11. Whereby thus much is signified, that men once converted shall be so changed and altred; that if they were never so fierce and cruell against the Church, and one against another before, yet now they shall bee framed to a peaceable and meeke disposition towards all men.

1 Tim. 1. 5.

Now to perswade us to the practice of these rules, consider first that these are the last times wherein most men are *lovers of themselves*, and lovers of men for their owne advantage, even so farre as by them they may attaine and reraine their wealth, pleasures and pompe; but few are they that love men for God, or his graces in them: now seeing the times more call for these duties, let us bee the more carefull in them. Secondly, love amongst men is the bond of societies; for what linketh man to man but love, which therefore the Apostle calleth *the bond of perfection*; and truly, for it maketh men speake and thinke one thing, and perfecteth their societie. Seeing then Christian societies are Gods ordinances and preserved by love, wee are to labour the more in the preservation of it. Thirdly, the office and action of love is most excellent, for the manifold gifts and graces which God bestoweth on men for the use of the Church and Common-wealth, are all hereby made profitable thereunto, all ordered hereunto aright, and all hereby applyed to their right, ends and uses: the gifts of knowledge, tongues, arts, wisdome, and such like, without love they puffe up, *but it is love that edifieth*, 1 Corin. 13. and which causeth man to apply and use these gifts to the good of man.

The third rule for the maintenance of faith concerneth *Hope* in the next words, *looking for the mercy of our Lord Jesus Christ unto eternall life.*] Wherein is contained a description of hope, which is this: Hope is a gift of God, whereby we wait for the mercy of Jesus Christ to eternall life. For the better conceiving of which grace, consider in the words three things: first, the person on whom wee are to wait by hope, namely, our Lord Jesus Christ, together with the properties of this waiting, which are foure: first, it must be certaine without doubting: for the Apostle ascribeth a full perswasion and allurance unto our hope, as well as unto our faith, Hebr. 6. 11. neither doth hope make a man ashamed by disappointing him of the thing hoped for, Rom. 5. 5. Secondly, it must be against hope, that is, against all human hope, reason, sense, and whatsoever may be grounded upon these. Thus *Abraham* beleeved against hope, Rom. 4. 18. Thirdly, it must be a patient waiting on Christ: Rom. 8. 25. *If wee hope for that wee see not, we doe with patience abide for it:* for otherwise the thing hoped for deferred, maketh our waiting painefull and tedious. Fourthly, it must be grounded upon the word and promises of life, Psalm. 130. 5. My soule hath waited, and I have trusted in his word: Heb. 6. 18. the ground and anchor of our hope is made not onely the promise, but the oath of God who cannot lie, although he should not sweare, *that wee might hold fast the hope that is set before us.*

The second point is, the thing for which we must wait, which is not for gold, silver, honours, pleasures, but onely for *the mercy of God* in Christ unto life eternall: by which we must not understand the beginnings of mercy, for these wee already here enjoy, and having the present hold thereof need not hope for the same, but for the full measure and accomplishment of Gods mercies hereafter to bee enjoyed. The like manner of speech hath *Paul*, Rom. 8. 22. *We wait for our Adoption and Redemption*, not that we are already adopted and redeemed: but that it is not as yet fully finished and accomplished in us, as hereafter it shall be.

The third point is, the fruit and profit of this waiting; and that is life eternall, and therefore is added, *unto life eternall*, giving us to understand, that our waiting shall bring us unto, and set us in the possession of this life. So as the description standeth in setting downe two effects of hope, described first, that it causeth to wait on Christ for mercy: secondly, that it doth not faile nor make a man ashamed, for he waiteth unto eternall life, and in this expectation is put in possession of the same. From the former effect, we learne first to put a difference betweene hope and confidence: first, by hope wee wait on Christ, but by confidence wee rest upon him, and quiet our hearts in him: Secondly, hope is of things to come, and confidence of things present, at least made present by faith. Matth. 9. 2. *Have confidence, and thy sinnes are forgiven thee*: Whence wee may discerne an errour in Popish religion. They teach with us that a man is to have confidence in Christ, but they include it under hope, and will not permit that it should be referred to faith, because then they should be drawne to grant a speciall faith. But that is erroneous, seeing confidence is not of things to come as hope is, but of things present: and therefore although confidence goeth with hope, yet it is no branch of it, but proceedeth from faith. Secondly, seeing this waiting is a certaine expectation of Christ, hence I gather that there is a speciall faith; for if there be a speciall hope, there must needs be a speciall faith

to ground this ſpeciall hope upon: for wee can never certainly wait for that, whereof wee are uncertaine whether it belong unto us or no: he that hath received the earneſt, may certainly wait for the whole ſumme; but it is faith which receiveth the earneſt of the ſpirit, from whence our hope is raiſed. Heb. 11. 1. *Now faith is the ground of things hoped for*: for which cauſe it is that hope alſo hath his full aſſurance aſcribed unto it as well as faith: And hence we may further take knowledge of another of their errors, whereas they teach that hope indeed is joyned with a certainty, but they diſtinguiſh of certainty, which is (they ſay) either of the will or underſtanding; hope they grant hath the certainty of will, but not of judgement and underſtanding: but this is falſe, ſeeing the Apoſtle Heb. 12. *commandeth to rejoyce in hope*: which no man can doe, unleſſe the judgement bee certaine and ſetled; he that is not certaine of mercy, can never hope certainly for mercy. Thirdly, wee learne hence to wait by our hope in Chriſt for life everlaſting even to the death, that muſt be the white which muſt ever bee in our eye, at which wee muſt continually direct our aime. Wee have many examples of holy men who have gone before us in this duty; *Iacob* when hee was making his will, inſereth and as it were interleceth this ſpeech: *O Lord, I have waited for thy ſalvation*, Geneſ. 49. 18. *Moſes had his eye ever upon the recompence of reward*. Hebr. 11. 26. *Iob* will truſt in the Lord, *yea, although hee ſhould kill him*, Iob 13. 15. *Dauid* was much and often in this expectation of the Lords mercy, Pſal. 40. 1. *In waiting I have waited on the Lord*, that is, I have inſtantly waited: *and mine eyes have failed me whileſt I have waited for my God*. Pſalm. 63. 3. and Pſal. 16. 9. *My fleſh ſhall reſt in hope*; his hope was that his fleſh ſhould riſe againe unto life everlaſting. *Obiect.* But how can wee nourish this hope (will ſome man ſay) ſeeing we are ſo toſſed and perplexed with ſo many miſeries and grievances in this life? *Anſw. Paul* meeteth with this objection, Rom. 1. 3. *We rejoyce in tribulation. Queſt.* How can wee doe ſo? *Anſw.* When wee ſubject our ſelves unto God in afflictions, *hee ſheedeth abroad his love in our hearts*, and this breedeth *patience*, which bringeth forth experience, and experience *hope*, which maketh not aſhamed; being the helmet of ſalvation, and our anchor which ſtaieth our ſhip in the troubleſome ſea of this life. Fourthly, if we muſt by our hope wait on Chriſt; then in all our requeſts and petitions unto God we muſt abide the Lords leiſure, not limiting, him or preſcribing the time unto him of hearing; for herein our hope muſt exerciſe it ſelfe.

We muſt wait for mercy, and not for juſtice, as the Papiſts teach by their diſtinction of merits.

Further, from the object of this waiting, which is the *mercy of God*, wee may learne diverſ points: firſt, that there is no ſuch merit of worke as the Papiſts dreame of, for then might wee wait for juſtice, and of due lay claime to life eternall. But here wee have another leſſon read us, namely, that the Saints of God juſtified, ſanctified, and ſo continuing, (for to ſuch *Iude* wrote, as verſe 1.) muſt wait for the mercie of God unto life eternall. Yea, let a man keep all Gods Commandements, hee ſhall merit nothing, hee doth but his duty. In the ſecond Commandement the Lord ſaith, he *ſhewes mercy on thouſands* but who are they? *even to them that love me and keepe my Commandements*. If *Adam* had ſtood in innocencie, hee could not have merited any better eſtate than he was in; how much leſſe can we ſince the fall? nay, Chriſt as he was man alone, could not merit, nor did not, but in regard of perſonall union. But the Papiſt will here ſay, that life eternal is promiſed upon condition, and if we can keepe the Commandements wee may merit. I anſwer, if wee keepe the condition of our ſelves, we may merit indeed; but this is impoſſible, for even our keeping of the condition were of mercie; and mercie and merit will never meet and ſtand together. Secondly, if we wait for mercie in Chriſt, then we muſt altogether deſpaire in regard of our ſelves for ever attaining life everlaſting, for hope ſendeth a man out of himſelfe, and cauſeth him wholly to relie himſelfe upon Chriſt. Thirdly, if we muſt wait for the accompliſhment of mercy, which tendeth to life everlaſting, then much more muſt wee in our dangers or troubles wait for Gods mercie in our deliverance. If we muſt wait for the greater, wee may for the leſſe, Hab. 2. 3. *At laſt the viſion ſhall ſpeake, and not lie; though it tarrie, wait*. And Iſai. 28. 16. *He that beleeveth, maketh not haſte*. This meeteth with mans corruption, who in preſent trouble will have preſent helpe, or elſe he will fetch it from hell it ſelfe, from Satan and Sorcerers: but ſuch never learned to wait on Gods mercie for ſalvation: for then could they wait his leiſure in leſſer matters, for health and eaſe, and with more comfort make farre leſſe haſte.

Wicked men in preſent troubles muſt have preſent help: though from Satan himſelfe.

Secondly, from the ſecond effect or fruit of hope, namely, that it deceiveth not, nor diſappointeth him that hopeth; note, firſt a difference betweene humane or carnall, and religious or Chriſtian hope. The former often deceiveth men, at leaſt when death commeth all ſuch hopes periſh: but the ſecond never deceiveth a man in time of need, no not in death it ſelfe. Secondly, hence a man may and muſt beleeve his owne perſeverance in grace; for where this hope is, ſuch a man cannot fall wholly from Chriſt, for then his hope ſhould diſappoint him: neither from his owne ſalvation, becauſe this hope layes hold on the mercy of God unto eternall life: and herein can never fruſtrate his expectation, or make him aſhamed. Thirdly, if our hope bring us to the fulneſſe of happineſſe and to the accompliſhment of mercy hereafter, then it bringeth us to the beginnings of this happineſſe even in this life; for the beginning of life eternal is in this life, and ſtandeth in the converſion of ſinners unto God, and in amendment of life: and whoſoever hath true hope, hee is therby ſtirred up unto daily repentance and reformation of life: 1 John 3. 3. *He that hath this hope, purgeth himſelfe, even as hee is pure*. Now there is none of us but wee ſay we hope for life eternall, and looke to be ſaved by the mercy of God in Chriſt: it ſtandeth us then in hand to try the truth of this hope within our ſelves, and manifeſt the truth of it unto others, and both theſe by this note, namely, that wee finde it to purge our hearts and lives, and that it conforme us unto Chriſt: for if we hope to bee like him after this life, wee muſt labour to reſemble him even in this life, by being in ſome meaſure pure, holy, innocent, meeke, loving, &c. even as hee was: for otherwiſe if our lives bee not in ſome reformation of our ſelves, and conformitie to our head ſutable to the profeſſion of our hope, it is but preſence of hope, and will make men in the end aſhamed.

v. 22 *And have compaſſion of ſome, in putting difference:*

23 *And others ſave with feare, pulling them out of the fire, and hate even that garment which is ſpotted by the fleſh.*

These words containe the two laſt rules tending to the preſervation of the faith, both of them teaching how wee may and are to recover, and reſtore thoſe who are fallen or declining from faith or good conſcience. For the better underſtanding whereof, conſider in the words two things: firſt, the way to begin this recovery, which is in the end of ver. 22. *By putting difference*. Secondly, the manner how they are to bee recovered; expreſſed in both the rules: The former concerneth Chriſtian meekneſſe, *Have compaſſion on ſome*: the latter concerneth Chriſtian ſeverity; *and other ſave with feare*.] Concerning the former: the way of this recovery is to *put a difference*.] that is, by Chriſtian wiſdome to diſtinguiſh betweene offenders. For our direction wherein, we muſt know that men erre and offend two wayes: firſt, in opinion and judgement: ſecondly, in practice and life. Againe, thoſe that erre in opinion are alſo diverſly to bee diſtinguiſhed, according to the diverſity of their errours: for ſome erre in the foundation of religion, and matters of greateſt importance, as the Papiſts at this day, when they teach invocation of Saints; juſtification by workes, a reall ſacrifice for the quicke and dead in the Supper, with other falſe doctrines raſing the foundatiō: others may hold the foundation, but erre in ſmaller points of leſſer importance. As for example, the Anabaptiſts holding that warre is not to bee made, nor oathes to bee taken, erre greatly: but yet herein (though in other points they doe) they raſe not the foundation. Theſe ought wiſely to bee diſtinguiſhed, for he that erres in the foundation, overturneth his faith and religion: but hee that holdeth the foundation, and erreth in ſmaller points, doth not. 1 Corinth. 3. 12. *If any man build on the foundation hay or ſtubble, his workes ſhall burne, but himſelfe may be ſafe*. One thing it is to beat downe a wall, to pull downe a window, yea, ſome one ſide of a houſe; and another to plucke up the foundation, for this deſtroyeth all: which difference if it had beene made and minded, many which have ſeparated themſelves from the Church of England, had ſtill remained members of it. Secondly, of thoſe that erre in opinion, ſome erre of ignorance and blinde zeale, ſeeing no other truth than that they hold; as the Jewes did, Rom. 10. 2. who *had the zeale of God, but not according to knowledge*: others erre of malice, who know they are deceived, and yet perſiſt obſtinately in their error and falſe opinion, leſt they ſhould loſe their credit, as Heretikes. Now betweene theſe alſo a difference is to be put: Tit. 3. 10. *An heretike after once or twice admonition reject*; *for ſuch a one is condemned of his owne ſelfe*. But if the error be of ignorance, *Paul* ſpeaketh: *If any bee otherwiſe minded, the Lord will reveale it*, Philip. 3. 15. But here wee muſt alwayes remember, that ſeeing wee can hardly diſcerne the ground of mens errours whether they proceed of ignorance or malice, wee are ever to condemne their errour, but have reſpect to their perſons, and not paſſe ſentence rathly againſt them. For the error of the ubiquitie of Chriſts body hath beene held and maintained by many both godly and learned Proteſtants; their errour we are alwayes able to condemne, but we may not condemne their perſons, no not although they have defended it of malice, or out of the pride of their hearts, ſeeing the Lord might give them repentance before or at their death. Thirdly, againe thoſe that doe erre of ignorance muſt be diſtinguiſhed: for ſome of them are miſled of ſimple ignorance, as thoſe who have no meanes, or very ſmall meanes to come to knowledge: others erre of affected ignorance, which is when men are *willingly ignorant*, having meanes of knowledge, but refuſe the ſame. As above forty yeares agoe the people of this land erred of ſimple ignorance, becauſe they had not the meanes (which yet did not excuſe them) but now their ignorance is wilfull, and affected, neglecting at leaſt, if not fearefully deſpiſing ſo great ſalvation; and therefore as the ſinne of the land is greater, ſo the more fearefull is the judgement like to bee, if it bee not ſeaſonably prevented by repētance. Fourthly, there is alſo wiſe difference to bee put betweene the authors of ſects and hereſies, and thoſe who are by them ſeduced. The Sect-maſters and leaders are to be uſed with more ſeve-

All errors are not of the ſame ſize.

Popiſh doctrine departeth from the foundation.

The ignorance of this land more fearefull than it was forty yeares agoe.

rity, and ſinne more grievouſly: Rom. 16. 17. *Obſerve them which cauſe diviſions among you:* as in a wiſely ordered Common-wealth, the heads of conſpiracies and authors of treaſons are moſt aimed at.

Secondly, errors in practice or action, is any actuall ſinne, or offence in word or deed; and men that offend in theſe are not all to bee ranged in one ranke, but to be diſtinguiſhed. For of theſe, firſt, ſome ſinne of ignorance, not knowing what they doe; as *Paul perſecuted the Church of God ignorantly*, and through a blind zeale. Now ignorance is two fold: firſt, generall ignorance, when the thing is utterly unknowne ſecondly, ſpeciall, when the equity of a particular fact, or ſome ſpeciall action is unknowne; as oppreſſion and uſury in generall are knowne to be evill; but many particular actions under this kind are unknowne to many ſo to be; and ſometime theſe two ignorances are joyned both together, according unto which we may put difference betweene the faults and offences of men. Secondly, ſome ſinne of infirmity, who know what they doe, but yet are over-carried by ſudden and violent paſſions of anger, feare, ſorrow, or ſuch like unto evill. Thus *Peter* denyed his Maſter upon ſudden feare of danger. Thirdly, ſome ſinne of malice, being carried unto evill by the malice of their own evill will, not of ignorance, or paſſion as the former: of this the Apoſtle ſpeaketh, Heb. 10. 26. *If wee ſinne wittingly after wee have received the knowledge of the truth, there remaineth no more ſacrifice for ſinnes.* Now of this malice of the will, there be two degrees: firſt particular, when a man wittingly and willingly ſinneth againſt ſome particular Commandement; as Act 7. 51. the Jewes were ſtiffe-necked, and *alwayes reſiſted the holy Ghoſt*; that is, the miniſtery of the Prophets in ſome things, not in all. Secondly, generall malice, when a man is carried wittingly and willingly to oppugne all the law of God, yea, Chriſt himſelfe, true religion, and ſalvation by Chriſt, and ſo reverſeth all the Commandements. This is the ſinne againſt the holy Ghoſt, and of this degree the Apoſtle ſaith, *there remaineth no more ſacrifice for ſinne*: this being an univerſall and generall Apoſtaſie. Now offenders according to theſe differences muſt bee diſtinguiſhed.

Further, of thoſe that actually offend, ſome ſinne ſecretly, when it is knowne but to ſome one onely; and privately, when it is knowne but to ſome few, and the ſcandall is the ſmaller. Some ſinne publikely, when the ſinne is notorious and the offence given great. If the offence be ſecret, the Apoſtle ruleth the caſe, ſaying; that love covereth a multitude of ſuch ſinnes. For the ſecond, if the offence be private, then muſt thou admoniſh the party betweene thee and him: if he heare thee, thou haſt ſaved and won him: if not, but he perſiſt in offending, tell the Church. But he that offendeth publikely, muſt bee publikely reproved, that others may feare,

A 1 Tim. 5. 20. By theſe differences obſerved, a notable way is made for the recovery of thoſe that are ſliding or fallen from the faith, in matter either of doctrine, or practice.

Hence wee learne firſt, that it is our duty to obſerve one another in our ſpeeches and actions; or elſe we can never put any difference in them, the ende of which obſerving muſt bee (not as the manner of many is, to imitate others in their evills, or traduce or floute men) but that of the Apoſtle, Hebr. 10. 24. *Let us conſider one another, to provoke unto love and good workes.* Secondly, for the making of this difference betweene offenders, wee ought to have in us a Chriſtian wiſdome, wherby we may diſcerne aright of perſons and things, and not to judge of all alike. Our head Chriſt was a notable preſident unto us herein: for though many profeſſed him, and beleeved in him, yet would he not commit himſelfe unto them, *becauſe hee knew* what was in man, Joh. 2. 24. Love indeed muſt hope all things, beleeve all things, ſuffer all things, 1 Cor. 8. 7. but yet this Chriſtian love muſt be ordered by Chriſtian wiſdome.

Chriſtian love muſt goe hand in hand with Chriſtian wiſdome.

The ſecond point concerneth the manner of reſtoring offenders, ſtanding in two rules: firſt, of compaſſion: ſecondly, of ſeverity. In the former conſider two things: firſt, on whom compaſſion is to bee ſhewed: the Apoſtle ſaith, *on ſome*, that is, on thoſe that erre of ignorance, or infirmitie: on thoſe alſo who are carried away with the violence of ſome ſudden paſſion, if they repent, yea or give any hope of amendment: all ſuch muſt be reſtored with the ſpirit of meekeneſſe, Gal. 6. 1. Secondly, the manner of ſhewing the compaſſion, which is not by winking at, or ſoothing men in their ſinnes, but by admonitions, and exhortations ſeaſoned with compaſſion: Matth. 18. 15. *If thy brother treſpaſſe againſt thee, goe and tell him his fault betweene thee and him: if hee heare thee not, take yet with thee one or two.* This is the meanes firſt to convince the offenders, and then to bring them to repentance with all mercy and meekeneſſe, and confirme them therin. Thus God himſelfe dealt with *Adam*, firſt convinced him, and then in much mercy made that gracious promiſe, that *the ſeed of the woman ſhould bruiſe the Serpents head.* Thus *Chriſt looked on Peter*, and mercifully reſtored him. Thus *Paul* reſtored the Galathians, being fallen from the faith, by mercifull admonitions.

Obiect. But if we admoniſh men before witneſſe, according to the rule of Chriſt, wee may draw our ſelves into danger, for they may take ſuch admonitions for ſlanders, and uſe them as witneſſes thereof againſt us.

Anſw. If therefore the fault bee ſecret, wee muſt onely admoniſh our brother alone; and if that will not ſerve to reclaime him, leave him to God to turne him: and if it be private, that is, known to ſome few, it is Chriſtian wiſdom to admoniſh him before ſome two of thoſe that can teſtifie of this ſinne, that ſo the partie admoniſhed

moniſhed may be convinced, and the admoniſher cleared from all ſhew and appearance of ſlander.

Vſe 1. By this rule is condemned the rigour and auſterity of many in too ſevere cenſuring offenders and offences. This was a fault and blemiſh in the ancient Church; which ſometime for no faults would injoyne penance, as if a man had married the ſecond time; yea, for ſmall and light offences were wont to enjoyne a penance for two, five, yea, and ſometime of ten yeares. This is the ſinne alſo of thoſe that are departed from our Church, condemning us (for ſome wants) utterly as no Church, nor people of God, refuſing to heare the Word of God, to pray, and to joine in other religious duties with us. It is alſo the ſinne of many of the Lutherans, who becauſe we diſſent from them in ſome opinions, condemne us and our Churches to hell; and ſpeake and write that wee are ſlims of the devil. Which were too great ſeverity, if we held not the truth againſt them in the things wherein we differ.

Vſe 2. Wee ought on the contrary to put on the bowels of compaſſion towards offenders, if there be any hope of amendment; following herein the footſteps of Chriſt himſelfe, who was very tender over Jeruſalem, ſo as hee wept over it. *Moſes* when the Iſraelites had ſinned in making them their golden Calfe, hee mourned for them, faſted forty dayes and forty nights for them, and would not depart from God till hee was intreated of him in their behalfe. Men cannot but be compaſſionate towards ſicke, and dangerously diſeaſed, or wounded bodies; but a rare thing it is to be ſo tender over the ſicke ſoules of our brethren. *But bleſſed is he that judgeth wiſely of the poore.* whether afflicted in body or minde.

The ſecond rule of reſtoring offenders, concerneth Chriſtian ſeveritie: and it is the laſt of the five, laid downe in the verſe 23. In it the Apoſtle layeth downe three things: firſt, the rule it ſelfe, *To ſave with feare.* Secondly, the reaſon of the rule, or manner of it; *pulling them out of the fire.* Thirdly, a caveat for the better obſerving it: *And hate even the garment ſpotted by the fleſh.* In the rule it ſelfe conſider two things; firſt, who are to be ſaved by feare? namely, thoſe who otherwiſe are incurable, which is manifeſt in the oppoſition of theſe words with the former; ſome are to bee cured with mercy and compaſſion, as thoſe which ſinne of ignorance and infirmity: but thoſe who are hardly curable muſt be terrified, affrighted, and ſo ſaved by terrour and feare. Secondly, what this feare is? namely, not a bodily feare, as neither the meanes cauſing it are: but a ſpirituall feare, and that of everlaſting deſtruction. The meanes of feare are either civill or ſpirituall. The former is the power and authoritie of the Magiſtrate, who carrieth not the ſword *in vaine* againſt offenders; but that thoſe that doe *evill might feare*, Rom. 13. 4. but neither is this feare,

Feare muſt forcе others from ſore cenſures.

nor the meanes of it meant. The ſecond meanes are ſpirituall, directly reſpecting the ſoule, not the body; and they are reduced to three kinds or heads: firſt, *admonition*, with denunciation of Gods judgements againſt the party not repenting. Secondly, *ſuſpenſion*, whereby offenders are debarred from the Lords Table. Thirdly, *excommunication*, whereby men are delivered up to Satan, and caſt out of the ſocietie of Gods people. Of theſe three this laſt is here moſt properly meant. *Ob.* But ſome will ſay, Excommunication is of no force, it is lightly regarded, and therefore can be no great meanes of feare to offenders. *Anſw.* This cenſure uſed according to the word of God, cannot but be full of horrour, and terrour, and the moſt forcible (as the laſt) meanes of this feare. Matth. 18. 17. *If hee heare not the Church, let him be to thee as an Heathen.* What will move a man if this will not, that the whole Church ſhould account of him as a Pagan or Heathen? The inceſtuous perſon, 1 Corin. 5. 5. thus cenſured, is given up to Satan, and delivered into the devils power: than which what can be more fearefull? Both theſe places, the enemies of this cenſure ſeeke to elude, that they might make it leſſe forcible: for that in Matth. 18. they interpret of ſeeking civill remedy, againſt civill harme or wrong, as though the ſenſe were thus; If thy brother injury thee, admoniſh him firſt private'y; and if he refuſe to heare thee, bring him before the Magiſtrate; thou maieſt goe to law with him, and uſe him as a Heathen man, in calling him before the heathen magiſtrate. But this expoſition cannot ſtand; for to ſhew that it is no direction of the manner to revenge civill wrongs, but appertaineth unto the conſcience, it is added even in the very next words, verſe 18. Whatſoever they bind on earth, ſhall be bound in heaven: and whatſoever they looſe in earth, ſhal be looſed in heaven. For the other place, 1 Corin. 5. they expound it of an extraordinary puniſhment, which might be executed in thoſe dayes by Satan upon the bodies of ſuch offenders; *Deliver him to Satan*: that is, ſay they, that he may torment his body. But this cannot be a bare bodily puniſhment, but an excluding of the ſinner from the communion and fellowſhip of the Church, and muſt bee done in the face of the Church, by the conſent of the whole Church: which appeares to be ſo ver. 2. and 4. Againe, if it had beene meant of ſome ſuch extraordinary puniſhment, *Paul* by his Apoſtolical rod could have done that alone, and needed not have troubled the whole Church with it.

The ſecond point is the reaſon of this rule, taken from the danger of the delay of it; *Pulling them out of the fire.* They are in perill of preſent danger, they muſt therefore preſently be ſaved; even as things that are in the fire muſt be preſently pulled out violently, or elſe they are preſently conſumed; ſo muſt theſe offenders be preſently preſerved and pulled out of the fire of hell. Out of theſe two former points, wee

learne divers instructions.

First, that their censure of excommunication is an ordinance of God, and no invention of mans: for even in this verse we may observe, first, that obstinate offenders are to be saved by terrible meanes; some must bee saved by feare. Secondly, violent and sudden meanes must bee used; they must be as it were *snatched out of the fire*. Thirdly, they must be separated from in regard of society, in the next words; all which three things cannot agree to any thing but onely to excommunication.

The censure of excommunication not to be inflicted but in most desperate cases.

Secondly, note the end of excommunication, which is to plucke men out of the fire of hell with violence; and therefore this desperate remedy is onely to bee used in desperate cases, when there is no other way to save the soule, and not for trifles. The Surgion cutteth not off armes and legges, untill the life be disparaged; neither the Physitian prescribeth ranke poyson but in most desperate diseases. Againe, if this be the end of it, then it respecteth the spirituall estate of men, and not the temporall; the soule properly, and not the body. Wickedly then doth the Pope (for the upholding of his estate) excommunicate Kings and Princes, to depose them from their Crownes, and deprive them of their sceptors, and by it free their subjects from their allegeance: this is no end of this censure warranted in the word. And thirdly, if there be such a necessary end and use of it, it were to bee wished that in this end it were more used against open and notorious sinners, whom the Word cannot prevaile with to their salvation; seeing many goe on every where obstinately in their sinnes without amendment, to the great scandall of others.

Thirdly, hence wee learne, that many be so wedded and addicted to their wicked wayes, that although they be in the mouth of hell, yet they feare nothing: neither God nor devill: nor care neither for heaven or hell; else what need were there of such a censure as this is? *Ahab* was so addicted to *Naboths* vineyard, that he was sicke for it: Besides, hee sold himselfe to worke wickednesse. *Manasses* sold himselfe to Satan, nothing could returne him but fetters and captivity. Fruitfull of such hath beene, and is our barren age.

Fourthly, when gentle meanes will not serve to reclaime men, it is the will of God that terrible meanes should be used, if by any meanes they may bee pulled out of the fire: and thus the Lord used to deale with his owne people of the Jewes, proceeding with them according to that order in Rom. 2. 4. first, by patience, by long suffering, calling them to repentance: but when they hardened their heart against these meanes, then hee hoarded and treasured up wrath for them against the day of wrath. The same hath been his dealing with us in this land: for this forty yeares and more, he hath hedged us in with peace and prosperity, together with the liberties of his glorious Gospel, still expecting our further fruitfulnesse, answerable to such meanes; but wee become still more barren, and lesse fruitfull; hee hath often taken in hand his pruning knife, and lopped us by famine, pestilence, and other his judgements, and yet behold wee abound with bitter fruits of blasphemies, injustice, prophanenesse, contempt of the Gospell, which was more embraced and esteemed of twenty yeares ago, than now it is in these dayes, which make no end of declining: that surely wee cannot now but expect that the Lord should open upon us the treasures of his wrath, and store-houses of judgements, unlesse wee use meanes to prevent them, and that in due time. Some will aske, what be they? *Ans.* Remember 2. rules, first the counsell of *Amos*, chap. 5. 12. *Prepare to meet thy God O Israel.* Meanes in this land are prepared to meet our enemies, and it is well done, but wee must first prepare to meet our God by unfained repentance, and forsaking of sinne; for that is it which maketh the breaches of our land, and strengtheneth our enemies against us. Secondly, the practice of *Iehoshaphat*, 2 Chro. 20. 12. *We know not what to doe, but our eyes are towards thee, O Lord.* Depend upon him alone, and nothing besides him; make him thy *hiding place* in life and death, shroud thy selfe under the wings of his protection, and thou shalt bee safe under his feathers.

Against the high Rebels.

Now followeth the third point in this last rule, that is, the caveat tending to the observing of it, in these words; *And hate even the garment spotted with the flesh:* that is, keepe no company, have no fellowship or society with them: which precept is propounded in a dark comparison or similitude, taken from the ceremoniall pollutions of the Law: that looke as men were then made uncleane, not onely by conversing with persons legally uncleane; but also by touching (though it was unawares) their houses, vessels, and garments, as appeareth, Levit. 15. 4. and Numb. 9. and therefore did not onely avoyd such persons, but hated even their garments: so must we under grace deale with obstinate offenders, avoyd their persons, sinnes, yea, and societies, as occasions thereof. First, then in the former part of the comparison two questions may be demanded. The former is this:

Why should any mans flesh be uncleane, or his garments spotted, and se detestable and to be hated, seeing they are the good creatures of God? *Ans.* There be three kindes of uncleanenesse: 1. Naturall. 2. Morall. 3. Ceremoniall. *Naturall* uncleanesse is, whereby the creature becometh by his corrupted nature uncleane for mans use: I say by *corrupted nature*, because this uncleanes cannot rise from created nature, but from mans sinne and Gods curse; as the Serpents are now to mans use *uncleane*, that is, noysome, and full of hurt and poyson. *Morall* is, when any creature is used against Gods Law and Commandement, separating it from the use of man: as to marry within any of the degrees

degrees prohibited, Lev. 19. commeth within this uncleanesse. Thus a man borne of uncleane seed is uncleane, Job 14. *Ceremoniall* is when the creature being cleane in it owne nature, yet in some other respects by vertue of Gods prohibition, becommeth uncleane. Thus were certaine beasts, and fowles, and dead bodies uncleane, not in their nature, but in some respects, which especially were three: first, in regard of touching: secondly, of tasting: thirdly, of sacrificing: in which respects they might not be used. Now the creature might be hated, not in regard of it selfe, or as it is the good creature of God, but as farre as this ceremoniall uncleanesse was fastned unto it, being prohibited in this or other respects by God.

2. *Quest.* But why should any man hate the flesh, or garments of another, seeing this ceremoniall uncleanesse was no sin; yea, to burie the dead corps was a duetie to be performed necessarie: & so necessary was it to touch them: & for garments they were naturall, and no more sin to touch them than to eat or drinke? *Ans.* Although legall defilement was not alwaies a sin, yet it was alwaies an evill, and prefigured the defilement of men by originall sinne: and besides, upon Gods prohibition was to be hated. Secondly, although the defilement it selfe was no sinne: yet hee that wittingly without cause did touch or meddle with the thing defiled, did sinne, because God commanded the contrarie.

Secondly, out of the second part of the similitude, in that we are to *hate* the company of obstinate offenders, it may be demanded whether we may keepe any company, or have any fellowship with an obstinate sinner? *Ans.* The familiar companie with such is forbidden, but all companie is not absolutely forbidden: for in two cases it is lawfull to accompanie with such a one, first, to doe him good with conference, instruction, or admonition; an heretike must *be once or twice admonished*, and if he be not then reclaimed, he must be avoided, Titus 3. 10. Secondly, when a man is bound to such an one by the bond of civill societie: as for example, if a man were by the Church excommunicated, yet a wife must performe the dutie of a wife; the childe of a childe; the servant of a servant: for these divine ordinances abolish not, but establish civill societies. Then If y familiar companie must be denied to such obstinate sinners, but not all companie; as when by the same we can either reclaim them, or else to performe some civill dutie towards them.

Ceremoniall uncleanesse figured with spirituall filthinesse.

Use. First wee see here what was the end of ceremoniall uncleanesse, and that was to represent that spirituall uncleannesse in the whole man, by originall and actuall sinne in thought, word, & deed. Zac 13. 1. In that day shall there be a fountaine opened to the house of *David*, & to the inhabitants of Jerusalem *for sin and for uncleanesse*: whereby is signified such an uncleanesse, whereby not only our selves are defiled wholly, but whatsoever we touch & meddle withall, which is infected by reason of that dwelling sin in us, even as it was which in the law was touched by a polluted and uncleane person. This consideration should cause us to looke into the filthinesse of our hearts: which if we could, or did see, as it is both in it selfe, and in the vile fruits which without intermission it sendeth out, it would make us humble our selves, and never be at rest untill this fountaine of the bloud of Christ were set open unto us, and we even plunged into it, and so cleansed from this uncleanesse; whereof the uncleannesse of the flesh was but a figure and shadow.

2 *Use.* Wee learne how to understand the Commandements of the Morall law, namely, not onely according to the letter, and bare words in which they are propounded, which mention the maine sinnes onely against God and man; but by a *Synecdoche* in the mentioned sinnes, all of that kind, as all occasions, also motives and inducements thereunto, as here the Apostle willeth the Saints to hate the flesh; yea the garments spotted; so we are to hate the sin it selfe, yea, and all the kinds, and all the occasions of the same.

3. *Use.* Hence we have a direct way wherein all beleevers are to walke: first, we must hate the company and society of manifest and obstinate sinners, who will not bee reclaimed. Secondly, all their sinnes, not communicating with any man in his sinne, we must have no fellowship (as with the workers, so) with the unfruitfull workes of darknesse. Thirdly, all occasions and inducements unto these sinnes. Fourthly, all apparances of wickednes, 1 Thes. 5. 22. that is, which men in common judgement accoune evill; and all this must proceed from a good ground, even from a good heart hating sinne perfectly, that is, all sin, as *David* Psal. 139. *I hate them with a perfect hatred*: and not as some, who can hate some sin, but cleave to some other; as many can hate pride, but love covetousnesse, or some other darling sinne: but we must attaine to the hatred of all, before we can come to the practice of this precept: besides, that all sinnes are hatefull, even in themselves. A needfull duty, to be heedfully regarded in these dayes, wherein are so few haters of the flesh, and so many haters of those that hate it: so many that are so farre from hating the appearances of evill, that many sinnes themselves are swallowed up, and made no bones of; horrible blasphemies must now credit mens speeches: the breach and violating of the Sabbath in journeying, is a good service of God on horseback as need bee, or as hee requireth: raylings, also fightings, and such workes of the flesh, are notes of valour and spirit: and so in other. Thus men who professe religion in word, denie it in deed; seeing true religion standeth not onely in the hatred of the sins themselves, but even of all occasions and appearances of them: because God hath commanded them to be hated.

4. *Use.*

4. *Use.* As the Jewes (being not to come neere the houses nor touch the vncleane, if they did touch any such thing, they were vncleane and polluted: and for that cause must wash their bodies, and change their garments, yea, if they did but suspect that they had defiled themselves, they were presently to be purified; so we being defiled with any knowne sinnes, or suspecting any vnknowne: our next course must bee to the bloud of Christ the Laver of the Church, suing vnto God by prayer that our sins may be therewith washed away; we must put off our garments, that is, the old man with his lusts, and put on the wedding garment, that is, Christ Jesus with his righteousnesse, daily proceeding in the duties of sanctification: for hee that hath washed himselfe, had need still *have his feet washed*, that is, daily renew his repentance, and bring daily fruits worthy amendment of life.

B

V. 24. *Now vnto him that is able to keepe you that you fall not, and to present you faultlesse before the presence of his glory with joy. 25. That is to God onely wise, our Saviour, be glory, and majesty, and dominion, and power, both now and for ever. Amen.*

In these words are contained the third part of the Epistle, namely, the conclusion of it, and it is nothing else but a lauding and praising of God: wherein three things are to be noted: first, the person praised, which is *Christ* the second person in the Trinity, the Sonne of the eternall Father: this appeareth by two reasons in the words: first, because he is here described to be a Judge that doth *present* all men *before himselfe*, which is proper to the Sonne of God. Secondly, because he is called *our Saviour*, which is the title of Christ, according to the name Jesus. And yet here must bee noted that in this praising of the Sonne, the Father and the holy Ghost are not excluded: for as the nature of the three persons is all one, so is their worship all one also. The second point be the reasons or inducements moving us to praise Christ, which be three. The first drawne from his power: *To Him which is able, &c.* The second from his wisdome: *To God onely wise.* The third from the worke of our redemption and salvation: *Our Saviour.* The third point is the praise it selfe, in these words: *Be glory, and majesty, and dominion, and power, both now and for ever. Amen.* Of these points in order. And first of the person to whom this praise is given.

First, note how the Apostle concludeth his Epistle with the praise of Christ as the Judge, as also the Saviour of mankind: in whose example we are taught with willing mindes to spend our dayes in the honour of Christ; for that which the Saints doe in heaven, that must wee doe while we live upon earth; for so we pray in the Lords prayer: but they in heaven doe continually cast downe their Crownes at the feet of the Lambe, Revel. 5. 11. 12. *worthy to receive all honour, and glory, and praise, and power*; we must therefore bee ready unto this duty. Againe, he hath subjected himselfe to exceeding dishonour and abasement, yea, to the death, and that of the crosse: and all that we might first honour him, and then bee honoured by him: how therefore ought we in way of thankfulnesse for the great worke of our redemption, glorifie him, and advance his honour? But in stead hereof many even of those that professe Christ dishonour him, using him as a packhorse to lay upon him all their sinnes, and so lade him with their sins past, and crucifie him again with daily new sins, and yet they looke hee should be their Saviour to bring them to honour and immortall glory.

A

The inducements follow. The first of which is taken from the power of Christ, *unto him who is able, &c.* That we may know the force of this reason, we will first consider what this power of Christ is. The power of Christ is twofold: first, absolute: secondly, actuall. By absolute I understand that power of his, whereby hee is able to doe even that which he will never do; of which *John Baptist* speaketh: *God is able even of stones to raise up seed to Abraham.* By this power God could have made many thousand worlds, whereas he made but one; and by the same Christ could have commanded *a legion of Angels* to have delivered him from the hands of the Jews, but would not. This absolute power goeth beyond his actuall power or will, yet is not greater than his will: for as what God doth, that hee willeth: so what he can doe, he can also will; but this power is not here meant. The second, namely, the actuall power of Christ, is, whereby hee doth and effecteth what soever he willeth, and it is of two sorts: first, his generall power which tendeth on his providence, whereby he ordereth all things both in heaven and earth: Psal. 115. 3. *Our God is in heaven and doth what soever hee will.* Secondly, a more *especiall* power which accompanieth his grace, and alwayes goeth with it: of which *Paul* speaketh, Ephes. 1. 19. *That we may know what is the exceeding greatnesse of his power towards us that believe, according to the working of his mighty power.* Of this power working life and grace to them which believe, *Jude* here speaketh. Concerning which observe three conclusions.

C

D

The power of Christ is either absolute or actuall.

First, that this power is given to Christ in time, Matth. 28. *All power is given to me in heaven and in earth.* Act. 2. 36. *Hee is of God made Lord and Christ*, importing that this power is given him to bee a Lord. Indeed the Sonne of God as God, is of equall power with the Father, and from all eternity: in which regard no power can be given him: but if we respect his office of mediation, to the performance of which he must lay aside his power, and become as a servant subjecting himselfe to the death; thus this power may be said to be given him againe, namely, when by his rising from the dead and ascending into heaven, he was mightily declared to be the Sonne of God: so that in Psal. 2. *Thou art my Sonne, this day have I begotten thee*, is in Acts 13. applied to the resurrection of Christ: as if hee had said, This day have I made manifest by thy powerfull resurrection that thou art my sonne, and that I have begotten thee before all worlds.

The second conclusion is, that this power is manifested in Christ the head especially: namely, when it caused him so victoriously to overcome death in suffering it; to rise from the grave, ascend from heaven, and sit at the right hand of God his Father. *Paul* prayeth that the Ephesians might know the greatnesse of this power, *which raised Christ from the dead, and set him at Gods right hand in heavenly places*, Ephes. 1. 20.

The third conclusion: That this power conveieth it selfe from Christ the head to all his members, Ephes. 3. 20. *To him that is able to doe abundantly above all that we aske or thinke, according to the power that worketh in us.* Col. 1. 29. *I also labour and strive according to his working, which worketh in me mightily.* Now being conveyed unto the members of Christ, it is not idle in them, or unprofitable, but worketh proportionably in them all, as it did in Christ himselfe: for as it caused Christ to die for our sinnes, so it maketh us to die to our owne sinnes: as this power made him to live againe to his father, so it maketh us his members to live unto God: that as he by vertue hereof rose again, so it causeth us to rise to a new life in this life, and to our eternall life in the life to come.

Further, this power is commended here by foure effects: first, it is able *to keepe them that they fall not*, namely, into manifest sinnes joyned with obstinacy: for of such sinnes and sinners he had spoken in the former words; and cannot be meant of every kinde of fall, seeing the children of God fall daily, but of such as *David* prayed against, Psal. 19. last: *Keepe thy servant from presumptuous sinnes, let them not reigne over me.* The second effect is, to *present you faultlesse*, that is, first, to justifie believers: secondly, to sanctifie them here in part while they live, and in death to finish and perfect that inchoate sanctification. The third effect, is the day of judgement to *present them before the presence of his glory.* The fourth effect, *with joy*, that is, to possesse them with joy everlasting.

Use 1. In that Christ is able to keepe them that beleeve, we may note that this his power doth order the wils of beleevers both in and after their conversion. In their conversion it frameth and taketh their wils. Joh. 6. *No man commeth to the Sonne, except the Father draw him*, that is, except he incline, and turne mans will unto his owne, and make it of an unwilling will a willing will. Againe, after conversion it is not an idle power in them: 1 Joh. 3. 9. *He that is borne of God sinneth not*, that is, addicteth not himselfe nor forceth himselfe to the practice of sinne, and the reason is given, because *the seed of God remaineth in him*, which is all one with this power, which is able, and accordingly keepeth him. Whereby that Popish error is refelled, namely, that in the conversion of a sinner it is in mans power as well, either to receive or to fall the grace of God: and that mans will can either apply it selfe to grace offered of it will, or else withstand it: but if this were true, the power of God should not order mans will, but mans will should order Gods grace, yea, and overcome this omnipotent power of God. Againe, this overthroweth the distinction of grace into sufficient and effectuall: for sufficient grace is effectuall, seeing that this power of Christ waiteth upon it to make it effectuall.

B

God's power that first worketh them with, is the effectuall cause of their [illegible] they obtaine.

Secondly, hence we see that this power of Christ in his members, is a continued power, never wholly interrupted, for it keepeth them in this life *that they fall not* into presumptuous sinnes. Secondly, it justifieth them and sanctifieth them imperfectly in life, and perfectly in death. Thirdly, after death it presenteth them unto their glory. Fourthly, after the last judgement, it possesseth them *with unspeakable joy.* Thus the righteous man by vertue of this power, becomes like a *tree who cannot fade nor fadeth*, Psal. 1. 3. And hence it is that the hope is said to be a *sure anchor*, Heb. 6. vers. 19. for this property hath it, not from it selfe (as also love and faith in themselves are changeable, and nothing indeed is in it selfe unchangeable but God) but the power of Christ: is it that maketh it an anchor sure and stedfast. By which consideration, those two uncomfortable errors are confuted: first, that the childe of God being regenerate may fall maliciously, and even wholly away. Secondly, that he may fall finally: seeing the power of Christ is able to keepe them that they fall not (though frailtie they may) yet neither wholly nor finally.

C

D

Thirdly, we must labour to have experience of this power of Christ in our lives, working in our hearts the death of our sinnes, and quickning them again into the life of grace and of God: for this power of Christ confiteth not in any fancie, but in an effectuall feeling, in the heart of every true beleever. *Paul* prayed that the Ephesians might feele in themselves this proportionall power to Christ his power in his death and resurrection, Eph. 1. 19. himselfe counted all things dung in comparison of the knowledge of this power, Phil. 3. 10. and that he might have experience hereof, hee will rejoyce in his

his owne weaknesse, 2 Cor 12. 9. And what will this power be profitable unto us (be it never so powerfull in it selfe) unlesse we finde our selves thus strengthned in grace and godlinesse by it?

Fourthly, wee may not content our selves with a forme and shew of godlinesse, but strive to attaine the power of it; or else let us never professe Christ, and please our selves onely in such a profession for whosoever is truly Christs, in him this power worketh mightily in subduing sinne, in striving against temptations, in stirring up zeale of Gods glory, and in a word in making men fruitfull and abundant in all well doing: yea, it can no more hide it selfe where it is, than can the Sunne at noone day, but it will cause men to shine as lights in the middest of a froward generation: which fruits and effects, if a man cannot finde in himselfe, let him suspect himselfe that hee is not as yet knit unto Christ, for then he would be by vertue of this power in some proportion conformable unto him.

Fifthly, this doctrine ministreth a stay and prop to our faith and hope, seeing that Christ hath such a working power as this is, whereby he is able to make good, and accomplish whatsoever he hath promised concerning our salvation: thus he strengthned his Disciples, Joh. 17. But be of good *comfort, I have overcome the world*: and thus *Abraham* beleeved above hope because *hee knew that God was able to performe* what hee had promised, Rom. 4. 21. teaching all the sonnes of faithfull *Abraham* upon what prop they are to leane, and stay up themselves while the promises are delayed. Here the Papist teacheth that in regard of God indeed and his promise, wee may beleeve our owne salvation: but in respect of our selves, and in regard of our owne indisposition we must still doubt, and it is presumption (saith he) to beleeve it. *Ans.* But this is false, for we must not doubt in regard of our owne indisposition, but must certainly by faith lay hold on our owne salvation, seeing that Christ by his power correcteth, yea, and abolisheth in his members this indisposition, fitting them (notwithstanding it) and keeping them unto life eternall.

Sixthly and lastly, we must strive to become like unto Christ, seeing the same power that was in him is conveyed and derived from him into every one of his members, that as he lived in obedience unto his Father, both doing and suffering whatsoever his Father enjoyned and willed; even so ought wee: looke what was his disposition and conversation whilest he conversed here upon earth, so ought wee to bee disposed and converse, resembling him in meeknesse, humility, patience, love towards Father, and brethren, yea, and towards our enemies: and as hee was minded, the same minde ought also to be in us, Phil. 2. 6. So much for the first reason moving us to the praise of Christ, drawn from his power.

The second motive is in the vers. 25. *To God onely wise*, drawne from his wisdome; wherein three things are to bee observed: first, that Christ is *God*: secondly, that he is *wise*: thirdly, that he is *only wise*. For the first, this is a notable testimony, and to be observed against the Arrians and Atheists, to confirme the Divinity of Christ, who like dogs most blasphemously with blacke mouthes barke against their Creator, affirming him to be one of the great seducers of the world: against whom (that we may be the better armed) I will first propound one or two evident reasons, and then answer their allegations. The first argument: Consider that whosoever have taken upon themselves to bee called Gods; the just judgement and vengeance of God hath befallen them, and they have beene destroyed by the hand of God. *Adam* and *Eve* because they would have beene but like God, or *as Gods*, were grievously punished in themselves and all their posterity. *Herod* because hee was contented that the people should call him God, the hand of God was instantly upon him, and the Angell of God smote him, and he was eaten up of lice. But Christ professed himselfe to bee God, yea, and disputed, Joh. 7. against the Pharisies that hee was the Sonne of God, and yet no harme befell him: nay, he proved manifestly by his doctrine, and miracles, by his death and glorious resurrection, that hee spoke true when hee said hee was God and the Sonne of God.

The second reason: Christ wrought miracles, which could not be done either by naturall or Satanicall power; as to raise the dead, to make them which were borne blind to see; & these by a divine & omnipotent power, not as an instrument, but as an author of them; and therefore hee was true God. Now if they alleage here, that wee have no proofe hereof, but out of the new Testament, which they reject as they doe the other Scriptures: I answer, that many of the same things in effect are extant also even in Heathen writers themselves. *Object.* But they alleage against the Divinity of Christ, that Christ is inferiour unto God: Joh. 14. 28. *The Father is greater than I*: 1 Cor. 11. 3. *God is the head of Christ*, as the man is the womans head: and chapter 15. 28. *The Sonne shall be subject unto him that subdued all things under him.* But as none is above God, so God is inferiour to none, and therefore Christ is not God. *Ans.* The two former places must be understood of Christ as he is man and Mediatour: which hindereth not but that as he is God he is equall to the Father. The third place 1 Cor. 15. 28. must bee thus understood: that the Sonne is made eternally subject unto the Father, not as he is God, but in regard of his humanity. Secondly of his mysticall body, that is, the Church: so as this subjection and inferiority of Christ, is nothing else but a manifestation of the difference of Christ as he is Man and as he is God, & of the inferiority of his manhood to the God-

Godhead: which shall bee especially revealed at the day of judgement. The second objection: Acts the 20. 35. *It is a more blessed thing to give, than to receive*: but Christ receiveth welcome, life, yea, and his substance from his father, and so the Father is more blessed than he. *Ans.* That place speaketh of such a receiving, as presupposeth want, which is more miserable than to be able to give, which argueth plenty and abundance: but Christ receiveth not thus his substance, wisdome, and life, for he never wanted them: when he received them he had them, and having them he received them, and both had and received them before all worlds, and so that allegation is to no purpose. The third objection: Christ is a Mediatour and prayeth unto God, and so he is not God, for nothing prayeth to it selfe. *Ans.* Christ is directly a Mediatour to the Father the first person in Trinity: now because the persons have all one nature and will, therefore he is also Mediatour even to himselfe as the second person, as also to the holy Ghost. Let us be still armed against these wicked hel-hounds, and detest their Satanicall delusions and such damnable doctrines, derogatory to the honour of the Sonne of God.

The second point in this second reason is, that Christ is *wise*. This wisdome of Christ is a property common to him with the Father and holy Ghost, whereby he perfectly knoweth all things as they are. Concerning which, remember these eight things: first, that this wisdome of Christ is of it selfe, and hath the beginning from it selfe, and not from any other: for though hee receiveth it from the Father, yet it is all one with the Fathers, and therefore it is not begotten nor proceedeth from any, but is the fountaine of all wisdome in the creatures, men or Angels. Secondly, wee by our wisdome conceive things by formes and apparances prefented to our minds; but Christ he knoweth all things by the things themselves, and not by any representations thereof; he needeth no helpe from the thing it selfe to conceive of it as we doe. Thirdly, we know and conceive of things by discourse, but Christ doth this by one simple act of understanding. Fourthly, this wisdome of God is all one with God himselfe, for his wisdome is his substance. To men and Angels it is not so, but a quality diffinct from their substances. Fifthly, this wisdome is infinite, for hereby God knoweth both himselfe and all other things past, present, or to come; things good and bad; things that are, and things which are not; yea, the very motions and thoughts of the heart. Sixthly, this is alwaies a certaine and infallible knowledge; never conjecturall as ours is. Seventhly, it is most perfect, both because it doth not onely know some things, but there is nothing which it knoweth not; as also because nothing can bee added unto it, nor detracted from it, in all which it differeth from ours. Eighthly, it is a distinct wisdome, seeing God knoweth not in grosse and confusedly all things; but distinguisheth every particular thing and action, even as they are; he knoweth every haire of our heads, and the places thereof, every sparrow upon the ground. The consideration of which points sheweth the admirable greatnesse of this wisdome of Christ.

The third point is, that hee is *onely wise*. Where is not excluded the wisdome of the Father and holy Ghost, but all the wisdome of all creatures, as Joh. 17. This is life eternall to know thee the *onely God*; where the Sonne and holy Ghost may not be excluded. *Ob.* But some will say, the creatures have wisdome, and so the Sonne is not onely wise. *Ans.* The wisdome of the creatures is but a created wisdome: God is onely wise by a wisdome uncreated, theirs is but an image and shadow of this. Yea, compared thereunto it is no wisdome at all, so as still God may be said to be onely wise.

Use 1. Seeing Christ is affirmed to bee God, note that his death although it was but momentanie and short in time, yet it was of endlesse merit. *Quest.* But how can this be that a short death of so few houres should countervaile the eternall torment due to sinne? *Ans.* The person that died being God, the dignity of the person countervaileth the eternitie of the punishment; so as the Sonne of God suffering, although it was not for halfe a day, it was as much as if all men had died for ever; so infinite and endlesse it was (though not in time) yet in merit and efficacie.

Use 2. Seeing Christ hath such an absolute wisdome distinctly knowing all things, we are taught to feare and tremble before him, doing all things as in his presence; he beholdeth us with all our actions, there is *not a word in our tongue but he knoweth it wholly*, yea, *he understandeth our thoughts, and that a farre off.* See Psal. 139. 2, 3.

Use 3. Such as are in distresse, resting themselves upon Gods mercie in Christ, may herein stay and uphold themselves with this comfort, that Christ is God and able to relieve them, yea he is the onely wise God, and therefore he knoweth all their miseries distinctly, he knoweth how farre forth it is good for them to suffer, how to turne their *suffering to the best* unto them, as also the best and fittest time when to deliver them: patiently out of their troubles and therefore patiently commit thy case into his hand, and rely thy selfe upon him as on a mercifull redeemer.

Use 4. If Christ be *onely wise*, then must we take counsell of him, and learne wisdome of him: *Learne of me.* If it be asked, how shall we learne of him, seeing he is in Heaven? I answer, he hath left his word with us in the Scriptures, there we may learne his wisdome, there we may have his directions. If it be asked what is the summe of that counsell there contained? I answer, it standeth in the hearing and doing of his Commandements, to which three things are re-

Correct wisdome must be fetched from Christ who is onely wise.

quired: first, to believe on him and depend upon him alone for salvation. Secondly, to unite inseparably with all our hearts unto him. Thirdly, to obey him in our lives and conversations. This is the right wisdome: for the teaching of which, Wisdome her selfe uttereth her voyce, and calleth to the children of men, Prov. 8. 4.

The fifth reason is taken from the worke of our redemption, in the words *Our Saviour*. The which reason that wee may rightly understand, foure points are to be propounded: First, what kinde of Saviour Christ is? *Ans.* He must bee conceived, first a perfect Saviour, living perfectly all that are saved. Heb. 7. 25. *He is able to save perfectly all that come unto him*; yea, he perfectly saveth by himselfe (and not by any other creature) whosoever attaine to salvation, so that also is required unto his perfection: Rom. 3. 25. *it from God hath set out to bee a reconciliation through faith in his blood.* Heb. 1. 3. *By himselfe hee hath purged our sinnes.* Where note an error in the Church of Rome; which teacheth that Christ did by his death merit, that we might by our owne works merit salvation: but this is falſe, Christ saveth not man by man, or by any creature, but by himselfe; yea, he should not so be a Saviour, but an instrument, by whom wee must save our selves. Secondly, hence we learne to acknowledge him an alone Saviour, without any fellow, partner, or deputy: Acts 2. *There is neither name under heaven given to save us, but the name of Christ*; and if he have any partner, he is but halfe a Saviour. Hence wee see that the Roman Religion, although in word it honour Christ, yet in deed it denieth him, in joyning to Christs all-sufficient satisfaction, others satisfactions: and so likewise they joyne to his sacrifice upon the Crosse, their sacrifices in their Masse; to his meritorious intercession, the intercession of the Virgin *Mary* and other Saints, and that not by way of request, but of the merit of their intercession. Thus they set up many Saviours in stead of this our perfect and *alone* Saviour.

Popish doctrine maketh not Christ the whole Saviour, but an instrument whereby wee must save our selves.

The second point is, from what danger doth he save us? *Ans.* Salvation ever implieth endlesse destruction, which is the thing from which hee doth save us. In which endlesse perdition note first the *foundation* of it, that is our sinnes; noted in the exposition of his name, Mat. 1. *Hee shall save his people from their sinnes.* Secondly, the *degrees*, which are three: first, in this life a subjection to all kinds of miseries in ward and outward; in soule, body, goods, name, in our selves and others. Secondly, in the end of this life, death, being in it selfe a curse, and an entrance into hell. Thirdly after the first, the second death, which is everlasting destruction in hell fire for ever. Now Christ is a Saviour to save and free us both from this foundation, our sins themselves; as also from the degrees, from the bondage to Satan by nature: secondly, from the first death so farre forth as it is a curse; third-

A ly, from the second death and everlasting destruction.

The third point is: How doth Christ save men? *Ans.* According to that order which God hath set downe in the covenant: not of workes but of grace: wherein God promiseth to give Christ with all his merits and graces to every beleever. Now according to the tenour of this covenant, first, Christ with his merits is given unto the beleever, hee againe is given unto Christ: by vertue of which donation a man may say Christ is mine, his benefits are mine also, as truly and as surely as my land is mine owne. Hereupon to make this mutuall donation effectuall, follow the second thing, which is the union of us with him by the bond of the spirit, B and this is a mysticall but a true union, whereby he that is given unto Christ is made one with him. After this commeth a third thing, which is a communication of Christ himselfe and all his benefits unto beleevers. This is done two waies: first, by way of imputation, which is an accounting and accepting of his obedience and sufferings as ours, for the discharge of our sinnes and acquiring us from them. Secondly, by a kinde of propagation, whereby grace is derived from his grace, and infused into those that are set into him: For as many candles receive light from one great Torch or light, and as many streames flow from one fountaine or head-spring, and as from one root proceed many branches; even so all his members drinke of his fountaines, are enriched by his treasures of wisdome and knowledge: yea indeed and live by no other life, than that which by his spirit he inspireth into the faces of their soules: and hereby he sheweth himselfe to be a root, even that *root of Iesse*, and that second *Adam* conveying unto all his branches righteousnesse and life, as the first *Adam* (being a root also) derived corruption from himselfe to all his posterity springing and arising from him; so is that place 1 Cor. 1. 30. to be understood, *He is made of God to us wisdome, righteousnesse, sanctification and redemption*; because he is the root and fountaine of all these graces unto us, of whose fulnesse we receive them.

The fourth point is: Of whom is Christ a Saviour? *Ans.* *Our Saviour*, that is, a Saviour of the Catholike Church: Ephes. 5. 23. *The Saviour of his body*: that is, his Church. More plainly the persons that are to be saved by him, are such as truly beleeve in him, and testifie their faith by their conversion unto God, and forsaking their sinnes. For the evidence whereof consider two things:

First, that it is most necessary, that the person that is to be saved should be thus qualified, I the be of yeares (for with infants it is otherwise) for marke the order prescribed to be observed in the Word and Sacraments, in which God requireth in the first place repentance and faith, and then afterwards maketh promise of salvation by Christ, Luk. 24. 47. *That repentance and*

Repentance for the most part goeth before remission of sinne.

and remission of sinnes should be preached in his name. Repentance for sinne must goe before remission of sinne: Act. 2. 38. *Repent and be baptized*, there is the first: *for remission of sinnes*, there is the second. This is the rather to bee observed, because many goe preposterously to worke, beginning there where God endeth: comforting themselves in their Saviour, and in the promises of life by his meanes, but let goe faith and repentance, at least deferre them. This is the cause of much wickednesse, and a false comfort, not fetched from that order which is appointed by God.

True grace though never so weake is accepted.

Secondly, those who bring the beginnings of faith and repentance (if to be the beginning be true) constant and still increasing, to their Christ becommeth a Saviour: Matth. 9. *Christ came not to call the righteous, but sinners to repentance*: that is, those who acknowledge themselves to be sinners, confessing and forsaking their sinnes, and not such as presume of their owne righteousnesse: Mat. 25. *I am sent to the lost sheepe of the house of Israel*: even those who in their owne judgement are lost, who are in the mouth of the lyon, and in all mans judgement lost. Ila. 45. 1. The well of water of life is promised to *all those that thirst*: that is, such as want water, and long after the wellsprings of it, and wish after nothing so much: Isa. 42. 3. *A bruised reed he will not breake, the smoking flax he will not quench*; even small beginnings of grace, be they never so weake or feeble, so they be true, he despiseth not. Thus are the persons to bee qualified unto whom Christ will become a Saviour. Now because all men are not thus disposed, it followeth that redemption, and the worke of salvation is not universall.

Vse. First, the multitude of our people are justly blamed as enemies of Christ: for if they be asked how they looke to be saved; they answer, by their good serving of God, and their just and honest dealing among men. Now this their serving of God, is but to repeat over the ten Commandements, the Creed, and the Lords Prayer: and their good dealing is but to deceive no man, or not to offer them open injurie, and here they stay themselves; not all this while ever looking after Christ, as men not standing in need of him, or of his righteousnesse, but set up themselves for their owne Saviours, and know not any other way to life than their owne, which carrieth them from Christ. Secondly, we are taught to conceive of Christ as of our Saviour; which we shall doe, if we be touched with the sense of our sinne, and danger by it, and with the need we have of his most precious bloud, which will cause us to prize it above the most precious things, which the world can containe. When our hearts are thus affected, then we conceive of him as we ought. Thirdly, we must carry our selves as persons saved already by Christ: for he is a Saviour unto us even in this life, and our salvation is begunne and is in part here. This wee doe when wee joyne with

A the profession of faith a true conversion unto God. Reasons hereof: First, because regeneration although it be no cause, yet it is a part of our salvation: for by it a man is freed from the corruption of his sinne in part, which whosoever looketh for remission of sinnes must attaine unto. Secondly, whomsoever Christ saveth from hell, he first saveth them from their sinnes: he redeemeth men not only from deserved condemnation, but also their vaine conversation. If then thou wouldest know whether Christ hath saved thee from hell or no; looke into thy selfe, and try whether his death hath wrought the death of sinne in thee or no: for if thou art not turned from sinne, thou art not saved from hell. Thirdly, to whomsoever Christ is a Saviour by merit, to him he is a Saviour by efficacie also, for he is a Saviour both these waies: by the former he procureth pardon of sinne; by the latter hee turneth the heart of the sinner from sinne unto God: this if it be wanting, there can be no true assurance of the other. Lastly, the salvation of a sinner standeth not in the fruition of riches, honours, wealth, or deliverance from the miseries of this life, but properly in righteousnesse, and life eternall, the recompence of the same: which fruit whosoever would reape, he must sow the seeds thereof in righteousnesse, and cease from henceforth to bee the servant of sinne.

He that is now by Christ is death translated from sinne, is not by it saved from hell.

The third generall point in this conclusion is, the praise of Christ in the last verse: *Be glory, and majesty, and dominion, and power, both now and for ever, Amen.* Which words containe the forme of the praise of God and Christ; where foure things are to be considered: First, what be the things that are here ascribed to Christ? and they be foure; first, *Glorie*: by which we are to understand an infinite and incomprehensible excellencie, whereby Christ excelleth all things that ever were, are, or ever shall be. Now as there bee in God two things distinct: first, essence, which is the God-head it selfe simply considered. Secondly, person, as Father, Sonne, and holy Ghost: so accordingly the glory of God is twofold: first, the glory of essence: secondly, the glory of person. The glory of essence is the Godhead it selfe, or God himselfe, who is glory it selfe, or the excellencie of the divine attributes is the glory of God: Rom. 1. 19 That which may *be knowne of God is his wisdome, glory, power, justice, and mercie.* And vers. 23. *They turned the glory of the incorruptible God, &c.* Whatsoever therefore that may be knowne of God, is a part of his glory: Exod. 33. 19. *Moses* desireth the Lord that hee would let him see his glory; the Lord answered him, Thou canst not see *my face and live.* Where to see the face of God and his glory is all one, and so of all divine attributes.

The glory of the persons is distinct from the other, as the persons themselves are by their personall proprieties, as the Fathers glorie is to beget the Sonne, the Sonnes glorie is to bee

begotten of the Father, the holy Ghost is to proceed from them both, Thus Heb. 1. 2. Christ is called the *brightnesse of the glory*, and the *ingraven forme of his Fathers person*. Joh. 1. 14. *Wee saw the glory thereof as the glory of the only begotten Sonne of the Father*. Both these are here to be understood; both which are incomprehentible, and therfore our care must be to walke by faith, whereby wee may attaine unto it, rather than more curiously to seeke to comprehend the knowledge of it.

The second thing attributed to Christ is *Majesty*. Whereby we are to understand that highnesse and greatnesse of God and Christ, whereby he is in himselfe, in his workes, and every way wonderfull, Luk. 6. 4. When Christ had wrought a famous miracle of casting out a Devill, it is said they *were amazed at the mighty power of God*.

The third thing is *dominion*; which word properly signifieth power and authority, and by consequent dominion, as the second word translated power signifieth properly dominion; but it commeth all to one. By *dominion* is meant an absolute power and soveraignty in governing and commanding all creatures.

The fourth thing is *power*; which signifieth that absolute might of God, whereby he doth whatsoever he will. Hereby the way we must observe that of these foure, *Glory* is the chiefest, the other three are but as parts of his glory, and added to make a description of his glory. For the glory of God is herein manifest, in that he is full of Majesty, dominion, and power.

The second thing to bee observed is, that these foure are given to Christ alone; for the word *onely* must be referred to the whole sentence, the Father and holy Ghost not being excluded thereby, but all false and Idoll-gods.

The third thing is the time of prayse: *Now and for ever*: for there is no time wherein it is not to be expressed.

The fourth thing is the *Affection*, which is ever to be used in the praysing of Christ in the word *Amen*, that is, verely, or so be it: signifying that the affection of the hart must ever be joyned with this religious action of the praise of God.

Vse. First, we learne hence, that wee are bound to give prayse and glory to God and Christ: Psal. 65. 1. *O God praise waiteth for thee in Sion*, it is one of his rights, properly due unto him. 1 Cor. 5. *Whether we eat or drinke, or whatsoever we doe, it must all be done to his glorie*. Secondly, looke what is Gods principall end in all his actions, that ought to bee ours in our actions. But his principall end of all his actions is his owne glory: Prov. 16. 4. The Lord made all things for himselfe, that is, for his glories sake; which end we also must aime at in all our actions. Thirdly, the end of all Gods blessings is to move us to set out the *vertues* of God, 1 Pet. 2. 9. which is then done of us, when with our mouth wee confesse, and in our lives we expresse his mercy, wisdome, power, and such other his properties. Fourthly, that we may not think that this is an arbitrary dutie left to our owne liberty, or put in our owne power whether we will performe it or not; we must know that it fitteth neere, or ought to sit neere us, yea it is a case of necessity to preferre the glory of God before our lives, yea before the salvation of our soules. In the Lords Prayer we are taught first to pray for the glory of God, simply without any respect to our selves, and afterwards come to the petitions concerning our selves and others. *Ob.* But here it will be said, God is the fulnesse and perfection of all glory, how can we then adde any glory unto him? *Ans.* The glory of God is taken two waies: first, for that inbeing glory which is in himselfe, or rather which is himselfe, to the perfection of which nothing can be added, neither can any thing be detracted from it, to make it lesse perfect. Secondly, for that glory of his which is in, and from us, the which is nothing else but the acknowledging, confessing, and praising of this his glorie, in which sense we may be said to give him glory, or not to give it. *Object.* But it may be alleaged, that God being the perfection of glorie in himselfe, he needeth not glorie or praise from us; and therefore the duty is not so absolute necessarie. *Ans.* Our praise of God is not needfull in regard of God: Psal. 16. 2. *O Lord my goodnesse extendeth not unto thee*, but it is needfull in regard of our selves being creatures, and in this respect bound to honour and glorifie our Creator. Secondly, because (although it is not his happinesse) yet it is our chiefe good and happinesse to praise him. Thus are wee to take knowledge of our maine duty, and on the contrary of our maine sinne, who herein have so often failed, dishonouring the Lord by our wicked thoughts, speeches, and actions, and that continually, and so have robbed him of his glory, for whose glory alone we were created.

Vse 2. In this forme of praise, observe the foundation of all divine and religious worship, all which may bee referred unto foure heads: First, *adoration*: the ground whereof is Gods Majesty and glory: for it followeth well, if God be full of Majesty and glory, then wee must adore him, wee must submit our selves before him, wee must subject our consciences to his lawes, wee must beleeve all his promises, and tremble at all his threatnings. Secondly, *faith*: the ground of which is Gods *dominion* and *power*; for if he be the soveraigne Lord of life and death, if he have such absolute power to save and destroy, then must wee place all our faith in him for our salvation. Thirdly, *prayer*: and fourthly *thanksgiving*, both which have their grounds and foundation in his *power, dominion*, and *glory*; so in the Lords Prayer after the petitions, is added as the ground of prayer the reason of all the requests, for thine *is kingdome, power, and glory*.

Vse 3.

Vse 1. Hence wee must learne to adore and reverence the judgements and workes of God, howsoever they seeme unto us, and may bee harsh in our shallow reason; for he is glory it selfe, Majesty it selfe, power it selfe, and hee worketh that for his owne glory which wee cannot comprehend. If God therefore love *Iacob*, and hate *Esau*, for nothing seene in themselves, but because he will so doe; which might seeme to the eye of flesh a thing unjust and partiall, let us stop our mouthes at this most righteous judgement of God; for he is all power and dominion, having soveraignty and absolute Lordship over all his creatures, to make some vessels of honour, and some of dishonour; some of mercy, and some of wrath, all men being as the clay in the hand of the Potter: and therefore the Apostle, Rom. 9. so soone as hee had propounded this famous and memoriall example, to shut the mouthes of men which otherwise would have been opened against this just and incomprehensible proceeding of God, he brought them presently to the consideration of the power and soveraignty of God, vers. 17, 19. Wee our selves thinke it no injustice to kill the creatures, because GOD hath given us a Lordship and dominion over them; and shall we deny it to be just in God to destroy likewise his creature, over which he hath infinitely more soveraignty, than man hath over them?

Vse 4. We are to bee afraid to sinne against God; we must resigne our will unto his, whatsoever it is, and simply subject our selves unto the obedience of the same, fearing in the least thing to offend him; and all this because of his *Majesty, Power*, and *Dominion* over us: for this is the living, holy, and acceptable sacrifice which he requireth of us, Rom. 12. 2. *even our reasonable serving of him*.

Further, whereas all these are to be given to God alone, note first, that the wicked Astrologer with his Art is here condemned, seeing all glory is properly belonging unto God: but the Astrologer arrogateth to himselfe that part of Gods glory which consisteth in the foreknowledge of things to come, in that by erecting a figure and the aspect of the Starres, he takes upon him to foretell things meerely casuall and contingent, as of life and death, woe or wealth, peace or warre, wherein hee entreth upon Gods possessions, Isay 41. 23. Besides that, the Starres neither by creation, nor by any ordinance of God, can be any meanes to foretell things to come. Secondly, detestable is the Romish doctrine, which giveth the glory and power of God to Saints, as of hearing the prayers of all men in all places, and knowing the hearts. Secondly, it giveth to the Pope power to make Lawes to binde the conscience. Thirdly it ascribeth to the Pope and his shavelings, power to forgive sins properly; all which be incommunicable properties of the God-head.

Now for the time *for ever*.] Learne that it is the duty of every childe of God to dedicate himselfe unto the praise of God, and that continually, Psal. 119. 117. For this shall bee the eternall calling and condition of those who shall possesse the Kingdome of glory, and it must be beginne even in this life.

Lastly, from the affection in the word *Amen*.] Note that whatsoever we are to performe in the fervice of God, it must be not of fashion; but with the earnest affections of our hearts: Psal. 103. 1. *My soule praise the Lord, and all that is within me praise his holy name*. It is said of *Iosias* that he turned to God with *all his soule, & all his heart*, according to *all the Law of Moses*; so we in like manner in our conversion to God, in our prayers, praise, or whatsoever holy worship and service we tender unto him, must beware left in drawing neere him with our lips, we with-draw our hearts from him: which we shall the better performe, if wee carry in minde his owne commandement, *My sonne, Give me thy heart*.

FINIS.

Laus Christo nescia finis.

THE PVBLISHERS POST-SCRIPT.

MAny excellent points might I, as gemmes and pearles in this Commentarie, commend unto thy Christian consideration (Christian Reader) but that one shall suffice to give notice of, and direct thee unto, as worthiest of my penning and thy perusing; which, as it is most joyned with the scope of this whole Epistle; so most seasonably is it fitted to our present condition, and most diligently traversed by this our Author, namely, that *The seducers of the last age, especially here aimed at by the spirit of God, deniers of the maine grounds of Religion, in doctrine and practice, are the Papists and the present Romish Church.* The necessary consequent whereof is directly proved, namely, *That wee may never joyne with them in their religion, but for ever contend against them for the faith once given to the Saints:* which we can never doe, if we avoid not their doctrines, as the rocks on which we shall necessarily suffer shipwrack, or death it selfe, unto which they cannot but carry the professors. The antecedent or former part seemeth (by the way) to bee a direct and naturall answer unto a popish Pamphlet, already by three learned men sufficiently confuted; wherein *H. T.* by twelve trivial Articles (in comparison) goeth about the bush to prove, that Protestants have neither faith nor piety, religion nor good life. To whom our Author in the exposition of the third verse rejoyndeth, and (doubling the number of those articles with advantage) in the same order proveth the Romish faith to be adversarie in six and twenty severall, solid, and maine grounds unto Christian faith and practice. I will no longer stand on this part than I have shewed who these Papists be, meant by the Author from whom wee must depart; and that for this end, that the sequell of our separation from them may be acknowledged most just and necessary. By such a Papist wee understand not every one who in some things may be popishly affected, for true faith may stand with some errors, and in the end of that faith be the salvation of mens soules: so be the partie aberring bee framed to these two rules: First, hee must *of necessity hold the foundation*, namely, that in Jesus Christ alone, and in no other name, either Angell or man, himselfe or others, salvation is to be sought for. If a man upon this foundation build some wood, hay, stubble, or chaffe, though these shal be burned, yet himselfe shall be saved, not withstanding as it were through fire. Secondly, *those errors must not be joyned with either a willing or wilfull ignorance*, for such errors are desperate and bring swift damnation. And thus where God reveales no more but naked Christ, and where there is a subjection of the heart to the word, casting it to depend on the Ministerie for further and more full instruction, the acknowledgement of every divine truth is not of such absolute necessitie to salvation, but that true faith may stand with some (even Popish) errors. The Ruler is said to believe (and that was by a justifying faith, when as yet he was only overcome by the Majestie of Christ; appearing in the miracle of raising his sonne, to assent unto and acknowledge the maine truth that Christ was the Messiah: but so, as himselfe and his household depended on his mouth for further instruction, and became his Disciples. Yea, even the Disciples themselves were long after their calling and conversion very ignorant in no small points of Christianitie. *Philip*, of the first person in Trinitie: *Lord shew us the Father.* Others of them conceived of Christ as a worldly King: whence two of them *desire to sit the one at his right hand, and the other at his left, when he came to his kingdome.* Others of them (even after his resurrection) harping on the same string, and hearkening after temporalities, *expect it.* Others aske him *when he would* restore it to Israel. *Peter* himselfe held not as hee ought the doctrine of the passion, seeing he dissuaded Christ from it. Wherein marvellous ignorance descrieth it selfe in them being true believers: but so much the more tolerable, in that first Christ revealed no more unto them, either not opening the things, or their understandings to apprehend them, till afterwards that hee sent the Spirit of truth. And secondly, this ignorance (the mother of their errors) was accompanied with a desire of knowledge: for they were ever questioning with him, desiring him to open unto them his parables, and resolve their doubts, instantly listening unto the gracious words of his mouth, and in a word were blessed *even in hungring and thirsting after righteousnesse.* The persons then here aimed at, are absolute and perfect Papists, against whom alone this grave Author deaeth in all such places of this or other his works, wherein

1 Cor. 3.

Iesu 3.

Ioh. 4.53.

Ioh. 14.8.

Matth. 20.

Luke 24.21. Act. 1.6. Matth. 16.22.

Ephes. 4.15. Gloss. I

Cyprian.

Dan. 3.

Nota well. Pork. Privil. p. 3. aperam vile. 66. p. 307 & p. 741.

wherein I see many Rome lovers against them: as himself he here and there throwes his writings both described them, to bee such as acknowledge the Pope their head: hold and maintaine the doctrines and devices of the Councell of Trent, and therein are become overturners and rasers of the foundation of Christian Religion; members of Babylon, Idolaters, not only outwardly towards Saints and Images; but inwardly sacrificing to their owne nets: these zealous Papists, especially the Teachers among them, are the deceivers so lively described throughout the Epistle.

Pork. aperam.

The second point is our consequent duty, standing in our standing out with these adversaries of Gods grace and Gospell never offring to communicate with them in their cup of fornications; nor once bethinke us of leaguing such abhorring natures as are light and darknesse; and truth (which is of an unstained nature) with most fowle and deformed falshood. *For we cannot drinke of the cup of the Lord and of Devills.* Which point let me with good leave a little further declare: not that I love to kindle or keepe in any coales of contestation, (the Lord put farre from mee such unpleasant thoughts) but calmely to shew the oversight of divers mediatours, attempting to reconcile ours with the present Religion of the Romish Synagogue: esteeming it to be too much peremptorinesse so far as we doe to depart from them: yea, censuring it, either as wilfulnesse on the one hand, or scrupulositie on the other, to be so opposite unto them as we are: reputing it a matter of no difficulty to frame both sides to a meane, either side (as they say) yeelding a little: may, it is buzzed out into the eares, by the tongues of common men, that there is no such discrepance and difference betweene us in matters of moment as is made; but that the substance of both our Religions is not farre from the same: so as many are in a mammering whether way may be better: whereunto (after the Hebrew *ὑπόμνημα*, imitated also by the Greeks and Latines, that I may begin with the last for the helping of memory) first we may bewaile, in beholding in what a fearefull (if not desperate) degree of declining many are already come: that after so many years profession of the truth, powerfully both published and protected, they should not only admit a dangerous *deliberation*, but even call the very maine grounds thereof into question: whereas if it be in a motion to Idolatry, they ought instantly to say with *Sidrach, We are not carefull what to answer in this matter.* But this judgement of God is just upon them, that whereas they never received the truth in love of it, they should lose of their ground, and be left into further delusion. Good cause have we all to lament the remembrance of our ruine, through this Satanicall stratagem: If the woman will needs bee so unwise as (not needing) to enter parley with Satan, whom shee ought to have resisted: and that in matter of such moment, as wherein Gods truth, his glory, and her owne glorious estate must be questionable: most justly must she be left of God, snared by Satan, foyled through her owne folly, throwne from her estate, (though of innocency) and dispossessed (not alone wee all know even of Paradise it selfe. Besides, how farre short come these men in zeale to the truth, not onely of our adversaries the Papists themselves, among whom no doubts or questions in their grounds and principles are tolerable; but even of the Jew, who will admit of no dispute against his Religion; yea, of the barbarous Turke himselfe, who inflicteth death on whomsoever they convince to have called a word of their Alcaron into question.

1 Cor. 10. 21.

B Secondly, concerning those who cannot discerne such essentiall differences betweene our Religions, both of us (as they say) professing salvation by the same Christ; and all the articles of the same faith; I wish them no worse than that their eyes were cleared with the eye-salve, that they might see, that he that seeth not such a Papist as is mentioned to professe a false Christ, and a false faith, seeth in Religion scarse any thing at all: neither doubt I but (to whom malice, or ignorant superstition shutteth not their eyes) to shew plainly in few words, that whatsoever in words they confesse with us, yet in doctrine and deed they altogether reverse it, and dissent from us, in cases wherein we may never consent unto them. And first, seemeth it a small matter of difference, that in generall they charge our whole doctrine of novelitie, whence ordinarily they tearme the teachers thereof *Novators?* and in speciall, first, that our doctrine of justification by faith alone (for this striketh at the head, and unbowelleth all their fustifing devices) is but a new device of ours? as appeareth in their Champions challenge. But confounded herein was he, his cause and abetters: our learned men at the conference with him in the Tower not onely mightily by the Scriptures convincing; but out of Greeke and Latine fathers also, who lived above a thousand yeares agoe, oppressing him with those very formall words, *that faith only justifieth*; so driving him to ridiculous shifts, and newly coined distinctions (so neere the Mint was he) before unheard of: even as in this controverse being much strained, they were forced to cast about for that as false as new distinction of justification into the first and second, never heard of for the space of a thousand and five hundred yeares after Christ.

2

See *Problemata* directed to reformed Catholikes.

C Let me adjoyne hereunto the challenge of our Englands Jewell, who undertooke and performed the proofe, that in seven and twenty points (none of them trifles) the Papists are different, not onely from ours, but from the doctrine of the Primitive Church: and that never one of their new devices was once heard of, or received in the Church of God, for the space of six hundred yeares after Christ. If

Campian.

See the first and fourth daies conference at Jsaak.

Bishop Jewell against Harding.

D then

then they challenge our doctrine of Noveltie: and we have proved (they not improving) that theirs is of no ancient, and not neere Apostolicall authority: I hope this cannot seeme a circumstance betweene us; for there can bee but one truth, and that is most ancient.

3 Againe, can it seeme so small a moat in the eye of any man of sight, that the sacrilegious Synod of Trent teacheth, (curfing the contrary minded) that on their Romish Altars sacrifices propitiatory *are daily, properly, and truly offered* for the sinnes of the quicke and the dead? seeing that this doctrine utterly derogateth from, yea, and abrogateth *that most perfect* and onely *once* for all offered, whereby their sinnes are expiated that shall see the Lord in the holy of holies.

4 Further, let any indifferent and single eye behold, and consider whether those be but trifling differences which our reverend *Reignolds* hath worthily disputed, both against *Bellarmine* in his bookes intituled, *The Idolatry of the Roman Church*: as also against *Hart*, both in the two principall questions concerning *Peters* and the *Popes* supremacy: (by which their doctrine they would make Kings and Princes but vassals and feodataries unto the Pope; to whom they ascribe absolute power to excommunicate Kings; to discharge their subjects from their obedience and allegeance: to dispense with their oathes of loyalty and faithfull subjection; and dispose of their Crownes at his pleasure: which no good subject (much lesse Christian) can say is a trivial point, or a little to bee yeelded unto) as *also in those six conclusions* annexed, wherein he hath substantially and learnedly determined, that the faith professed by the present Church of Rome is not the Catholike faith. That their Church is so far from being the Catholike Church, that it is no found member of the Catholike Church; and consequently, that the reformed Churches of great Britaine, France, Germany, &c. have lawfully, that is, by warrant of Gods Word severed themselves therefrom.

5 Neither may we yeeld that to bee a circumstantiall question disculled betweene our learned *Whittaker* and *Stapleton* concerning the *Authority of the holy Scriptures*, which they so farre debase and subordinate to their Church: seeing through that great booke of his (never like to be answered by them) he gravely proved, that the *foundation of Popish all faith is laid upon man, and not upon God*; and so it is *an humane faith*, and not divine; unto which their whole service is suitable, according to *Durandus* his description in his *Rationale*. And lastly, none but inconsiderate men would averre either that the most learned Protestants of *Europe* have spent their strength, and beaten their braines onely for the beating of the aire in matters immaterial: or that those who have as yet uncontrollably published, that the Popish teachers have reversed the whole Decalogue, with the most of the Articles of the Creed, and Petitions of the Lords Prayer, have differed and squared in points not essentiall: or that by many zealous Martyrs, many of them of very profound knowledge, should give their lives and most innocent bloud, for matters of shadow (as is pretended) rather than of substance: for thus to impeach the labours of the former, or the sufferings of the latter, would scarce beseeme any but either a Papist, or some speciall favourite of theirs.

Thirdly, to such as are of minde that a harmlesse mediation may be made; me thinkes it no other but the feeding of a fancy: besides that, it is not harder to make them preserve, and yet neither without prejudice. In which point, as I would not seeme too rigorous or austere, well knowing how sweet is the name, and yet more pleasant is peace it selfe; so would I chuse an honourable warre, before a dishonourable peace; a free and just dissention, before a base and slavish agreement, such as theirs would be: For *Nahash the Ammonite will make no concord with Iabesh Gilead, unlesse every man suffer his right eye to be pulled out, that so hee may bring some shame upon Israel.* And first it seemeth to me a matter harder to be brought about than I out of my shallow reach can expect ever to see effected: both in regard of our selves, as also of them: for if the truth be with us (as wee are bound to confesse, both in respect of it selfe, and the [a] Law whereby it is established) [b] *then our turnings backe must not reprove us*; but having found the old way, wee are to walke in it, (without turning aside) that we may in it finde rest for our soules. The Lords counsell to his Prophet must be our direction in this case: *Son of man, goe not thou to them, but let them come to thee*: for to lose our hold of the truth, much lesse to lesse any part of it, as in exchange with falshood, were not only a wrongfull betraying of it selfe, but a wilfull wronging of our selves and posteritities; whom Gods blessings for the present have made able to hold it entire, not only without danger, but with incouragement, power, and protection. But more hopelesse or impossible rather in respect of them shall our meeting in the mid-way feeme to be, to whomsoever with judgement shall perpend these foure subsequent considerations.

First, that their faith being not [c] Apostolicall, their Religion a [d] false Religion, their Church a [e] false Church, and their worship a false worship: it will prove not a matter of repairing (as requiring lesse cost and labour) but of founding their faith, before they can be raised unto us: which how hard it is for them to be brought unto, who are so settled in their lees and dregs for so many hundred yeares, they cannot be ignorant, who know how difficult it is for a *Blackmoore to change his skinne, or a Leopard his spots*: for so hard is it for those who are *accustomed to evill*, to be drawne to good.

Secondly, that so long as the Pope holdeth his

[a] Articles of Religion an. 1562. and in Parliament approved Eliz. 13. c. 12. [b] Ier. 15. and 6. c. 16.

[c] *Sabol. refut. affert. Dyson c. 9.* [d] His blasphemies late Proclamation and speech at the Parliament. [e] D. *Willet* on *Iude*, by 25. more. *Perkins* in *Mal. 4.* v. 5. & *epist. ad Gal.* pag. 741.

his head-ship over the Church, with that erroneous position, *that he cannot erre*: (which he is likely to lay downe with his Crowne and Crosier, (for sooner to part with them were a foule error) if by much sweat some indifferent parley were compassed (himselfe still remaining both party and judge, as hee was in the Councell of Trent) improbable, yea, impossible it were that any conclusions could on their part be passed, (if on any at all propounded) which any way might bee derogatory to his usurped power and pretended supremacie.

Thirdly, their cautelous circumspection, lest by any meanes the knowledge of our doctrine might perhaps be scattered among them, argueth an utter aversation in them for ever acknowledging it, which appeareth in sundry their practices: 1. In that they binde the consciences of all Catholikes, to a perpetuall separation from all Ecclesiasticall assemblies in religious publike duties, which is the ground of all Recusancy; to which purpose they teach it to bee a sinne to heare our Sermons, for that were a [f] participation with blasphemies: and for prayer with us so strait laced are they, as they may not say Amen in publike or private, (suppose at their tables) if any Protestant bee present. 2. In that they censure most severely all their subjects that travell or trafficke into Protestant countries, blasting them with excommunication. 3. In that they have erected in their Cities an Inquisition to examine upon oath any forreiner or stranger, whereby they ransacke not onely all his carriages, but even his conscience also, lest hee should bring any opinion within him, or instrument without him, that standeth not with their minds and liking: wherein not onely some little escape, but even suspition it selfe proveth often capitall. 4. In their wariness, lest any of our bookes, especially of our translations of the Bible should bee had, or read among them: whence it is that no bookes, which passe not the Inquisition, may be sold in Italy: to which purpose also studiously they teach it to bee a sinne against the first Commandement to read any of their prohibited bookes, of which they have a large Index very common, and consequently being such a mortall sinne, it must necessarily bee confessed at time of shrift: yea, as men every way foreseeing what way our doctrines may bee induced among them, to shut up surely every cranny and entrance, they scarsly suffer to see, or be seene in the light their owne greatest Writers; such as *Bellarmine, Gregory de Valencia, &c.* that our positions, allegations and answers (though answered by themselves) in those books may not be made known; lest perhaps it should befall others of them as it did *Pighius*, who reading over *Calvins Institutions*, with purpose of refuting it, was (ere hee was aware) wonne to the defence of the doctrine of justification by free imputation according to the Apostle. So as Spaine maketh not a more diligent annuall search that the Jewes among them have in armes in their houses, than both Spaine and Italy vigilantly secure themselves in this behalfe: and no marveil if our bookes bee so avoided, seeing that they inhibit men from the reading of the Scripturrs themselves, lest they should become Heretikes: condemning it, and bringing men in danger of their lives for reading them as for an heretical practice. In a word, at this day such a night-ffoe these Owles delight to live in, that among themselves even their Regulars (much lesse their Laicks) may not without licence from the Pope or their Prelates reade the Bible, no not in the Catholike translation.

Fourthly, consider their irreconciliable hatred against ours, far above all other (although most heretticall and damnable) religions, for why else can they content themselves, with so studious prevention of the Protestants profession only; whereas both Jewes and Grecians, even in Rome it selfe the Popes See, are suffered with their Ceremonies, Synagogues, Services, yea, and Circumcision it selfe admisitred to the dead as well as to the living? which lowdly proclaimeth, that farre they are from judging, and deeming so indifferently of our differences, as some among our selves seeme to doe; and that they would sooner be wonne to the Jewes or Turkes in profession, than the Protestants: which [h] one of them saith is in nothing better than that of the Alcaron; and in many things farre worse and more detestable. And good reason (me thinkes) they have of suffering among them the fore-named Sects and Heretikes, as from whom together with the Heathen, the whole bodie of Popery is peece-meale patched togetiner, and yet the name of a Protestant bee as much detested of them, as Jewes names were of the heathen Kings. For which cause *Daniel* and his fellowes must have all their names changed before they may bee brought into the presence of *Nebuchadnezzar*: whence their ordinary practice proceedeth, that in their writings, their bittemesse and disdaine suffer them not to name, but in most reproachfull tearmes, the first reformers and restorers of our Religion: calling them usually *Calvinists, Puritans, Innovators*, and *Heretikes*: neither doth this inbred malice of Papists against our Religion stay it selfe here, but hath broken out into most barbarous butcheries, and most cruell bloud-shreddings, which yet they could never accomt sufficiently savage: not of their owne subjects onely, and within their owne Territories; but within other dominions: not of private onely, but of publike persons: not of meane, but of most noble, yea, Royall descent: and not of persons only, but of Cities, States, Kingdomes, and Countries. But where should I beginne, or if I should, where should I make an end of instancing their most matchlesse,

[f] Nob quæstionem ejus tangunt. Resp.

[g] Nouveaute contraire à toute antiquité, voire mesme contraire à la verité. *Mussæ. in Matt. 8.*

[h] Rogers.

matchlesse and endlesse tyranny? (ever a note of false Religion, and inseparable to the Romish) whose cursed rage (like that of *Simeon* and *Levi*) *Gen.* 34.30. and 49.7. even fierce and cruell, *causing them to stinke among the inhabitants of the earth*, hath made the streets of infinite Cities (which either their force, or fraud and false arts could cast open) to run with the bloud of Protestants, as did once *Ierusalem* with the bloud of the Saints which *Manasseh* shed like water. What shall I need to speake of that notorious bloudy inquisition in *Spaine* and *Italy* the chiefe seats of it? what of the many miserable massacres, Caniball-like conspiracies, and tragicall murthers *in France and the low countries*? In our owne country, who but strangers at home are ignorant what fiercenesse, feares, and fires, were raised to consume the innocent bodies of the Saints living and dead: in such sort as every corner of the Land seemed as hot as *Nebuchadnezzars* furnace, even seven times hotter than it used to be: wherein were to bee cast whosoever would not fall downe and worship the Image which the Romish *Nebuchadnezzar* had erected? Neither yet were those fires thought furious enough for such: as might have appeared, if the Lord had not taken the rod out of those wicked hands in that season when he did: and since that time, what a number of deviliish plots and conspiracies were attempted against the noble person of her late Majestie of blessed memory, by *Arden, Somervile, Babington, Parry, Lopez, Squire*, and others? and those stratagems not performed by persons exorbitant, but with the privity of the Pope, and Principalls of their Religion, backing the same not only with their [i] doctrin, to which it is most suitable (as appeareth by sundry their seditious positions; lately collected by Master *Morton*) but with pardons, promises, paies to particular [k] persons, and commandements generally to all subjects whosoever, as appeareth by the Popes Bull against her late Majestie: *Volumus & jubemus ut adversus Elizabetham &c. subditi arma capessant.* And yet (as though all were well) they can cover all the ill hearing of such traiterous practices, under the name of Catholike pretences: for the furthering of which intentions, what may not, and must not be attempted? Now to these purposes maintaine they innumerable Catholike intelligencers and instruments (I meane their *Priests and Iesuits*) sent out by them, not only as eyes to search out the secrets of States and countries, and watch their best advantages: but as hands (full of bloud) to execute whatsoever mischiefe upon any of the Lords anointed ones, not onely opposing themselves to the Papall power; but which is more, if they be but suspected not so sume to the Pope as they wish; or (which is most of all to be marked) though they be their owne dead sire; yet if they shew not themselves as readie to execute the Popes bloudy designes, as hee to command: which was the case of the late King of France, slaine treacherously for no other cause by a *Iacobin*. What argument then can be brought to perswade us of their ever according with us in whole or part in our Religion? of which they deeme no other, than as of a peccant humour necessarily to bee purged out every few yeares, either by murther, if it prevaile in the head: or by massacre, if in the body of any countrie; and rather than it should not, they will not sticke with *Blasius* at the commandement of their great *Gracchus*, to set on fire or to blow up even the Capitoll it selfe:

Fire is an ill face.

Semis device of an iron cage against Protestants, turned into an hurrell and halter against himselfe.

i According to his Maiesties most wise observation, his 11. speech at Parliament.
k Parry. Lopez. Bulla Pij. V.

Chore.

Note. I speake not against the league of concord. Hos 2. 6.

Elephas, or Elephantiosis, the Leprosie. Levit. 13.

Exod. 32.

Rebrith hazzanah. Numb. 25. 9. conferred with 1 Cor. 10. 8.

Pillars in Sin.

but (although nature and Gentilisme condemne such graceleese devotednesse. The late most diabolicall and furious attempt against his Majesty and the whole State that ever was invented; (the like whereof both in the contriving, and whole carriage could never bee shewed, no I thinke if there were Annals and Chronicles kept in hell it selfe) cryeth out against them long ere this time in all the corners of Christendome. God Almightie still deliver his Highnesse and Royall race from them: and by his Majesties meanes, us and our land from them. For how much better had it beene, that his Majesty had beene moved to have banished these vipers out of his Realmes, than those who professe the same Lord Jesus, and labour (though with ackuowledgement of too much weaknesse and wants) to bee found faithfull before the Lord and their Soveraigne? But not to depart from our purpose: These bee the waies wherein the Popish Balaamites would meet us, and with us, if the Lord should not meet with them, comming against them in every corner. While then they walke in these waies of *Cain*, what booteth it us to speake of a peace with them? *for while we speake of peace, they are bent to warre.*

But be it some peaceable consent and agreement were on their part promised; yet that one consideration of the treachery in compacts, would keepe any judicious man from setling his conceit and affection upon any ingenious conclusions with them: which treachery is not onely practised by the persons of faithlesse Papists; but is prescribed as a maine precept of that most infidell doctrine of theirs: nay, which even Infidels themselves would blush at in this behalfe: for doth not their doctrine make it lawfull for them to use any *Equivocations* or *Reservations* (as they tearme them) with their adversaries, almost upon any advantage? yea, and that (lest they should not come to the height of impiety) in giving answer not only on their words, but upon oath before the lawfull Magistrate, though not their lives, but their least liberties only be touched? Which doctrine till it be reversed, how dare wee take their words or any assumpsit from them in any thing wherein wee would not be over-reached? But suppose againe such peaceable conclusions were not promised only, but purchased; what yet were we

wee better than before? what bils or bonds would or could they lay in sure enough for our security, so long as their doctrine standeth in force published in word and writing, that *fides hæreticis non est servanda*, and that *Leagues* with them are more honourable in breaking than in making? how long can wee conceive, would the continuance of our peace last longer, than by it they could with advantage undermine us?

Tit. Instruct. Sacrd.

But because I must shut up many matters in few words, let us see the prejudice which would ensue upon such pretended mediation, in matter of Religion: and first, seeing they are a seed of the wicked, corrupt children, having forsaken the Lord, in whom from the sole of the foot, to the crowne of the head, there is nothing but wounds, and swellings, and sores full of corruption: and seeing themselves are become open Idolaters, their Cities cages of Idolatry, their services all Idolatrous, having thus forsaken the covenant of their youth; seeing filthinesse appeareth on their skirts: and finally seeing by seeking their justification by the workes of the law, *they are abolished from Christ, and fallen from grace*: (the which particulars have beene clearely proved by many our unanswered and unanswerable bookes) to communicate with them by accepting; yea, not abstaining from the least appearance of any of these evils; were no other but to expose and lay our selves open and naked to all manner of danger, of infection of our soules, defection from our God, and in the end of destruction both of body and soule. It was a dangerous disease which Israel brought out of Ægypt, having through their long continuance there by reason of those marishes, and the River Nilus, (to which *Lucretius* in a distich appropriateth this disease) contracted the same upon them: for the proving, and purging whereof, the Lord instituted so many ceremonies and separations: but farre more featefull was that inward leprosie, even that abominable Idolatry which they brought forth with them, and which cost them so deare both in the wildernesse, and in the land of Canaan; yea, so habituall and inbred was the infection, that although the Lord used most wise preventions every way: yee presently upon their delivery out of the sea, will it burst forth, and become in the end their utter overthrow. It cannot bee but the strangers which come with Israel out of Ægypt, being accustomed to the Ægyptian fashion and diet, will still be harping on their cucumbers, leekes, onyons, and garlicke: and draw the Israelites to the same lustings, though with the loathing of Manna it selfe; but such an exceeding plague shall proceed from the Lord, that in perpetuall memory thereof, the place shall bee called *the graves of lusting*: and if the daughters of *Moab* may have free accesse to Israel in Sittim, Israel will easily bee joyned to *Baal Peor*, till the wrath of the Lord be kindled, and there fall in one day, three and twenty thousand. The certaine perill and inevitable danger whereof, the Lord well perceiving, did not onely charge his people to have nothing to doe at all with the Heathen, lest by any meanes they should be snared: but also that they should be so opposite unto them, that they should in all appearances and circumstances (and yet none will say the Lord herein was too severe and strait) bee unlike unto them both in Religious and Civill exercises: for if they looke towards the East in their Temples in the honor of the Sunne, his people shall in his Sanctuary and Temple contrarily looke to the West: and in the West shall the *Sanctum Sanctorum* bee set. If they offer sacrifices unto Oxen, Sheepe, Doves, Goats, &c. as unto Gods: the Lord in detestation hereof, will have his people to consume and burne these creatures before him in sacrifice: and hence was it that every shepherd was an abomination to the Ægyptians; with whom they might not eat nor converse, because they did kill, eat and sacrifice those beasts, whom the other worshipped as Gods. If they use to eat almost none but Swines flesh, and yet neither that, before they have sacrificed of the kinde to the Moone, or *Bacchus*: the Lord especially prohibiteth this meat of all other to his people, they shall not meddle with it, it shall bee an abomination unto them. If their Priests [n] make their pates bald, shave the locks off their beards, and make cuttings in their flesh, as *Baals* Priests did: the Priests of the Sonnes of *Aaron* may not doe so. If they make glorious Altars, and plant Groves about them; the Israelites may not doe so, (especially in the wildernesse) but either Altars of earth, which presently upon the removall might be demolished and cast downe, lest the remaines should bee abused to superstition: or if of stones, they must be rough and rude, unhewen and unpolished, lest any beauty of them should solicite their preservation: as for groves, see Deut. 16. 21. If they shall in way of superstition, or worship, reserve any portion of their sacrifices: the Lord rather than hee will have any portion of the Paschall Lambe preserved till the morrow, will have it burnt with fire: neither shall *Moses* bodie be knowne where it is buried, lest they should make an Idoll of it. Nay, which is more, and as worthy the noting, wee may observe how the Lord, even in civill things, draggeth his people from their society and fellowship: for first, Israel is charged, that they should goe no more backe to Ægypt that way; so as the danger was (if any) by their neighbours, whose Countries were adjacent unto them: the which the Lord useth all meanes to prevent: both in that hee willeth his people to nourish a perpetuall enmity with the Moabite, and Ammonite, the *peace and prosperity of whom they may never seek all their dayes*: as also to debarre them from pressing into his peo-

Gen. 46. 34. and 43. 32.

Exod 20.

Deut. 23. 6.

n Romish Bilamites make their pates bald, and shave their beards Levit. 21. 5.

Romanists reserve of the bread in the Masse, and Reliques of men superstitiously. Exod. 12. 10. Deut. 34. 6.

verse 3.

pie, he charged: this *neither of them ever to enter into the congregation of the Lord, to the tenth generation*: intending hereby that they should not rise to preferment, authority or Magistracie among them. And as for the other strangers, though Israel seemed in private respects to be, if not somewhat obliged and indebted to divers of them, yet as it were bound to peace, and to hold it in their hands from open hostility: yet might they not be admitted into the congregation of God, *unto the third generation*. Besides this, forsooth, that the next and most direct way, whereby the heathen might league and linck in themselves with his people, might be by marriages and contracts: the Lord is very studious that all such meanes be cut off; and therefore would have the distinctions of Tribes observed; with that prohibition, that no Jew (except the Levite) should marry out of his own Tribe, much lesse without his owne people: whereof although I acknowledge other more maine causes (as the distinction of the Tribe of the *Messiah* from the rest: the cleane acknowledgement of his race: the execution of the Lords whole regiment Ecclesiasticall and Civil in that policy, stirred according to that distinction unto their severall offices, and fulfillions) yet I think this is one included reason not to bee neglected, especially seeing they had strait charge against it. Againe, in case a servant Jew would marry a stranger into his Masters house, he was not at his departure to carry his wife and children, for they were to be his Masters: but if hee would abide still with her, hee was then chamefully to come before the Magistrate, and for ever renounce his liberty, untill the Jubily released him: by which strait lawes the Lord would restraine even slaves and servants (who for the most part are neglected) from matching themselves with strangers. Such another law to this purpose is recorded, Deut. 21. 10. that if an Israelite in warre, should see a beautifull woman taken captive, whom he did affect for his wife, it was ordered by God, that first all meanes should be used for the alienating of his affection, as that he must have her home a moneth before, and not marry upon any sudden motion. Secondly, shee must shave her head to make her as ill favoured in his eyes as might be. Thirdly, she must nourish her nailes, to make her yet more sordid. Fourthly, shee must put off the garment wherein shee was taken, and put on base and neglected garments fit for a captive captive. Fifthly, shee must bewaile her father and mother a whole moneth, to shew how hardly, and sorrowfully shee was brought from her fathers house, into the power of strangers: and then if by all these meanes the man could not bee drawne from her love, it was permitted to him to marry her for his wife: which law teacheth us see how hardly the Lord endureth, and is drawne to admit the least liberty in this behalfe. How many civill things might I instance in, wherein the Lord trained his people, that they might bee utterly unlike the Gentiles in habit, manner of living, behaviour, and other like circumstances, otherwise in themselves very indifferent? which I had here inserted, but that I must consider that I write an addition, not a booke: an admonition, and not an exposition; and if yet these ordinances of God himselfe, seeme in some mens opinions too strait, and not to bee imitated of us in regard of the Papists, towards whom wee are not to bee so severe, as to farre to sever our selves; that is but the tickling of a knot in a rush, and to be acute in distinguishing, where God hath not distinguished: and in effect to affirme, either that the idolatry of the Romish Church is not so vile and grosse as that of other Idolaters: or else (seeing our people converse with them more than any Idolaters) that to communicate with their Idolatrie, is nothing so dangerous now, as it was for Gods people to participate with the Idolatry of the heathen against Gods expresse commandement. But if with any such, the testimony of man, bee greater than the testimony of God, (as it is commonly, with the Popish minded, who flie from the Scriptures unto men, because their doctrine is from below) let them looke unto those most ancient Councels, which were the purer, for six hundred yeares after Christ; and they shall finde that the Church would have her children diametrally opposed even on lawfull things, to the Jewes, and heathen of whom they were in danger to be corrupted. Those were more famous, *of Nice*, which decreed that the feast of Easter should not be kept of Christians, at that time, and in that manner that the Jewes did: that in nothing they might agree with them. That also of *Bracca* decreed, that Christians should not decke their houses with bay-leaves and greene boughes, (than which what can bee more indifferent?) neither rest the same day from their callings wherein they did: nor keepe the first day of every moneth as they did: It would bee too tedious, and augre forgetfulnesse of my selfe, and no remembrance of my reader, to recite the testimonies of other Councels, Fathers, and our owne principall Writers in this behalfe: which other wise easily had I beene carried unto by the tenacity and stiffenesse of many in this argument. But to end: as our Saviour wished his hearers, *Beware of the leaven of the Pharisees*; so let every man beware of the leaven of the Papists: for what is Popish doctrine else, but a Pharisaicall leaven, alwayes to bee purged out of Churches, and states; as the Jewes upon some occasions were to purge all leaven out of their houses. Let no man say it is but a little, and such a difference which may bee tolerated: for even the Pharisies doctrine was much of it more true, than this Pharisaicall doctrine of theirs; yet was their leaven bid inic, (as

Ve 17.

Certaine notes how to impale, each of whom [illegible] Deut. 21. Num. 24. 16. Deut. 21. 4.

1 Mo. Dist. 113.

2 Art Dist. 28. Tom. 1. col. 83.

in this) the nature whereof is (though it bee but little) yet to sowre the whole lumpe. In a word, as *Caleb* and *Ioshua* said of Canaan, the land is a very good land; *If the Lord love us, he will bring us unto it*: even so, if the Lord love us, hee will expell these Gyants from us, and give us securitie in our owne land from the Anakims: or if not, if any of these strangers abide with us, our faithfull prayer and hope is, that as *Salomon* numbring all the strangers in the Land, set them to worke in his Temple, even a hundred three and fifty thousand and six hundred: so our wise and peaceable *Salomon* and Soveraigne will continue, to set even thousands of these to worship with us in the Temple: yea, and in this one circumstance passe *Salomons* wisdome, in not chusing overseers of themselves, to cause them to worship. The Lord Jesus strengthen his Highnesse heart, unto this and many moe honourable workes, and make us happy in his long and prosperous Reigne, to his renowme and glorie in this life, and fruition of the blessed Crowne of righteousnesse at the peaceable end of his through-comfortable dayes. *Amen.*

Num. 14. 8.

2 Chr. 2. 17.

verse 20.

FINIS.

A DISCOVRSE OF THE DAMNED ART OF Witchcraft.

SO FARRE FORTH AS IT IS REVEALED IN THE SCRIPTVRES, and manifested by true experience.

FRAMED AND DELIVERED BY Master WILLIAM PERKINS, in his ordinary course of Preaching, and published by THOMAS PICKERING Batchelour of Divinitie, and Minister of FINCHINGFIELD in ESSEX.

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TO THE RIGHT HONOVRABLE, SIR EDVVARD COKE Knight, Lord chiefe Iuſtice of his Majeſties *Court of Common Pleas*; Grace and Peace.

RIght Honourable: The Word of God that onely Oracle of truth, hath pointed out the Enemy of mankinde, by his proper Characters, in ſundry places. Our Saviour tearmes him, the [a] *Prince of this world*; and a [b] *murtherer from the beginning*. *Peter* compares him to [c] *a roring Lion*, that rangeth abroad in the earth, *ſeeking whom he may devoure*. His attempts in regard of their qualitie, are called [d] πολιτεύματα, ſubtill and deepe devices; yea, [e] μεθοδείας, plots exquiſitely contrived, and orderly framed, as it were in Method. The meaning of the holy Ghoſt in theſe and ſuch like attributes, is, to expreſſe that meaſure of policy and power which Satan hath reſerved unto himſelfe even in the ſtate of his Apoſtaſie, improved by long experience, and inſtantly practiſed upon the ſonnes of men, that he might ſet up in the world a ſpirituall regiment of ſinne, as a meane to encounter the Kingdome of grace, and if it were poſſible, to bring the ſame to ruine. To forbeare inſtances of open force made againſt God and his Church by other courſes, for the compaſſing of his deſires; how skilfully he workes his owne advantage, by ſecret oppoſition, in the exerciſe of that curſed Art, which is the ſubject of the preſent Diſcourſe, is a point not unworthy your honourable conſideration.

[a] 1 Joh. 12. 31.
[b] Joh. 8. 44.
[c] 1 Pet. 5. 8.
[d] 2 Cor. 2. 11.
[e] Epheſ. 6. 11.

The Power of this Prince of darkneſſe, being above the might of all ſenſible Creatures, and every way ſeconded by the greatneſſe of his knowledge and experience, manifeſteth it ſelfe herein, for the moſt part, by workes of wonder, tranſcendent in regard of ordinary capacitie, and diverſly diſpenſed by his choſen inſtruments of both ſexes, ſometime in matter of Divination, ſometime by Inchantment, ſometime by rare ſleights and deluſions; otherwhiles by hurting, by curing, by raiſing of Tempeſts, by ſpeedy conveyance and tranſportation from place to place, &c. and all to purchaſe unto himſelfe admiration, feare, and faith of the credulous world, which is uſually carried away with affectation and applauſe of ſignes and wonders. His Policie appeareth in a wiſe and exquiſite manner of framing and conceiving both his practices and grounds; the one to procure credit and entertainment, the other that he may not faile of his purpoſe, but proceed upon certainties.

Touching the manner of his practice. He ſtands reſolved, that the world hath taken notice of him to be [f] *a liar, and the father thereof*; and therefore if he ſhould offer to ſpeake in his owne language, or informe an Art by rules of his owne deviſing; hee might haply incurre ſuſpicion of falſhood. Hereupon hee compoſeth his courſes μιμητικῶς, by way of counterfait and imitation, not of the actions and dealings of men, but of the order of Gods owne proceeding with his Church; holding it a ſure principle in policie, That actions will be much more effectuall, when they be framed unto the

[f] Joh. 8. 44.

the best Presidents, than when they are suited to the direction of meaner examples. To this purpose, as God hath made a Covenant with his Church, binding himselfe by promise to be their God, and requiring of them the condition of faith and obedience; so doth Satan indent with his subjects by mutuall confederacy, either solemnly or secretly; whereby they binde themselves on the one part to observe his rules, and he on the other to accomplish their desires. Againe, God gives his Word, the Interpreter of his will and his Sacraments, the seales of his promises, to which being rightly administred and received, he hath tied his owne presence, and the worke of his grace in them that beleeve. Answerably to this the Devill gives a word of direction to his Instruments, and addeth unto it, Charmes, Figures, Characters, and other outward Ceremonies, at the use whereof he hath bound himselfe to bee present, and to manifest his power in effecting the thing desired. Furthermore, God hath revealed his will to the Patriarchs, Prophets, and Apostles, by familiar [a] conference, by [b] dreames, by [c] inspiration, by [d] Trances: In the same manner, Satan hath his Divinors, and Soothsayers, his Pithonisses, his Cassandares, his Sibylles, to whom he maketh knowne things to come, by familiar presence, by dreames, &c. To conclude, God had in the Old Testament his Temple at Ierusalem, yea, his [e] Oracle, from whence he spake, and gave the answer unto *Moses*: So of ancient times, the Devill erected his temple at * Dodona, and Delphos, whence he gave his answers, for the satisfaction of the superstitious Heathen. Yea, and at this day, as the Ministers of God doe give resolution to the conscience, in matters doubtfull and difficult, so the ministers of Satan, under the name of Wise-men, and Wise-women, are at hand by his appointment, to resolve, direct, and helpe ignorant and unsetled persons, in cases of distraction, losse, or other outward calamities.

a Gen.18.17. b Numb.12.6. c Amos 3.7. d Act.10.10.

e Exod.25.22. Numb.7.89.

* Herodot. Euterpe.

Now the Grounds whereupon hee buildeth his proceedings for certainty, are cunningly gathered from the disposition of mans heart, by naturall corruption, and that in three speciall instances: First, he knowes that Man naturally out of the light of grace, hath but [f] *a meere soule*, indued onely with some generall and confused notions; and as for matters of deeper apprehension touching God and heavenly things, there is a vaile of ignorance and blindnesse drawne over the eyes of his minde. Whereupon, though he be apt to know and worship a God, and learne his will, yet for want of information by the Word, he is prone to erre in the practice of his notion. Here Satan applies himselfe to mans measure, and at his owne will, drawes the minde into error by his delusions and impostures. This made the [g] Samaritans in the Old Testament, and the superstitous [h] Athenians in the New, to *worship an unknowne god*, that is, the [i] Devill. Hence it was that the greatest Clerks of Greece, [k] *Thales*, *Plato*, and the rest, for want of a better light, sought unto the Wizzards of Ægypt, whom they called Prophets, men instructed by Satan in the grounds of Divination. And of this sort were *Iannes* and *Iambres*, mentioned in the [l] Scriptures. Hence it was also that the ancient Heathen, having [m] *no law and testimony from God*, inquiring at Sooth-sayers and murmuring Inchanters; others betooke themselves, in matters of doubt and difficultie, to the old Oracles of [n] *Iupiter Ammon* in Libya, of [o] *Iupiter Dodonæus* at Dodona in Epirus; of [p] *Apollo* at Delphos, of [q] *Iupiter Trophonius* in Bœotia, and the rest; where the Devill gave the answer, sometimes one way, and sometimes another. Secondly, Satan by observation perceiveth that man upon a * weake and ignorant minde, is prone superstitiously to dote upon the creatures, attributing some divine operation or vertue to them, without any ground of Gods Word, or common understanding; and consequently disposed to worship God in some worke of man, or to joyne to the same worship the inventions of man, which he hath not commanded. Upon which ground he made the Heathen to dote upon their Wisemen, *to regard* [r] *Soothsayers, and them that wrought with spirits*; The Chaldean [s] Philosophers renowned for their superstitions and Magicall courses, to make the Heavens, *fatalium Legum Tabulam*, ascribing that to the vertue of the Stars, which was knowne and done by Satanicall operation; The Magicians of Persia, to admit of corruptions in their ancient good learning, and to give themselves, upon the reading of the fabulous writings of the Chaldean Sorcerers, to the study of unlawful

f 1 Cor.2.14. ψυχικὸς.

g 2 King.17.29. Ioh.4.22. h Act.17.23.

i 1 Cor.10.20.

k Diog. Laert. lib. 1. in Thalete; Epist. ad Pherecidem; Iamblich. in Vit. Pythag. l 2 Tim.3.8. m Esa.8.19.20.

n Diod. Sic. l.17. Plin. l.2.c.5. o Herodot. Euterpe. Strabo Geogr. l.7.& 9. Geogr. Ptolom. Oxyd. E. p Pausan. in Phocic. Herodot. Euterpe. Strabo Geogr. l.9. & 16. q Pausan. in Boeoticis. Strabo Geogr. l.9. * Omne fere Rhetoribus est familiare quibus nulla res Circe fit vitr.

r Levit.19.31. Deut.18.11. Esay.47.9.12. & Strabo Geogr. l.15 Dan.2.2. Mich.3.11.

s Plutin Sylv. Acc. Fatfices & rerum. Bonav. Cardinal. de Sylvestr. & Gregor. 6. Acc. 8.9.

Arts invented by himselfe, both before and after the times of *Daniel* the Prophet: Lastly, the ancient Romans upon a superstitious dotage, never to undertake any businesse of weight, *nisi auspicato*, unlesse they had luckie consent and warrant from the Colleges of their Augurors erected by *Romulus*. Thirdly, there is a naturall distemper in the minde of man, shewing it selfe in these particulars; That hee cannot indure to stand in feare of imminent danger; That hee swels in an high conceit of his owne deserts, especially when hee is in lower estate than he would bee; That he will not beare a wrong done without revenge; That he rests not satisfied with the measure of knowledge received, but affecteth the searching of things secret and not revealed. When the minde is possessed with these troubled passions, with care to helpe it selfe; then comes the Devill, and ministreth occasion to use unlawfull meanes in the generall, and forceth the minde by continuall suggestion, to determine it selfe in particular upon his owne crafts. It was the case of [k] *Saul*, and of [l] *Nebuchadnezzar*. It caused many of the Heathen Philosophers, to goe from Athens to Memphis, from Grecia to Syria, from men on earth to wicked spirits in hell, to get more illumination at the hands of the Prince of darknesse. It moved sundry male-contented [a] Priests of Rome, to aspire unto the chaire of Supremacy, by Diabolicall assistance; yea, [b] to exercise Magicall Arts when they were Popes; and thereby to manifest indeed, that they were not the true Successors of *Simon Peter*, but heires of the vertues of *Simon* that *Magus*, who bewitched the people of Samaria, and professed to doe that by the great power of God, which he wrought by the aid and assistance of the Devill.

k 1 Sam.18. l Dan.2.1,2.

a Platina in Sylv. Acc. Fatfices & rerum. b Bonav. Cardinal. de Sylvestr. & Gregor. 6. Acc. 8.9.

If any doe thinke it strange, that Satan should in this sort oppose himselfe to the Kingdome of God, and maintaine his owne principalitie, by such ungodly arts and exercises; They must know, that this and all other evills come to passe even by the will of God, who hath justly permitted the same; To punish the wicked for their horrible sinnes; as *Saul* for his wickednesse; To avenge himselfe upon Man for his ingratitude; who having the truth revealed unto him, will not beleeve or obey it; To waken and rouze up the godly, who are sleeping in any great sinnes or infirmities: Lastly, to try and prove his people, whether they will cleave to him and his Word, or seeke unto Satan and wicked spirits.

August. Enchirid. cap.95.& 96.

1 Sam.28.

2 Thess.2.10, 11,12.

Deut.13.3.

Now from the consideration of the premises, wee conclude it a necessarie thing for the Church and people of God, to bee acquainted with the dealing of Satan in this kinde, that knowing his subtill devices, they may learne to avoid them. For which purpose this Treatise was first framed, and now exhibited to your Lordship. The just commendation whereof, above others formerly divulged touching this Argument, appeareth herein, that it serveth to the full opening and declaration of Satans method in the ground and practices of Witchcraft. Wherein among many other remarkable points, it may please you to take speciall notice of these particulars. I. That they doe grosly erre, who either in expresse termes deny that there bee Witches, or in effect, and by consequent, avouching that there is no league betweene them and the Devill; or affirming they can doe no such miraculous workes as are ascribed to them. The former issueth plainly out of the body of the Discourse. And for the latter, That there is a Covenant betweene them, either explicite in manner and forme, or implicite by degrees of superstitious proceeding in the use of meanes insufficient in themselves; is plainly taught and confirmed in the same. That Witches may and doe worke wonders, is evidently proved: howbeit not by an omnipotent power, (as the * gainsayer hath unlearnedly and improperly termed it) but by the assistance of Satan their prince, who is a powerfull spirit, but yet a creature as well as they. And the wonders wrought by them, are not properly and simply *miracles*, but *workes of wonder*, because they exceed the ordinary power and capacity of men, especially such as are ignorant of Satans habilitie, and the hidden causes in nature, whereby things are brought to passe. II. That the Witch truly convicted, is to be punished with death, the highest degree of punishment; and that by the Law of *Moses*, the equitie whereof is perpetuall. Yea, even the better Witch of the two in common reputation, because both are equally enemies to God and true Religion: and it is well knowne by true experience, that all professed Sorcerers are guilty of many most monstrous impieties. III. That the miracles

* Reginald Scot, epist. ad Lectores.

Mira vel mirandas non Miracula.

of

of the Popish Church at this day, are indeed either no miracles, or false and deceitfull workes. Touching corporall presence in the Sacrament, which they affirme to be by miracle: If it were true, then miracles were not yet ceased, but should still be as ordinary in the Church, as are the Sacraments. A point not onely confuted in the latter part of this Treatise, but also by the testimony of purer Antiquity. *Augustine* saith, *That miracles were once necessary to make the world beleeve the Gospell: but hee that now seekes a signe that he may beleeve, is a wonder, yea, a monster in nature.* Chrysostome concludeth upon the same grounds, that *there is now in the Church no necessity of working miracles; and calls him a false prophet, that now takes in hand to worke them.* Againe, if there be a miracle in the Sacrament, is it contrary to the nature of all those that were wrought, either by *Moses* and the Prophets, or by Christ and his Apostles. For they were apparant to the eye, but this is insensible: and therefore neither of force to move admiration, nor to convince the minde of man, and make him to beleeve: As for those which are pretended to be wrought by Saints in that Church; if wee make recourse to the Primitive times, wherein God gave the gift to breed faith in the Gentiles; wee shall finde that the power of producing such works, was never actually inherent in the Apostles, but dispensed by them *in the name of Christ*. Neither was it in their liberty to worke miracles when they would, but when it pleased God, upon speciall cause to call them thereunto. And if neither the power nor the will was in them, much lesse is it likely to be found in any of the Saints. And for their Relikes, of what name soever, so greatly magnified and reforted unto; we deny there is any such vertue in them. For they may not be thought to be more effectuall than the hem of Christs garment, from which the power of healing the woman did not proceed, but *from himselfe:* Or than the Napkin of *Paul*, which did not cure the sicke, but *the power of God* onely, dispensed by *the hands of Paul*. Miracles therefore, avouched by them, to be wrought at the Tombs and Statues of Saints, and by their relikes and monuments, are but meere Satanicall wonders, serving to maintaine Idolatry and superstition: and are in truth no better than the wonders of the Donatists in S. *Augustines* time, *Aut figmenta mendacium hominum, aut portenta fallacium spirituum.* IV. That the light of the Gospell purely preached, is a soveraigne meane to discover and confound the power and policy of Satan in Witchcraft and Sorcery. The Word of God preached, is the *weapon* of the Christians *warfare*, and *is mighty through God to cast downe* strong *holds*. At the dispensation of it by the Disciples of Christ, *Satan fell from Heaven as lightning*. After the ascension of Christ into Heaven, in the times of *Claudius Cesar**, the Devill stirred up sundry persons, who in regard of the admirable works which they did, by the helpe of Magick and Sorcery, were accounted as gods, and their Statues erected and worshipped with great reverence. Amongst the rest one *Simon*, called by a kinde of eminency, *Magus*, practising his trade with successe, to the admiration of the multitude, was holden to be *the great power of God*. Whose dealing was first discovered by the light of the Word, shining in the Ministery of the Apostles, and himselfe convicted with such evidence of truth, to be an Instrument of Satan, that he was forced at length to flie out of Samaria into the Westerne parts, as *Eusebius* recordeth in his Ecclesiasticall Historie. By this, Christ the true Angell of the Covenant, locked *and bound up Satan for a thousand yeares* after his Ascension, that he might not be so generally powerfull in seducing the Gentiles, as he had beene before his incarnation. But toward the expiration of those yeares, when corruption began to creepe into the Papacy; when the Bishops affected that Sea, and aspired unto it by Diabolicall Arts: when the Canons, Decrees, Sentences, Synodals, Decretals, Clementines, Extravagants, with other Lawes and Constitutions, prevailed above the Scriptures; then began Satan againe to erect his kingdome, and these workes of iniquity to be set abroach.

Lib. de civ. Dei. 22. c. 8.

Homil. 19. oper. imperfect.

Act. 3 22. 26.

Luk. 8. 46. Act. 19. 11, 12.

Aug. lib. de unitat. eccl. cap. 16. 2 Cor. 4. 4.

2 Cor. 10. 4.

Luk. 10. 18. * Iust. Mart. Apol. ad Anton.

Act. 8. 10.

Euseb. Eccl. hist. lib. 2. cap. 13. Revel. 20. 2.

These points together with the whole worke ensuing, I humbly commend to your Honourable patronage, that under your protection they may freely passe to the common view of the world. Wherein if I seeme over-bold, thus to presse upon your Lordship unknowne, my answer is at hand: That all by-respects set apart, I have beene hereunto induced many waies: First, upon a reverent opinion of those rare gifts of knowledge and piety, wherewith God hath beautified your person, and thereby advanced

advanced you to high place, and estimation in this Common-wealth; Whereof those your grave & judicious speeches, even in the weightiest matters touching God and Cesar, as also those many learned Law-writings, have given large testimony. From which hath issued the greatnesse of your name, both in the present judgement of the world, and in future expectation. Next, out of a resolved perswasion of your Honorable disposition, as in generall to the whole house of Levi, so particularly to those, whose labours have fruitfully flowed out of the Schooles of the Prophets, amongst whom the Author of this Booke, in his time, was none of the meanest. Lastly, by the consideration of the Argument, arising out of a Law Judiciall, agreeable to the calling and qualitie of a Iudge. A Law penall in regard of the offence, and therefore suitable to his proceedings, whose office is to heare with favour, and to determine with equity, to execute justice with moderation. A Law of the highest and greatest weight, immediatly concerning God and his Honour, and therefore appertaining to him that *sits in the place of God*, to maintaine his right, *that he may be with him in the cause and judgement.*

Deut. 1. 16. 2 Chron. 19. 6.

By such Motives, I have encouraged my selfe, under assurance of your Lordships pardon, to present you with that wherein you are most deservedly interessed; further intreating your favourable interpretation and acceptance, both of the qualitie of the Worke, and of the paines of the Publisher. And thus heartily wishing to your Lordship increase of grace and honour, with a daily influence of blessing and direction from Heaven upon your grave consultations and employments, I humbly take my leave, and commend you to the grace of God, *by whom doe rule all the Iudges of the earth.* Finchingfield, Octob. 26. 1608.

Prov. 8. 16.

Your Lordships in all Christian duty

to bee commanded,

TH. PICKERING.

A Table of the Contents.

THe Entrance into the Discourse. Pag. 607. c. 1.

CHAP. I.
Of the Nature of Witchcraft in generall.

That Witchcraft is an Art. 607.c.2.
That Witchcraft is a wicked Art. 608.c.2.
The end of Witchcraft; To worke wonders. 608. c.2.
The grounds of working wonders, discontentment and Curiosity. 608.c.2.
That wonders are wrought by Satans assistance. 609.c.1.
The sorts of wonders.
True wonders wrought onely by God. 609.c.1.2.
Lying wonders wrought by Satan and his instruments. 610.c.1.
That Satan is able to doe extraordinary workes by the helpe of Nature. 610.c.2.
The sorts of Lying wonders. 611.c.1.
1. Illusions, of the {Senses. 611.c.1. / Minde. 611.c.1.
2. Reall workes. 612.c.1.
That Satan cannot change one creature into another. 613.c.1.
Gods Permission of the practices of Witchcraft. 613.c.2.
Why he permitteth them? 613.c.2.
Satan cannot goe beyond his Permission. 614.c.1.

CHAP. II.
Of the Ground of all the practices of Witchcraft.

That there is a league betweene Satan and the Witch. 614.c.2.
This League is twofold.
Expresse or open. 615.c.2.
Secret; and the degrees thereof. 616. c.1.

CHAP. III.
Of the Parts of Witchcraft, and first of Divination.

How Satan being a creature, revealeth things to come. 617.c.1.
Divination by meanes, which are the true creatures of God; As,
By the flying and noyse of Birds. 618.c.2.
By the Intralls of Beasts. 619.c.1.
By the Starres, called Iudiciarie Astrologie. 620.c.1.
That Predictions by the Starres are unlawfull. 620.c.1.622.c.1.
Of the Observation of the Signe. 622.c.2.
Of the choice and observation of daies. 623.c.1.
By Dreames; {Divine. 623.c.2. / Naturall. 623.c.2. / Diabolicall. 624.c.1.
Notes of Difference to know them each from other. 624.c.2.
By Lots.
Divination by counterfeit meanes; Necromancie. 626.c.1.
Whether that which was raised by the Witch of Endor was true Samuel or no? 626.c.1.2.
Divination without meanes; by immediate assistance of a familiar Spirit. 628.c.2.
Practised two wayes.
1. When the spirit is within the Witch. 628. c.2.
2. When he is out of the Witch. 628.c.2.
The Difference betweene Trances divine and diabolicall. 629.c.1.

CHAP. IV.
Of working Witchcraft.

The parts of it.
Inchantment; What it is. 629.c.2.
What a Charme is. 630.c.1.
Whether the Charme be in it selfe effectuall to worke wonders. 630.c.2.
Particular practices referred to Inchantment. 633.c.2.
Jugling; consisting in delusion and sleight. 635. c.1.
That the wonders done by the Sorcerers of Egypt before Pharao, were Jugling sleights, and not true and reall workes. 635.c.2.

CHAP. V.
Of Witches.

What a Witch is. 636.c.2.
How many sorts of Witches. 637.c.2.
The bad Witch. 638.c.1.
The good Witch, the worser of the two. 638.c.1.
That the word ענונים, used by the 70. signifies a Witch. 638.c.2.

CHAP. VI.
Of the punishment of Witches.

Why Witches are and ought to be punished with Death. 639.c.1.

CHAP. VII.
The Application of the Doctrine of Witchcraft to the present times.

Here foure points are handled:
I. Whether the Witches of our times be the same with those which are condemned by this Law of Moses. 640.c.1.
Reasons proving that they are. 640.c.1.
Allegations to the contrary answered. 640.c.2.641.c.2, &c.
II. How we may be able in these daies to discerne and discover a Witch. 642.c.2.
The meanes of Discovery two; 642.c.2.
1 Examination upon Presumptions. 642.c.2.
2 Conviction {Sleight sufficient. 643.c.1,2. / upon proofes more sufficient. 644.c.2.
The causes moving Satan to further their discovery. 645.c.1.
Why all Witches are not speedily detected by Satans meanes. 645.c.2.
III. What Remedy may be used to prevent, or cure the hurts of Witchcraft. 646.c.1.
Remedies of two sorts:
Lawfull, either preservative, or restorative. 646 c.1.
Preservative, concerning Persons. 646.c.1.
Whether the childe of God may be bewitched or no. 646.c.2.
Concerning places of abode. 647.c.1.
Restorative. How whole countries may be cured. 647.c.1.
How particular persons may bee cured. 647.c.2.
False and unlawfull Remedies prescribed by the Church of Rome.
General. The gift of casting out of Devils. 648.c.1.
That there is no such gift in the Church since the daies of the Apostles. 648.c.1.
Particular, five.
The name Iesus. 649.c.2.
The use of Saints Reliques. 650.c.1.
The Signe of the Crosse. 650.c.1.
Hallowing of Creatures. 650.c.2.
Exorcismes. 650.c.2.
IV. Whether the Witches of our times are to be punished with death, and that by vertue of this Law of Moses? 650.c.2.
Reasons proving that they ought. 650.c.2. 651.c.1.
Objections answered. 651.c.2, &c.

A DISCOVRSE OF WITCHCRAFT.

EXOD. 22. 18.
Thou shalt not suffer a Witch to live.

THis Text containeth one of the Judiciall Lawes of *Moses* touching the punishment of Witchcraft: which argument I have chosen to intreat of for these causes:

First, because Witchcraft is a rife and common sinne in these our dayes, and very many are intangled with it, being either practitioners thereof in their owne persons, or at least, yeelding to seeke for helpe and counsell of such as practise it.

Againe, there be sundry men who receive it for a truth, that Witchcraft is nothing else but a meere illusion, and Witches nothing but persons deluded by the Devill: and this opinion takes place not onely with the ignorant, but is holden and maintained by such as are learned, who doe avouch it by word and writing, that there be no Witches, but as I said before.

Upon these and such like considerations, I have bin moved to undertake the Interpretation of this Judiciall Law, as a sufficient ground of the doctrine which shall be delivered. In handling wherof, two things are distinctly to be considered: The first, what is a Witch. The second, what is her due and deserved punishment. And both these being opened and handled, the whole meaning of the Law will the better appeare.

For the first. To give the true description of a Witch, is a matter of great difficulty, because there bee many differences and diversities of opinions touching this point; and therefore that we may properly, and truly define a Witch, we must first pause a while in opening the nature of Witchcraft, so farre forth as it is delivered in the bookes of the Old and New Testament, and may be gathered out of the true experience of learned and godly men.

Touching Witchcraft therefore I will consider three points:

I. What Witchcraft is.

II. What is the ground of the whole practice thereof.

III. How many kinds and differences there be of it.

CHAP. I.
Of the Nature of Witchcraft.

TO begin with the first: According to the true meaning of all the places of holy Scripture which treat of this point, it may be thus described:

Witchcraft is a wicked Art, serving for the working of wonders by the assistance of the devill, so far forth as God shal in justice permit.

Sect. I.

I say it is *an Art*, because it is commonly so called and esteemed amongst men, and there is reason why it should be thus tearmed. For as in all good and lawfull Arts, the whole practise thereof is performed by certaine rules and precepts, and without them nothing can bee done: so Witchcraft hath certaine superstitious grounds and principles whereupon it standeth, and by which alone the feats and practices thereof are commonly performed.

If it be demanded what these rules bee, and whence they had their beginning, considering that every Art hath reference to some author, by whom it was originally taught and delivered? I answer, that they were devised first by Satan, and by him revealed to wicked and ungodly persons of ancient times, as occasion served: who receiving them from him, became afterward, in the just judgement of God, his instruments to report and convey them to others from hand to hand.

For manifestation whereof, it is to be consi-
dered, that God is not onely in generall a So-
veraigne Lord and King over all his creatures,
whether in Heaven or Earth, none excepted,
no not the devils themselves; but that hee exer-
ciseth also a speciall Kingdome, partly of grace
in the Church militant upon earth, and partly
of glory over the Saints and Angels, members
of the Church triumphant in Heaven. Now in
like manner the Devill hath a Kingdome called
in Scripture the kingdome of darknes, whereof
himselfe is the head and governour, for which
cause he is tearmed *the prince of darkenesse, the
God of this world*, ruling and effectually wor-
king in the hearts of the children of disobe-
dience.

Againe, as God hath enacted Lawes, where-
by his Kingdome is governed, so hath the De-
vill his ordinances, whereby he keepeth his sub-
jects in a we and obedience, which generally and
for substance are nothing else but transgressions
of the very Law of God. And amongst them
all, the precepts of Witchcraft are the very
chiefe and most notorious. For by them especi-
ally hee holds up his kingdome, and therefore
more esteemeth the obedience of them, than of
other. Neither doth he deliver them indifferent-
ly to every man, but to his owne subjects, the
wicked; and not to them all, but to some spe-
ciall and tried ones, whom hee most betrusteth
with his secrets, as being the fittest to serve his
turne, both in respect of their willingnesse to
learne and practise, as also for their ability to
become instruments of the mischiefe which hee
intendeth to others.

If it bee here asked, whence the Devill did
fetch and conceive his rules? I answer, out of the
corruption and depravation of that great mea-
sure of knowledge he once had of God, and of
all the duties of his service. For that being quite
depraved by his fall, hee turnes the same to the
inventing and devising of what hee is possibly
able against God and his honour. Hereupon,
well perceiving that God hath expresly com-
manded to renounce and abhorre all practices
of Witchcraft, he hath set abroach this art in
the world, as a maine pillar of his Kingdome,
which notwithstanding is flatly and directly
opposed to one of the maine principall Lawes
of the Kingdome of God, touching the service
of himselfe in spirit and truth.

Againe, the reason why hee conveyes these
ungodly principles and practices from man to
man is, because hee findes in experience, that
things are far more welcome and agreeable to
the common nature of mankinde, which are
taught by man like unto themselves, than if the
devill should personally deliver the same, to
each man in speciall. Hereupon, hee takes the
course at first to instruct some few onely, who
being taught by him, are apt to convey that
which they know to others. And hence in pro-
babilitie this devillish trade had his first origi-
nall and continuance.

Sect. II.

In the second place, I call it *a wicked art*, to
distinguish it from all good and lawfull arts,
taught in schooles of learning, which as they
are warrantable by the Word of God, so are
they no lesse profitable and necessarie in the
Church. Againe, to shew the nature and quali-
tie of it, that it is a most ungracious and wicked
art, as appeareth by the Scriptures. For when
Saul had broken the expresse commandement
of God, in sparing *Agag*, and the best things;
Samuel tells him, that rebellion and disobe-
dience is as the sinne of Witchcraft, that is, a
most horrible and grievous crime, like unto that
wicked, capitall, and mother sin, 1 Sam. 15. 23.

Sect. III.

Thirdly, I adde, *tending to the working or
producing of wonders*, wherein is noted the pro-
per end of this art, whereby I put a further dif-
ference betweene it, and others that are godly
and lawfull.

Now if question bee moved, why man
should desire by Witchcraft to work wonders?
I answer, the true and proper cause is this: The
first temptation, whereby the Devill prevailed
against our first parents, had inclosed within it
many sinnes: for the eating of the forbidden
fruit, was no small or single offence, but as
some have taught, contained in it the breach of
every Commandement of the Morall Law. A-
mongst the rest, Sarah laboured to bring them
to the sinne of *discontentment*, whereby they
fought to become as gods, that is, better than
God had made them, not resting content with
the condition of men. This sinne was then learn-
ed, and could never since bee forgotten, but
continually is derived from them to all their
posteritie, and now is become so common a
corruption in the whole nature of flesh and
bloud, that there is scarce a man to bee found
who is not originally tainted therewith as hee is
a man.

This corruption shewes it selfe principally in
two things, both which are the maine causes of
the practices of Witchcraft.

First, in mans outward estate: for hee being
naturally possessed with a love of himselfe, and
an high conceit of his owne deserving, when
he lives in base and low estate, whether in re-
gard of poverty, or want of honour and repu-
tation, which hee thinkes by right is due unto
him: he then growes to some measure of griefe
and sorrow within himselfe. Hereupon hee is
moved to yeeld himselfe to the Devill, to bee
his vassall and scholler in this wicked art, sup-
posing that by the working of some wonders,
he may be able in time to releeve his poverty,
and to purchase to himselfe credit and counte-
nance amongst men.

It were easie to shew the truth of this, by
examples of some persons, who by these meanes
have risen from nothing, to great places and
preferments

a Eph. 6. 12.
b 2 Cor. 4. 4.

Iob 4. 14.

Platina de vit. Pont. in vita Silv. 2.
Bulæus in Act. Rom. Pont. lib. 5. fol. 6.

preferments in the world. In stead of all, it ap-
peareth in certaine Popes of Rome, as *Sylvester*
the second, *Benedict* the eighth, *Alexander* the
sixth, *John* the twenty and the twenty one, &c.
who for the attaining of the Popedome (as Hi-
stories record) gave themselves to the Devill in
the practice of witchcraft, that by the working
of wonders, they might rise from one step of
honour to another, untill they had seated them-
selves in the chaire of the Papacy. So great was
their desire of eminency in the Church, that it
caused them to dislike meaner conditions of life,
and never to cease aspiring, though they incur-
red thereby the hazard of good conscience, and
the losse of their soules.

Aug. confess. lib. 10. cap. 35.

The second degree of discontentment, is in
the minde and inward man; and that is *curio-
sitie*, when a man resteth not satisfied with the
measure of inward gifts received, as of know-
ledge, wit, understanding, memorie, and such
like, but aspires to search out such things as
God would have kept secret: and hence hee is
moved to attempt the cursed art of Magicke
and Witchcraft, as a way to get further know-
ledge in matters secret and not revealed, that by
working of wonders, hee may purchase fame in
the world, and consequently reape more bene-
fit by such unlawfull courses, than in likelihood
he could have done by ordinary and lawfull
meanes.

Sect. IV.

Fourthly, it is affirmed in the description,
that Witchcraft is practised *by the assistance of
the Devill*, yet the more fully to distinguish it
from all good, lawfull, and commendable arts.
For in them experience teacheth, that the Arts-
master is able by himselfe to practise his art, and
to doe things belonging thereunto, without
the helpe of another. But in this it is otherwise;
for here the worke is done by the helpe of ano-
ther; namely, the Devill, who is confederate
with the Witch. The power of effecting such
strange workes, is not in the art, neither doth it
flow from the skill of the Sorcerer, man or wo-
man, but is derived wholly from Satan, and is
brought into execution by vertue of mutuall
confederacy, betweene him and the Magician.

Now that this part of the description may be
more clearely manifested, wee are to proceed
to a further point, to shew what kinde of won-
ders they be which are ordinarily wrought by
the ministery and power of the devill.

§ 1. Wonders therefore be of two sorts; ei-
ther true and plaine, or lying and deceitfull.

A true wonder is a rare worke, done by the
power of God simply, either above, or against
the power of nature, and it is properly called a
miracle. The Scripture is plentifull in examples
of this kinde. Of this sort was the dividing of
the red Sea, and making it dry land by a migh-
tie East wind, that the children of Israel might
passe thorow it, Exod. 14. 21. For though the
East wind be naturally of great force to move
the waters, and to dry the earth; yet to part the
sea asunder, and to make the waters to stand
as walls on each side, and the bottome of the sea
as a pavement, this is a worke simply above the
naturall power of any wind, and therefore is a
miracle. Againe, such were the wonders done
by *Moses* & *Aaron* before *Pharaoh* in Ægypt,
one whereof, in stead of many, was the turning
of *Aarons* rod into a serpent, a worke truly
miraculous. For it is above the power of natu-
rall generation, that the substance of one crea-
ture should be really turned into the substance
of another, as the substance of a rod into the
substance of a serpent. Of the like kinde were
the standing of the Sunne in the Firmament
without moving in his course for a whole day,
Josh. 10. 12. the going backe of the Sunne in
the firmament ten degrees, 2 Kings 20. 11.
the preservation of the three men, *Shadrach*,
Meshach, and *Abednego* in the midst of the
hot fiery furnace, Dan. 3. 25. and of *Daniel*
in the Lions den, Dan. 6. 22. the feeding of five
thousand men, beside women and children, with
five loaves and two fishes, Matth. 14. 20, 21.
the curing of the eyes of the blinde man with
spittle and clay tempered together, John 9.
6, 7, &c.

Now the effecting of a miracle in this kinde,
is a worke proper to God onely; and no crea-
ture, man, or Angell, can doe any thing either
above or contrary to nature, but hee alone
which is the Creator. For as God in the begin-
ning made all things of nothing, so he hath re-
served to himselfe, as a peculiar worke of his al-
mightie power, to change or abolish the sub-
stance, property, motion, and use of any crea-
ture. The reason is, because he is the author and
creator of nature, and therefore at his pleasure,
is perfectly able to command, restraine, en-
large, or extend the power and strength
thereof, without the helpe or assistance of the
creature.

Againe, the working of a miracle is a kinde
of creation, for therein a thing is made to bee
which was not before. And this must needs bee
proper to God alone, by whose power things
that are, were once produced out of things that
did not appeare. The conclusion therefore must
needs be this, which *David* confesseth in the
Psalme: *God onely doth wondrous things*, Psal.
136. 4. that is, works simply wonderfull.

But it is alleaged to the contrary, that the
Prophets in the old Testament, and the Apo-
stles in the new, did worke miracles. I answer,
they did so, but how? not by their owne power,
but by the power of God, being onely his in-
struments, whom he used for some speciall pur-
pose in those workes; and such as did not them-
selves cause the miracle, but God in and by
them. The same doth *Peter* and *John* acknow-
ledge, when they had restored the lame man to
the perfect use of his limbs, *that by their power
and godlinesse, they had not made the man to
goe*, Act. 3. 12.

Againe, it is objected, that our Saviour Christ in his manhood wrought many miracles, as those before mentioned, and many more. *Ans.* Christ as he was man did something in the working of miracles, but not all. For in every miraculous worke there be two things; the worke it selfe, and the acting or dispensing of the worke: the worke it selfe being by nature and substance miraculous, considering it was above or against the order of naturall causes, did not proceed from Christ as man, but from him as God; but the dispensation of the same, in this or that visible manner, to the view of men, was done and performed by his manhood. For example; The raising up of *Lazarus* out of the grave, having beene dead foure daies, was a miracle; to the effecting whereof, both the Godhead and manhood of Christ concurred, by their severall and distinct actions. The manhood only uttered the voice, and bade *Lazarus* come forth, but it was the God-head of Christ that fetched his soule from Heaven, and put it againe into his body, yea, which gave life and power to *Lazarus*, to heare the voice uttered, to rise and come forth, Joh. 11. 43. In like manner, when he gave sight to the blinde, Mat. 20. 34. he touched their eyes with the hands of his manhood, but the power of opening them, and making them to see, came from his God-head, whereby he was able to doe all things. And in all other miraculous workes which he did, the miracle was alwaies wrought by his divine power only, the outward actions and circumstances that accompanied the same, proceeded from him as he was man.

Now, if Christ as he is man, cannot worke a true miracle, then no meere creature can doe it, no not the Angels themselves, and consequently not Satan, it being a meere supernaturall worke, performed onely by the omnipotent power of God.

§ 2 The second sort of wonders, are lying and deceitfull, which also are extraordinary workes in regard of man, because they proceed not from the usuall and ordinary course of nature: and yet they be no miracles, because they are done by the vertue of nature, and not above or against nature simply, but above and against the ordinary course thereof: and these are properly such wonders as are done by Satan and his instruments: examples whereof we shall see afterwards.

If any man in reason thinke it not likely that a creature should be able to worke extraordinarily by naturall meanes; he must remember that though God hath reserved to himselfe alone the power of abolishing and changing nature, the order whereof hee set and established in the creation, yet the alteration of the ordinarie course of nature, hee hath put in the power of his strongest creatures, Angels and Devils. That the Angels have received this power, and doe execute the same upon his command or permission, it is manifest by Scripture, and the proofe of it is not so necessary in this place. But that Satan is able to doe extraordinary workes by the helpe of nature (which is the question in hand) it shall appeare, if wee consider in him these things.

First, the Devill is by nature a spirit, and therefore of great understanding, knowledge, and capacity in all naturall things, of what sort, quality, and condition soever, whether they be causes or effects, whether of a simple or mixt nature. By reason whereof hee can search more deeply and narrowly into the grounds of things, than all creatures that are cloathed with flesh and bloud.

Secondly, he is an ancient spirit, whose skill hath beene confirmed by experience of the course of nature, for the space almost of six thousand yeares. Hence hee hath attained to the knowledge of many secrets, and by long observation of the effects, is able to discerne and judge of hidden causes in nature, which man in likelihood cannot come unto by ordinary meanes, for want of that opportunitie both of understanding and experience. Hereupon it is, that whereas in nature there be some properties, causes, and effects, which man never imagined to be; others, that men did once know, but are now forgot; some, which men knew not, but might know; and thousands which can hardly, or not at all be knowne: all these are most familiar unto him, because in themselves they bee no wonders, but only mysteries and secrets, the vertue and effect whereof he hath sometime observed since his creation.

Thirdly, he is a spirit of wonderfull power and might, able to shake the earth, and to confound the creatures inferiour unto him in nature and condition, if he were not restrained by the omnipotent power of God. And this power, as it was great by his creation, so it is not impayred by his fall, but rather increased and made more forcible by his irreconciliable malice hee beareth to mankind, specially the seed of the woman.

Fourthly, there is in the devill an admirable quicknesse and agility, proceeding from his spirituall natute, whereby he can very speedily and in a short space of time, conveigh himselfe and other creatures into places far distant one from another. By these foure helpes, Satan is enabled to doe strange works. *Strange* I say to man, whose knowledge since the fall is mingled with much ignorance, even in naturall things; whose experience is of short continuance, and much hindred by forgetfulnesse; whose agility by reason of his grosse nature is nothing, if he had not the helpe of other creatures; whose power is but weaknesse and infirmity in comparison of Satans.

Yet if there be any further doubt, how Satan can by these helps worke wonders, we may be resolved of the truth thereof by considering three other things: First, that by reason of his great knowledge and skill in nature, he is able to

to apply creature to creature, and the causes efficient to the matter, and thereby bring things to passe, that are in common conceit impossible.

Secondly, he hath power to move them, not only according to the ordinary course, but with much more speed and celerity.

Thirdly, as he can apply and move, so by his spirituall nature he is able, if God permit, to convey himselfe into the substance of the creature, without any penetration of dimensions, and being in the creature, although it be never so solid, he can worke therein, not onely according to the principles of the nature thereof, but as farre as the strength and ability of those principles will possibly reach and extend themselves. Thus it appeareth, that the devil can in generall worke wonders.

§ 3. Now more particularly, the Devils wonders are of two sorts: Illusions, or reall actions.

An illusion is a worke of Satan, whereby he deludeth or deceiveth man. And it is twofold, either of the outward senses, or of the minde. An illusion of the outward senses, is a worke of the devill, whereby he makes a man to thinke that he heareth, seeth, feeleth or toucheth such things as indeed hee doth not. This the devill can easily doe divers wayes, even by the strength of nature. For example, by corrupting the instruments of sense, as the humor of the eye, &c. or by altering and changing the ayre, which is the meanes whereby we see, and such like.

Aug. de civ. Dei. l. 18. c. 18.

Experience teacheth us, that the devill is a skilfull practitioner in this kinde, though the meanes whereby he worketh such feats, be unknowne unto us. In this manner *Paul* affirmeth that the Galatians were deluded, when he saith, *O foolish Galatians, who hath bewitched you?* Gal. 3. 1. Where he useth a word * borrowed from the practice of Witches and sorcerers, who use to cast a mist (as it were) before the eyes, to dazle them, and make things to appeare unto them, which indeed they doe not see; and the ground of *Pauls* comparison, is that which he takes for a granted truth, that there be such delusions, whereby mens senses are and may be corrupted by satanicall operation.

* βασκανει.

Thus againe the devill by the Witch of Endor, deceived *Saul* in the appearance of *Samuel*, 1 Sam. 28. making him beleeve that it had beene *Samuel* indeed, whereas it was but a meere counterfeit of him, as shall appeare hereafter. Againe, the devill knowing the constitutions of men and the particular diseases whereunto they are inclined, takes the vantage of some, and seconds the nature of the disease by the concurrence of his owne delusion, thereby corrupting the imagination, and working in the minde a strong perswasion, that they are become, that which in truth they are not. This is apparant in that disease which is termed *Lycanthropia*, where some having their brains possessed & distempered with melancholy, have verily thought themselves to be wolves, and so have behaved themselves. And the histories of men in former ages, have recorded strange testimonies of some that have been thus turned into wolves, lyons, dogs, birds, and other creatures, which could not be really in substance, but onely in appearance, and phantasie corrupted, and so these records are true. For God in his just judgement may suffer some men so to bee bewitched by the devill, that to their conceit they may seeme to be like these brute beasts, though indeed they remaine true men still. For it is a worke surmounting the devils power, to change the substance of any one creature, into the substance of another. By this kind of delusion the Church of Rome, in the times of blindnesse and ignorance, hath taken great advantage, and much encreased her riches and honour. For there be three points of the religion of that Church, to wit, *Purgatory, Invocation of Saints, and honouring of Reliques*; whereby she hath notably inriched her selfe, all which had their first foundation from these, and such like Satanicall impostures. For the onely way whereby they have brought the common sort to yeeld unto them, both for beleefe and practice, hath beene by deluding their outward senses with false apparitions of ghosts and soules of men, walking and ranging abroad after their departure, and such like; whereby simple persons, ignorant of their fetches and delusions, have beene much affrighted, and caused through extremity of feare and dread, to purchase their owne peace and security; by many and great expenses. And indeed these were the strongest arguments that ever they had, and which most prevailed with the common people, as is manifest in stories of all nations and ages, where such deceits have taken place, though oftentimes by the just judgement of God, they were taken in their craft, & their feats revealed.

The second kinde of illusion, is *of the mind*, whereby the devill deceives the minde, and makes a man thinke that of himselfe which is not true. Thus experience teacheth, that he hath deluded men both in former and latter times, who have avouched and professed themselves to be Kings, or the sonnes of Kings. Yea, some have holden themselves to be Christ, some to be *Elias*, some to be *Iohn the Baptist*, and some extraordinary Prophets. And the like conceits have entred into the minds of sundry Witches, by the suggestion and perswasion of the devill. To whom, when they have wholly resigned their soules and bodies, they have beene moved to beleeve things impossible touching themselves, as that they have indeed beene changed into other creatures, as cats, birds, mice, &c. The inquisitions of Spaine and other countries, wherein these and such like things are recorded touching Witches really metamorphosed into such creatures, cannot be true: considering that it is not in the power of the devill, thus to change substances into other substances. And those conversions recorded by them,

were

were onely Satans illusions, wherewith the minds of Witches were possessed, and nothing else; which though they were extraordinary, (as the rest of this kind are) yet they went not beyond the power of nature.

The second sort of the devils wonders, are *reall workes*, that is, such as are indeed that which they seeme and appeare to be. These, howsoever to men that know not the natures of things, nor the secret and hidden causes thereof, they may seeme very strange and admirable, yet they are no true miracles, because they are not above and beyond the power of nature.

If it be here alleaged, that the devils workes are not reall and true actions, because the holy Ghost calleth them *Lying wonders*, 2 Thess. 2. 9. I answer, that they are called *Lying wonders*, not in respect of the workes themselves, for they were wonders truly done and effected; but in regard of the devils end and purpose in working them, which is to lie unto men, and by them to deceive. The truth of which point will appeare in the view of some particular examples.

Iob 2. 16. Verse 7.

First, wee reade in the history of *Iob*, that Satan brought downe fire from heaven, which burnt up *Iobs* sheepe and servants; and caused a mighty wind to blow downe the house upon his children, as they were feasting, to destroy them. Againe, hee smote the body of *Iob* with botches and byles. All these were true and reall workes, very strange and admirable, and yet no miracles, because they exceeded not the compasse of nature. For first, when hee caste downe the fire from heaven, he did not create the fire of nothing, for that is a worke proper to God alone, but applied creature to creature, and thereof produced such a matter as was fit to make fire of. If it be demanded, how he is able to doe this? wee must remember, that his knowledge in naturall causes is great, and therefore hee was not ignorant of the materiall cause of fire, which being thoroughly knowne and found out, Satan brought fire unto it, and so putting fire to the matter of fire, hee brought it downe by his power and agility from heaven, upon the cattell and servants of *Iob*. Againe, the wind which blew downe the house, where his sonnes and daughters were eating and drinking, was not created by the devill, but hee knowing well the matter whereof winds are generated naturally, added matter to matter, and thence came the wind; whereunto hee joynes himselfe, being a spirit of a swift and speedy nature, and so makes it for his owne purpose, the more violent and forcible. Thirdly, hee smote *Iobs* body with sore byles, from the crowne of his head to the sole of his foot. Now this may seeme strange that hee should have such power over mans body, as to cause such diseases to breed in it. Therefore wee are further to understand, that his knowledge extendeth it selfe to the whole frame and disposition of mans body, whereby it comes to passe, that the causes of all diseases are well knowne unto him, and hee is

A not ignorant how the humors in the body may bee putrified, and what corrupt humors will breed such and such diseases, and by what means the ayre it selfe may be infected: hereupon preparing his matter, and applying cause to cause, he practised upon the body of *Iob*, and filled him with grievous sores.

Another example of Satans reall workes is this. By reason of his great power and skill, he is able to appeare in the forme and shape of a man, and resemble any person or creature, and that not by deluding the senses, but by assuming to himselfe a true body. His power is not so large, as to create a bodie, or bring againe a soule into a body, yet by his dexterity and skill in naturall causes hee can worke wonderfully. For hee is able, having gathered together fit matter, to joyne member to member, and to make a true body, either after the likenesse of man, or some other creature; and having so done, to enter into it, to move and stirre it up and downe, and therein visibly and sensibly to appeare unto man; which though it be a strange work, and besides the ordinary course of nature, yet it is not simply above the power thereof.

For a third instance. The devill is able to utter a voice in plaine words and speech, answerable to mans understanding in any language. Not that hee can take unto himselfe, being a spirit, an immediate power to speake or frame a voyce of nothing without meanes, but knowing the naturall and proper causes and meanes by which men doe speake, by them hee frames in himselfe the voyce of a man, and plainly utters the same in a knowne language. In this manner he abused the tongue and mouth of the serpent, when in plaine words he tempted Eve to eat the forbidden fruit. Now it is to be remembred here, that when the devill speakes in a creature, it must be such a creature, as hath the instruments of speech, or such whereby speech may be framed and uttered, not otherwise: for it was never heard that he spake in a stocke or a stone, or any created entity, that had not the meanes and power of uttering a voyce, at least in some sort; it being a worke peculiar to the Creator, to give power of utterance where it is not by creation. Againe, when he frameth a voyce in a creature, he doth it not by giving an immediate power to speake, for that he cannot doe, and the creature abused by him, remaineth in that regard, as it was before. But it being naturally fitted and disposed to utter a voice, though not perfectly to speak as a man, he furthereth and helpeth nature in it, and addeth to the faculrie thereof a present use of words, by ordering and ruling the instruments to his intended purposes. And to conclude this point, looke what strange workes and wonders may be truly effected by the power of nature, (though they be not ordinarily brought to passe in the course of nature) those the devill can doe, and so farre forth as the power of nature will permit, he is able to work true wonders, though for

for a false and evill end.

Here a question is moved by some, whether the devill can change one creature into another, as a man or a woman into a beast? for some, notwithstanding the doctrine already taught, are of opinion, that hee can turne the bodies of Witches into other creatures, as hares, cats, and such like. *Ans.* The transmutation of the substance of one creature into another, as of a man into a beast of what kind soever, is a worke simply above the power of nature, and therefore cannot be done by the devill, or any creature. For it is the proper worke of God alone, as I have said, to create, to change, or abolish nature.

It is objected, that such changes have beene made. For *Lots* wife was turned into a pillar of salt, Gen. 19. 26. *Ans.* It is true, but that was done by the mighty power of God, neither can it be proved that any creature, Angell, or other was ever able to doe the like.

But it is further said, that King *Nebuchadnezzar* was turned into a beast, and did eat grasse with the beasts of the field, Dan. 4. 30. *Ans.* There is no such matter: his substance was not changed, so as his body became the body of a beast indeed, but his conditions onely were altered by the judgement of God upon his mind, whereby he was so farre forth bereaved of humane sense and understanding. Againe, for his behaviour and kinde of life, he became altogether brutish for the time, and excepting onely his outward forme and shape, no part of humanity could appeare in him: but that he retained his humane body still, it is evident by his owne words, vers. 31. when he saith, *And mine understanding was restored to me:* which argueth plainly, that the hand of God was upon him in some kinde of madnesse and furie, and therefore that there was not a change of his body and substance, but a strange and fearefull alteration in his minde and outward behaviour. And though such a transmutation should be granted, yet it makes nothing for the purpose, considering it was the worke of God onely, and not of the devill. And thus we see what kinde of wonders the Devill can bring to passe. The meditation of which point may teach us two things:

First, that the working of wonders is not a thing that will commend man unto God, for the devill himselfe, a wicked spirit, can worke them: and many shall alleage this in the day of judgement, that they have by the name of God cast out devils, and done many great workes; to whom notwithstanding the Lord will say, *I never knew you; depart from me ye workers of iniquity*, Matth. 7. 22, 23. It behoveth us rather to get unto our selves the precious gifts of faith, repentance, and the feare of God, yea, to goe before others in a godly life and upright conversation, than to excell in effecting of strange workes. When the seventy Disciples came to our Saviour Christ with joy, and told him, that *even the devils were subdued unto them through his name*, Luk. 10. 17. he counsels

A them, not to rejoyce in this, that wicked spirits were subdued unto them, but rather, because their names were written in heaven, vers. 20.

Indeed to be able to worke a wonder, is an excellent gift of God, and may minister matter of rejoycing, when it proceedeth from God: but seeing the devill received this power by the gift of creation, our speciall joy must not bee therein, but rather in this, that we are the adopted sonnes of God, in which privilege the devill hath no part with us. And therefore the Apostle, 1 Cor. 13. making a comparison of the gifts of the Spirit, as of speaking divers tongues, of prophesying, and working miracles, with love: in the end, wisheth men to labour for the best gifts, which are faith, hope, and love, because by these wee are made partakers of Christ, on whom we ought to set our hearts, and in whom wee are commanded alwayes to rejoyce, Phil. 4. 4.

Secondly, we learne from hence, not to beleeve or receive a doctrine now or at any time, because it is confirmed by wonders. For the devill himselfe is able to confirme his errours and Idolatrous services by strange and extraordinary signes, by which usually he laboureth to avouch and verifie the grossest points of falshood in matter of religion. On the contrary, we must not reject or contemne a doctrine, because it is not thus confirmed. This was a maine fault in the Jewes, who would not receive the Word preached by Christ, unlesse hee shewed them a signe from heaven. Indeed in the primitive Church it pleased God to confirme that doctrine which the Apostles taught, by great signes and miracles, but now that gift is ceased, and the Church hath no warrant to expect any further evidence of the religion it professeth and enjoyeth by arguments of that kind; yea rather it hath cause to suspect a doctrine taught for the wonders sake, whereby men labor to avouch it.

Sect. V.

The last clause in the description, is this: *so farre forth as God in justice suffereth*: which I adde, for two causes: First, to shew that God, for just causes, permitteth the Arts of Magicke and Witchcraft, and the practices thereof. Now this he doth in his providence, either for the triall of his children, or for the punishment of the wicked. August. de Trin. l. 3. c. 7.

First therefore God permits these wicked arts in the Church, to prove whether his children will stedfastly beleeve in him, and seek unto his word, or cleave unto the devill, by seeking to his wicked instruments. This *Moses* plainly forewarned the Church of God, in his time. Deu. 13. v. 1. *If there arise among you a Prophet, or a dreamer of dreames, and give thee a signe or wonder*, v. 2. *and the signe and wonder which he hath told thee, come to passe: saying, Let us goe after other gods, which thou hast not known, and serve them*; v. 3. *thou shalt not hearken to the words of that Prophet, &c.*

Againe,

Againe, God ſuffereth them for the puniſh-
ment of unbeleevers and wicked men: for of-
tentimes God puniſheth one ſinne by another
as the antecedent ſinnes by the conſequent. This
Paul plainly ſheweth (ſpeaking of the dayes of
Antichriſt) that *becauſe men received not the*
2 Theſſ. 2. 10, 11. *love of the truth, therefore God would ſend upon*
them ſtrong illuſions, that they ſhould beleeve
lies. And we may reſolve our ſelves, that for this
very cauſe, God ſuffereth the practices of
Witchcraft, to be ſo rife in theſe our dayes, to
puniſh the ingratitude of men, who have the
truth revealed unto them, and yet will not be-
leeve and obey the ſame, but tread it under their
Verſus. feet, *that all they might be condemned which be-*
leeved not the truth, but tooke pleaſure in un-
righteouſneſſe.

Secondly, this laſt clauſe is added, to ſhew
that in the practices of ſorcery and Witchcraft,
the Devill can doe ſo much onely as God per-
mits him, and no more. Doubtleſſe, his malice
reacheth further, and conſequently his will and
deſire; but God hath reſtrained his power, in
the execution of his malicious purpoſes, where-
upon he cannot goe a whit further, than God
gives him leave and liberty to goe. The Magi-
cians of Ægypt did ſome wonders, in ſhew like
Exod. 7. & 8. unto the miracles wrought by *Moſes* and *Aa-*
ron, and that for a time, by changing a rod
into a ſerpent, and water into bloud, and by
bringing frogs through the ſleight and power
of the Devill, but when it pleaſed God to de-
termine their practices, and give them no fur-
ther liberty, they could not doe that, which
in likelihood was the meaneſt of all the reſt, the
turning of the duſt of the land into lice; and
themſelves gave the true reaſon thereof, ſay-
ing. *That this was the finger of God*, Exod. 8.
19. When the devill went out and became a
falſe ſpirit in the mouth of all *Ahabs* prophets,
to intice him to goe to fall at Ramoth Gilead,
he went not of his owne will, but by the autho-
rity of God, who commanded him to goe to
intice *Ahab*, and ſuffered him to prevaile, 1
King. 22. 22. and the act was not the act of Sa-
tan, but of God, whoſe inſtrument hee was;
and therefore the holy Ghoſt ſaid by *Micaiah*,
The Lord hath put a lying ſpirit in the mouth of
all theſe thy Prophets, and the Lord hath ap-
pointed evill againſt thee, v. 23. Hence alſo it was,
that the devils, being caſt out of the man that
had an uncleane ſpirit, asked leave of Chriſt to
enter into the heard of ſwine, and could not en-
ter in till hee had permitted them, Mark. 5. 12,
13. And we reade oftentimes in the Goſpell,
that our Saviour caſt out many devils by his
word onely, thereby ſhewing that he was abſo-
lute Lord over them, and that without his per-
miſſion, they could doe nothing.

And thus much touching the generall nature
of this Art.

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CHAP. II.

The Ground of Witchcraft, and of all the practices thereof.

THe Ground of all the practices of Witch-
craft, is a league or covenant made be-
tweene the Witch and the Devill: wherein they
doe mutually binde themſelves each to other.
If any ſhall thinke it ſtrange, that man or wo-
man ſhould enter league with Satan, their ut-
ter enemy; they are to know it for a moſt evi-
dent and certaine truth, that may not be called
into queſtion. And yet to cleare the judgement
of any one in this point, I will ſet downe ſome
reaſons in way of proofe.

First, the holy Scripture doth intimate ſo
much unto us in the 58. Pſal. v. 5. where, how-
ſoever the common tranſlation runneth in
other tearmes, yet the words are properly to be
read thus: *which heareth not the voice of the*
mutterer joyning ſocieties cunningly. And in
them the Pſalmiſt layeth downe two points:
Firſt, the effect or worke of a charme, mutte-
red by the Inchanter; namely, that it is able to
ſtay the Adder from ſtinging thoſe which ſhall
lay hold on him or touch him. Secondly, the
maine foundation of the charme; ſocieties or
confederacies cunningly made, not betweene
man and man, but (as the words import) be-
tweene the Inchanter and the Devill. The like
we reade, Deut. 18. 11. where the Lord char-
geth his people when they come into the land
of Canaan, that amongſt other abominations
of the Heathen, they ſhould beware leſt any
were found amongſt them that joyned ſociety,
that is, entred into league and compact with
wicked ſpirits.

A ſecond reaſon may be this: it is the practice
of the Devill to offer to make a bargaine and
covenant with man. Thus he dealt with our Sa-
viour Chriſt in the third temptation where-
with he aſſaulted him, promiſing to give unto
him all the Kingdomes of the earth, and the
glory of them, (which he ſhewed him in a vi-
ſion) if Chriſt for his part would fall downe
and worſhip him. The offer was paſſed on the
behalfe of Satan, and now to make a perfect
compact betweene them, there was nothing
wanting but the free conſent of our Saviour
unto the condition propounded. Whereby it
is manifeſt, that the Devill makes many cove-
nants in the world, becauſe he findeth men and
women in the moſt places, fitted for his turne in
this kinde, who will not let to worſhip him for
a farre leſſe matter than a Kingdome. And it is
not to be doubted, that thouſands in the world,
had they beene offered ſo faire as Chriſt was,
would have been as willing to have yeelded up-
on ſuch conditions, as the devill to have offered.

Thirdly, the common confeſſion of all Wi-
ches and Sorcerers, both before and ſince the
com-
Matth. 4. 9.

comming of Chriſt, doth yet more fully con-
firme the ſame. For they have confeſſed with
one conſent, that the very ground-worke of all
their practices in this wicked art, is their league
with the devill. And hence it appeareth, how
and whereupon it is, that Sorcerers and Witches
can bring to paſſe ſtrange things by the helpe of
Satan, which other men ordinarily cannot doe;
namely, becauſe they have entred a league with
him, whereby he hath bound himſelfe to them,
for the effecting of rare and extraordinary
workes, which others, not joyned with him in
the like confederacie, are not able either by his
helpe, or any power or policy of their owne to
bring to paſſe. Hereupon it was, that the Witch
of Endor ſhewed unto *Saul* the appearance of
Samuel, which neither *Saul* himſelfe, nor any in
all his Court could doe. There was no great ver-
tue in the matter or frame of her words, for ſhe
was ignorant and had no learning. By power
ſhe could not effect it, being a weake woman;
neither was it like that ſhee had more cunning
and policy than any of the learned Jewes in
thoſe times had for ſuch purpoſes. The maine
reaſon was, her league made with Satan, by
vertue whereof ſhe commanded him to appeare
in the likeneſſe of *Samuel*, which neither *Saul*,
nor any of his company could doe, by vertue
of ſuch covenant, which they had not made.

The end why the Devill ſeeketh to make a
league with men, may be this; It is a point of
his policy, not to be ready at every mans com-
mand to doe for him what hee would, except
he be ſure of his reward; and no other meanes
will ſerve his turne for taking aſſurance hereof,
but this covenant. And why ſo? that hereby he
may teſtifie both his hatred of God, and his ma-
lice againſt man. For ſince the time that he was
caſt down from heaven, he hath hated God and
his kingdome, and greatly maligned the happy
eſtate of man, eſpecially ſince the covenant of
grace made with our firſt parent in Paradiſe.
For he thought to have brought upon them by
their fall, eternall and finall confuſion, but per-
ceiving the contrary by vertue of the covenant
of grace, then manifeſted, and ſeeing man by
it to be in a better and ſurer eſtate than before,
he much more maligned his eſtate, and beares
the ranker hatred unto God for that his mercy
beſtowed upon him.

Now that hee might ſhew forth this hatred
and malice, he takes upon him to imitate God,
and to counterfeit his dealings with his Church.
As God therefore hath made a covenant with
his people, ſo Satan joynes in league with the
world, labouring to binde ſome men unto him,
that ſo, if it were poſſible, he might draw them
from the covenant of God, and diſgrace the
ſame. Againe, as God hath Word and Sacra-
ments, the ſeales of his covenant unto belee-
vers; ſo the devill hath his words and certaine
outward ſignes to ratifie the ſame to his inſtru-
ments, as namely, his figures, characters, ge-
ſtures, and other Satanicall ceremonies, for the
confirmation of the truth of his league unto
them. Yea further, as God in his covenant, re-
quires faith of us to the beleeving of his pro-
miſes: ſo the devill in his compact, requires
faith of his vaſſals, to put their affiance in him,
and rely on him for the doing of whatſoever he
bindes himſelfe to doe. Laſtly, as God heares
them that call upon him according to his will:
ſo is Satan readie at hand upon the premiſſes,
endevouring to the utmoſt of his power, (when
God permits him) to bring to paſſe whatſoever
he hath promiſed. And ſo much of the league
in generall.

More particularly, the league betweene the
Devill and a Witch, is two fold: either expreſſed
and open, or ſecret and cloſe.

The expreſſe and manifeſt compact is ſo
termed, becauſe it is made by ſolemne words
on both parties. And it is not ſo expreſſely ſet
downe in Scriptures, as in the writings of learn-
ned men, which have recorded the confeſſions
of Witches, and they expreſſe it in this manner.
Firſt, the Witch for his part, as a ſlave of the
devill, bindes himſelfe unto him by ſolemne
vow and promiſe to renounce the true God,
his holy word, the covenant he made in Baptiſ-
me, and his redemption by Chriſt; and withall
to beleeve in the Devill, to expect and receive
aid and helpe from him, and at the end of his
life, to give him either body or ſoule, or both:
and for the ratifying hereof, he gives to the de-
vill for the preſent, either his owne hand wri-
ting, or ſome part of his bloud, as a pledge and
earneſt penny to bind the bargaine. The devill
on the other ſide, for his part promiſeth to bee
ready at his vaſſals command, to appeare at a-
ny time in the likeneſſe of any creature, to con-
ſult with him, to aid and helpe him in any
thing he ſhall take in hand, for the procuring of
pleaſures, honour, wealth or preferment, to
goe for him, to carry him whether hee will; in
a word, to doe for him, whatſoever hee ſhall
command. Many ſufficient teſtimonies might
bee alleaged for the proofe hereof, but it is ſo
manifeſt in daily experience, that it cannot well
be called into queſtion.

But yet if it ſeeme ſtrange unto any, that
there ſhould be ſuch perſons in the world, that
make ſuch fearefull covenants with the devill,
let them conſider but this one thing, and it
will put them out of doubt.

The nature of man is exceeding impatient
in croſſes, and outward afflictions are ſo tedious
unto mortall mindes, and preſſe them with ſuch
a meaſure of griefe, that ſome could be conten-
ted with all their hearts to be out of the world,
if thereby they might be releaſed of ſuch extre-
mity, and hereupon they care not what meanes
they uſe, what conditions they undertake to
eaſe and helpe themſelves. The devill finding
men in theſe perplexities, is readie to take his
advantage, and therefore perceiving them now
fitted for his purpoſe to worke upon; he inſinu-
ates and offers himſelfe to procure them eaſe
and

and deliverance, if they will use such meanes, as he shall prescribe for that purpose: and to a naturall man there is no greater meane than this to make him joyne society with the devill. Hee therefore without any further doubting or deliberation, condescends to Satan, that he may be eased and releeved in these miseries.

Againe, we are to consider, that in these cases the devill getteth the greater hold of man, and moves him to yeeld unto his suggestions the rather, because that which he promiseth to doe for him is present and at his command, and therefore certaine; whereas the thing to be performed on the behalfe of the party himselfe, as the giving of body and soule, &c. is to come sundry yeares after, and therefore in regard of the particular time, uncertaine. Now the natural man not regarding his future and finall estate, preferres the present commodity before the losse and punishment that is to come a farre off, and thereby is perswaded to yeeld himselfe unto Satan. And by these and such like antecedents are many brought to make open league with the devill.

The secret and close league betweene the Witch and Satan is that, wherein they mutually give consent each to other, but yet without a worne covenant conceived in expresse words and conference. Of this there bee two degrees: First, when a man useth superstitious formes of prayer, wherein hee expressely requireth the helpe of the devill, without any mention of solemne words or covenant going before. That this is a kind of compact it is plaine, because herein there is a mutuall under-hand consent betweene the party and the devill, though it be not manifest. For when a man is content to use superstitious formes of invocation, for helpe in time of need; by the very using of them, his heart consenteth to Satan, and he would gladly have the thing effected. When therefore the devill hath notice of them, and endevoureth to effect the thing prayed for, therein also he gives consent; so as though there be no expresse words of compact outwardly framed on both parts, yet the concurrence of a mutuall consent for the bringing to passe of the same things, makes the covenant authenticall. For according to the received rules of equity and reason, mutuall consent of party with party, is sufficient to make a bargaine, though there be no solemne course or forme of words to manifest the same to others.

The second degree is, when a man useth superstitious meanes to bring any thing to passe, which in his owne knowledge, have no such vertue in themselves to effect it, without the especiall operation of the devill.

Superstitious meanes I call all those, which neither by order of creation, nor by the speciall appointment and blessing of God since, have any vertue in them, to bring to passe that thing for which they are used. For example; A charme consisting of set words and syllables, both rude, barbarous, and unknowne, used for the curing of some disease or paine, is a superstitious meanes: because it hath no vertue in it selfe to cure, either by the gift of God in the creation, or by any speciall appointment afterward in his word or otherwise. And therefore when this meane is used by man, which he knoweth hath no such vertue in it, for the effecting of that worke for which it was used, there is a secret league made with the devill.

Yet here I adde this clause, *in his owne knowledge*, to put a difference betweene men, which use superstitious meanes to bring some things to passe: for some there bee which when they use them, know they be merely superstitious, yea, weake and impotent, having no vertue in themselves for the purpose whereto they are used; as the repeating of certaine formes of words; the using of signes, characters, and figures, which in effect are meere charmes, no whit effectuall in themselves, but so farre forth as they serve for watchwords unto Satan, without whose aid nothing is done by them. A plaine argument that the user hereof hath in his heart secretly indented with Satan, for the accomplishment of his intended workes. A second sort there is, which useth them for some speciall end, being perswaded that there is vertue in the meanes themselves to bring the thing to passe, and yet not knowing that either they be superstitious, or have their efficacy by the power and worke of the devill. Such persons have made as yet no league with Satan, but they are in the high way thereunto. And this course is a fit preparation to cause them to joyne with him in covenant. I shew it by an example. A man is fallen into some extremity, and findes himselfe bewitched; his paine is great, and hee desires with all his heart to be cured and delivered: Hereupon he sendeth for the suspected Witch; being come, hee offers to scratch him or her, thinking by this meanes to bee cured of the Witchcraft. His reason is no other, than a strong perswasion, that there is simply vertue in his scratching to cure him, and discover the Witch, not once suspecting that the helpe commeth by the power of the Devill, but from the action it selfe. This doing, he may bee healed: but the truth is, hee sinneth and breakes Gods commaundement. For the using of these meanes is plaine Witchcraft, as afterward we shall see. And yet for all this, the party cannot be said in prefent to have made a league with Satan, because he thought, that though he yeelded to the use of superstitious meanes for his curing, yet there had bin in the said meanes a vertue of healing, without any helpe or worke of the devill.

CHAP. III.

Of the kinds of Witchcraft, and first of Divination.

Witchcraft is of two sorts; *Divining* or *Working*. For the whole nature of this art, consisteth either

either in matter of divination and conjecture, or in matter of practice. And in both these it is to be remembred, that nothing can be effected, unlesse the partie have made a league with the Devill, expresse or secret, or at the least, a preparation thereunto, by a false and erroneous opinion of the meanes.

Sect. I.

Divination is a part of Witchcraft, whereby men reveale strange things, either past, present, or to come, by the assistance of the devill.

If it be here demanded, how the devill being a creature, should be able to manifest and bring to light things past, or to foretell things to come: I answer, first generally, that Satan in this particular worke, transformes himselfe into an Angel of light, and takes upon him the exercise of these things in an ambitious (though false) imitation of divine revelations and predictions, made and used by God in the times of the Prophets and Apostles. And this he doth (as much as in him lieth) to obscure the glory of God, and to make himselfe great in the opinion of ignorant and unbeleeving persons. Againe, though Satan be but a creature, yet there be sundry wayes whereby he is able to divine.

First, by the Scriptures of the Old and New Testament, wherein are set downe sundry prophesies concerning things to come. In the Old Testament are recorded many prophesies concerning the state of Gods Church, from the first age of the world, till the comming of Christ. In the new Testament likewise are recorded others, touching the selfe same thing, from the comming of Christ in the latter dayes, to the end of the world. Now the Devill being acquainted with the Historie of the Bible, and having attained unto a greater light of knowledge in the prophesies therein contained, than any man hath; by stealing divinations out of them, he is able to tell of many strange things, that may in time fall out in the world, and answerably may shew them ere they come to passe.

For example; *Alexander* the great before he made warre with *Darius* King of Persia, consulted with the Oracle, that is, with the devill, touching the event and issue of his enterprise. The Oracle answered him thus; *Alexander shall be a Conquerour*; upon the prediction of the Oracle, *Alexander* wages warre with *Darius*, and invades Asia, and having conquered him, translated the Empire from Persia to Greece, according as the Oracle had said. Now if question be made, how the devill knew the event of this warre, and consequently made it knowne to *Alexander*? The answer is, by the helpe of a prophecie in the old Testament; for this thing was particularly set downe before hand by the Prophet *Daniel*, Daniel 11.3. where he saith; *That a mightie King shall stand up, and shall rule with great dominion, and doe according to his pleasure*, and this was *Alexander* the Great. Satan therefore knowing the secret meaning of the Angels words unto *Daniel*, framed out of them a true and direct answer, whereas he was not able of himselfe to divine certainly of the event of things to come in particular.

Plutarch. in vita Alexand.

Chap 8. psalm.

The second meanes, whereby the Devill is furnished for his purpose, is his owne exquisite knowledge of all naturall things: as of the influences of the starres, the constitutions of men, and other creatures, the kindes, vertues, and operations of plants, roots, herbs, stones, &c. which knowledge of his, goeth many degrees beyond the skill of all men, yea, even of those that are most excellent in this kinde, as Philosophers, and Physicians. No marvell therefore, though out of his experience in these and such like, he is able aforehand to give a likely ghesse at the issues and events of things, which are to him so manifestly apparent in their causes.

A third helpe and furtherance in this point, is his presence in the most places: for some devills are present at all assemblies and meetings, and thereby are acquainted with the consultations and conferences both of Princes and people; whereby knowing the drift and purpose of mens mindes, when the same is manifested in their speeches and deliberations, they are the fitter to foretell many things, which men ordinarily cannot doe. And hence it is apparant, how Witches may know what is done in other Countries, and whether one Nation intends warre against another, namely, by Satans suggestion, who was present at the consultation, and so knew it, and revealed it unto them. But how then comes it to passe, that the consultations and actions of Gods Church and children, are not discloſed to their enemies? even by the unspeakeable mercy and goodnesse of God, who though for speciall causes sometimes, he suffers Satan by his meanes to bring things to light, yet he hath restrained this his libertie, and subjected it unto his owne will, so as he keeps him out of such meetings, or compells him to conceale; whereas otherwise his malice is so great, that not a word could be spoken, but it should be carried abroad to the hurt and disturbance both of Churches and Common-wealths.

The fourth way is by putting into mens mindes wicked purposes and counsels: for after the league once made he labours with them by suggestions, and where God gives him leave, he never ceases perswading, till he hath brought his enterprise to passe. Having therefore first brought into the minde of man, a resolution to doe some evill, he goes and reveales it to the Witch, and by force of perswasion upon the partie tempted, he frames the action intended to the time fore-told, and to the very place. The Witch his owne instrument, [illegible] nothing, but what himselfe hath co[illegible] set about.

The fifth helpe is the agilitie of Satans nature whereby he is able speedily to convey himself from place to place, yea, to passe through the whole world in a moment. For [illegible]

him by nature a *Spirit*, who by the gift of his creation, hath attained the benefit of swiftnesse, not onely in dispatching his affaires, but also in the carriage of his person with great expedition for the present accomplishment of his owne desires.

Lastly, God doth often use Satan as his instrument, for the effecting of his intended workes, and the executing of his judgements upon men; and in these cases manifesteth unto him, the place where, the time when, and the manner how such a thing should be done. Now all such things as God will have effected by the Devill, he may fore-tell before they come to passe, because he knowes them before hand by revelation and assignement from God. Thus by the Witch of Endor he fore-told to *Saul* the time of his death and of his sonnes, and the ruine of his kingdome, saying, *To morrow shalt thou and thy sonnes be with me, and the Lord shall give the host of Israel into the hands of the Philistims*: which particular event, and circumstances appertaining, he did truly define; not of himselfe, but because God had drawne away his good spirit from *Saul*, and had delivered him to be guided by the devill, whom he also appointed as a meanes, and used as an instrument to worke his overthrow. The Scripture indeed maketh not particular mention of the time of *Sauls* death, it onely recordeth the manner thereof, and that which followed upon his death, the translating of the Kingdome to his neighbour *David* after him; and yet because God used Satan as an instrument to bring this to passe, hereupon he was able to foretell the particular time, when the will of God should be wrought upon him. And these be the ordinarie meanes and helps whereby the devill may know and declare strange things, whether past, present, or to come.

Neither may this seeme strange, that Satan by such meanes should attaine unto such knowledge, for even men by their owne observations may give probable conjectures of the state and condition of sundry things to come. Thus we reade, that some by observation have found out probably, and fore-told the periods of families and kingdomes. For example, that the time and continuance of Kingdomes is ordinarily determined at 500. yeares, or not much above; and that great families have not gone beyond the sixth and seventh generation. And as for speciall and private things, the world so runnes (as it were) in a circle, that if a man should but ordinarily observe the course of things, either in the weather, or in the bodies of men, or otherwise, he might easily foretell before hand what would come after. And by these and such like instances of experiences, men have ghessed at the alterations and changes of estates and things in particular. Now if men which be but of short continuance, and of a shallow reach in comparison, are able to doe such things, how much more easily may the devill, having so great a measure of knowledge and experience, and being of so long continuance, having also marked the course of all estates, be able to fore-tell many things which are to come to passe? specially considering what the wise man hath let downe to this purpose, that *that which hath beene, shall be; and that which hath beene done, shall be done; and there is no new thing under the Sunne.* Eccles. 1.9.

If it be here alleaged, that divination is a prerogative of God himselfe, and a part of his glory incommunicable to any creature, Isay 41.23. I answer; Things to come must be considered two wayes; either in themselves, or in their causes and signes, which either goe with them, or before them. To fore-tell things to come, as they are in themselves, without respect unto their signes or causes, is a propertie belonging to God onely; and the Devill doth it not by any direct and immediate knowledge of things simply considered in themselves, but onely as they are present in their signes or causes. Againe, God fore-telleth things to come certainly, without the helpe of any creature, or other meanes out of himselfe; but the predictions of Satan are onely probable and conjecturall; and when he fore-telleth any thing certainly, it is by some revelation from God, as the death of *Saul*; or by the Scripture, as *Alexanders* victory; or by some speciall charge committed unto him, for the execution of Gods will upon some particular places or persons, as before hath beene shewed.

Thus much for the causes of divination. Now follow the parts and branches thereof. Divination is of two sorts; either in and by meanes, or without meanes. Divination by meanes, is likewise of two sorts: either by such as are the true creatures of God; or those which are meerely counterfeit and forged.

Sect. II.

Divination by the true creatures of God, is distinguished according to the number of the creatures, into five distinct kinds, whereof foure are mentioned in the Scriptures.

§ 1. The first, is by the flying and noise of birds. Sorcerers among the Heathen, used to observe fowles in their flight: For example; whether they did flie on the right hand, or on the left; above them, or below by them; whether crosse and overthwart, or directly against them. In like manner they observed the noise and sound of the fowle. And both these wayes, sometimes by the noise, and sometimes by the flight, they divined of things to come, both publike and private, of good and bad successe in mans affaires; of the state of kingdoms, townes, families, and particular persons. Now this kinde of divination is condemned by *Moses*, Deut. 18. 10. *Let none be found among you that is a --- diviner of divinations*: that is, (as some interpret it) a marker of the flying of fowles: *or a observer, or a consulter with spirits, or a South-sayer*; that is, such a one as by observing the flying and noise of

of fowles, takes upon him to fore-tell good or bad successe.

§ 2. The second kinde of creatures used for divination, are the *entrails of beasts*, of which mention is made, Ezekiel 21.21. where *Nabuchadnezzar* being to make warre both with the Jewes and the Ammonites, and doubting in the way which enterprise to undertake first, hee offers a sacrifice to the Idole-gods, and opening the bellie of the sacrifice, lookes upon the liver, and by the signes therein found, hee judgeth what should be the issue of the warre. Which thing *Nabuchadnezzar* did according to the usuall practice of the Heathen, who when they were to make warre, or to attempt any businesse of importance, were wont to offer sacrifice to their gods, and to prie into the intralls of the beast sacrificed: for example, the heart, stomake, splene, kidneies, but specially the liver: and by certaine signes appearing in those parts, the Devill was wont to reveale unto them, what should be the successe of their affaires they had in hand. It were easie to exemplifie both these sorts of Divination by sundrie particulars out of Heathen writers, but seeing the Scripture hath manifested that there are such, and experience shewes the same, I will forbeare that labour, and proceed.

But here it is demanded, why both these kindes of Divination should be condemned in Scripture, considering they had great applause among the Heathen? I answer, because the flying of birds, and the disposition of the inward parts of creatures, are no true signes either of good or bad successe. For that which is a true signe of a future event, must have the vertue and power whereby it signifieth, from God himselfe, either by creation in the beginning, or by his speciall ordinance and appointment afterward. Now it cannot be shewed, that God in the creation infused any such vertue into the natures and motions of these creatures, whereby they might signifie such things; neither is there any apparent testimonie in the whole Booke of the Scriptures, whereby it may be proved, that since the creation, they were appointed by God, to serve such uses and ends. And therefore howsoever they were esteemed of the Heathen, yet the word of God hath justly censured them, as no true and proper causes of Divination, sanctified by God, but meerely diabolicall.

It is alleaged, that *Joseph* divined by his cup, as may appeare both by his Stewards speech, as also by his owne, Genesis 44.5. and 15. and yet that cup received no power from God, either the one way or the other, to be a cause or meane of Divination.

The answer anciently and commonly made is this, that *Josephs* Steward spake not as the thing was indeed, but as the common received opinion was among the Ægyptians, who esteemed *Joseph* to be a man of great skill and wisdome, able by sundrie meanes to divine and prophesie. To this I adde a second answer, that the Steward spake not as he thought, but his purpose was in those words, to conceale the knowledge of *Joseph* his master from his brethren, that thereby they might not discerne who he was, but take him to bee an Ægyptian. Thirdly, the words may not justly admit this interpretation, as if the Steward had said, Know ye not that this cup which I finde in the Sackes mouth of your youngest Brother, is that whereby my master will easily prove what manner of men you are? this answer is also ancient, and may well be received.

It is further objected, that our Saviour Christ by his speech unto the Pharisees seemeth to approve of divining by creatures, as by winds and by clouds; *When you see a cloud* (saith he) *rising out of the West, straightway you say, a showre commeth, and so it is: and when you see the South wind blow, ye say, that it will be hot, and it commeth to passe*, Luke 12.54, 55.

Answ. There be some kindes of predictions that are and may be lawfully used, because they are naturall, of which sort are those that are made by Physicians, Mariners, and husbandmen, touching the particular alterations and dispositions of the weather; and these being agreeable to that order which God hath set in nature from the beginning; by them a man may probably gather the state of the weather, whether it will be faire or foule; and of these naturall signes our Saviour Christ speaketh, not of diabolicall, which have no warrant, either from the common course of nature created, or by any speciall appointment from God. So that whatsoever can be said in their defence, this yet remaineth certaine, that the flying and noise of birds, and the state of the intralls of beasts, are no true signes ordained by God, but invented by the Devill and his instruments, and therefore all divination by them is justly condemned, as wicked and devillish.

Whence it appeareth, what judgement may be given of those common signes of Divination, which are observed in the world, specially of the more ignorant sort. For example: A man findes a peece of iron, he presently conceiveth a prediction of some good lucke unto himselfe that day. If he light on a peece of silver, the like stands contrarily affected, imagining some evill will befall him. Againe, when a man is taking his journey, if a hare crosse him in the way, all is not well, his journey shall not be prosperous, it presageth some mischiefe towards him. Let his eares tingle or burne, hee is perswaded hee hath enemies abroad, and that some man either then doth, or presently will speake ill of him. If the salt fall towards a man at the Table, it portendeth (in common conceit) some ill newes. When a Raven stands upon some high place, looke what way he turnes himselfe and cryes, thence, as some thinke, shall shortly come a dead corps; albeit this sometime may be true by reason of the sharpe sent of smelling in the Raven. These & sundry other of the like sort, are

merely superstitious. For the truth is, they have no vertue in themselves to foreshew any thing that is to come, either in nature, or by Gods ordinance. Therefore whatsoever divination is made by them, must needs be fetched from Satanicall illusion. And though we cannot say they be sooth-sayings, or tearme the users and favourers of them Sooth-sayers, yet we may safely referre them to this kinde of divining, being such as no Christian may warrantably use, though some of them be not so grosse and palpable, as those that are condemned in the Scriptures.

§ 3. The third kinde of creatures used to divine by, are the starres. Divination by starres, is commonly called *Judiciall Astrologie*; of which we may reade, Deut.18.10,11. where the holy Ghost doth of purpose reckon up all those kinds of devillish arts, whereby men have dealings and societie with Satan, either in *divining* or *practising*: among which, this is the second.

* Mr grocer. The word there used * may carry a double sense. For it signifieth either him that observeth times, under which acception *Astrologie* is comprehended, or him that observeth the clouds. And how soever the best learned Interpreters doe dissent about the notation of it, yet all agree in this, that this profession of divining by the starres is there condemned: and that it is to be numbred among the rest expressed in the prohibition, may further appeare by other places of Scripture, as in Iſay 47.13,14. where the Lord threatneth the same judgements against diviners by the starres, that he doth against Sooth-sayers and Magicians: Againe, in Daniel 2.2. Inchanters, Astrologians, and Sorcerers are joyned together, as being all sent for about the same businesse, *viz.* to expound the Kings dreame. Now if the Lord himselfe have allotted the same punishment to the Astrologer, which he hath to the Sooth-sayer and Magician, and account them all one; it is manifest, that divining by the starres, ought to be held as a superstitious kinde of divination.

Here, if it be thought strange, that predictions by so excellent creatures as the starres be, should carrie both the name and nature of diabolicall practices, which can be done by none but such as are in league with Satan:

I answer, The reasons hereof are these:

First, it must be considered, that the drift and scope of this Art, is to fore-tell the particular events of things contingent, as the alteration of the states of Kingdomes, the deaths of Princes, good or bad successe of mens particular affaires, from the houre of their birth, to the day of their death. And from this all men may judge, what the art it selfe is. For the fore-telling of things to come, which in their owne nature are contingent, and in regard of us casuall (I say not in regard of God, to whom all things are certainly knowne) is a propertie peculiar to God alone, and not within the power of any creature, man, or Angel. A point that is plainly taught by the Prophet *Esay*, from the fourth Chapter of his prophecie, to the 48. The scope whereof is to prove, that it is a prerogative appropriated to the Deitie, and not communicable to the creature, to fore-shew the event of things to come, which in our understanding and reach, may either be, or not be; and which when they are, may be thus or otherwayes. It remaines therefore, that divinations of this kinde, taking from God his right, and robbing him of his honour, are justly censured of impietie, and are in themselves wicked and abominable.

It is alleaged, that starres in the heavens, are the causes of many things happening in the world, and therefore to practise by them in this manner, deserveth no such imputation.

Answ. It cannot be denied that they are causes of some things; but I demand, what causes? not particular of particular events; but generall and common, that worke alike upon all things: and no man can divine of a particular event, by a generall cause, unlesse he also knew the particular causes subordinate to the generall, and the particular dispositions and operations of them. For example, let twentie or thirtie egges of sundry kindes of birds be taken, and set under one and the same Henne to be hatched; it is not possible for any man, onely upon the bare consideration of the heat of the Henne, which is the generall cause of hatching the egges, to set downe certainly what kinde of bird each egge will bring forth, unlesse he know what the egges were particularly. For a generall and common cause, doth not immediately produce a particular effect, but onely moveth and helpeth the particular, immediate, and subordinate causes. Therefore the heat of the Henne doth not make one egge to send forth a Henne-chicken, another egge a Ducke, a third a Swan, &c. but onely helpeth it forward by sitting and crouching upon them. In like manner the starres are generall causes of naturall things, as the heat of the Henne is of the hatching of the egges, and by them no man can rightly define of particular events, and therefore Divination by the starres, whereby are foretold particular contingent events, in kingdomes, families, or particular persons, is but a forged skill, that hath no ground in nature from the vertue of the starres, for any such purpose.

A second reason may be this; all the rules and precepts of Astrologie, set downe by the most learned among the Chaldeans, Ægyptians, and other Astrologers, are nothing else but meere dotages and fictions of the braine of man: for the rules and conclusions of all good and lawfull arts, have their ground in experience, and are framed by observation, whereupon they are called *Axiomes*, or *positions of Art*, so generally and undoubtedly true, that they cannot deceive: But these rules are of a contrarie nature, having no foundation in experience at all; for if they had, this must needs follow, that the position of the heavens, and the course of all the starres, must

must needs continue one and the same; for the principles of art ought to be immutable: but neither the position of the heavens, nor the course of all the starres, is alway one and the same. Againe, he that would make sound rules of art by observation, must know the particular estate of all things he observeth: But no man knoweth the particular estate of all the starres, and consequently none can gather sound rules of art by them. Thirdly, no man knoweth or seeth all the starres, and though they might be all discerned, yet the particular vertues of those which are seene, cannot be knowne, because their influences in the aire, and upon the earth, are confused; and therefore by observation of them, no rules can be made, whereby to judge of particular events to come that be contingent.

But experience teacheth (may some say) that if a man addicted to this course shall practise the rules of Astrologie, it will fall out that the most things he fore-telleth shall be true, and come to passe accordingly: which being verified in experience, it should seeme, that these principles are not uncertaine: for how is it possible that upon false grounds, should proceed true predictions? To this objection, learned Divines have framed answer thus: That in this there is a secret Magicke at the least, if not an open league with Satan. For looke what is wanting to the effect of the starres, the devill maketh supply of it by his owne knowledge in things that are to come to passe. And this is the judgement of them that have knowne this art, which was also received for true in the dayes of the Apostles.

The third reason; The man that repaireth to the Astrologian upon the particular case for his helpe and counsell, must beleeve that he can and will doe for him; otherwise if he come doubting of his abilitie, or in way of tempting him, he cannot helpe him. Now in common understanding, if the diviner bring the thing to passe, here must needs be more than Art. For he that is a master of a lawfull art, can worke by his rules, whether a man beleeve that he can or no; yea, though all the men in the World should doubt, his rules would be effectuall. The art therefore it selfe is the old superstitious art of the Chaldeans, which they being Idolaters, first fetched from the devill, and his Oracles: yea, the practice thereof is nothing but superstitious sorcerie, and the undertakers no better than Sorcerers. If any man doubt hereof, their writings are sufficient testimonies, and they themselves avouch it. For it is a rule and maxime among them in all kinde of sorcerie, that the learner must come credulous, and not doubting, or to tempt; otherwise no answer can be given.

But notwithstanding all these reasons alleaged for the proofe of this point, sundry things are opposed to the contrary.

First, it is said that the Sunne, Moone, and starres were created *for signes*, Genesis 1.14. and therefore that it is lawfull to divine by them, seeing that in so doing, we doe but use them to the end for which God made them.

Ans. The reason is of no force. The starres indeed by this ordinance of God serve for *signes*, but of what? not of all things, but (as the text plainely sheweth) of dayes, weekes, moneths, and yeares; yea, of the seasons of the yeare; as of Spring, Summer, Autumne, and Winter; yea, further, of the alterations of the weather in generall: but all this maketh nothing to ratifie Divination of particular events in things contingent, which are to fall out in the state of kingdomes, families, and persons: for they are not causes, but *signes*, and that of some generall things onely, not of particulars.

Againe, it is said, that *Moses* and *Daniel*, two famous Prophets, are commended for their skill in this art: for of *Moses* it is said, Acts 7.22. that *he was learned in all the wisdome of the Ægyptians*: and *Daniel in all the wisdome of the Chaldeans*, Daniel 1.17.20. and we know that the Ægyptians and Chaldeans were the masters of divination, and eminent above all others in matters of Astrologie.

Ans. It cannot be proved out of these places, that *Moses* or *Daniel* were trained up in this art: and though it should be granted they were, yet it followes not, that they were practisers of it, at least continually. For albeit, being children and of tender yeares in the Courts of *Pharaoh* and *Nebuchadnezzar*, they had beene trained up by their governours in this knowledge, it may not thence be concluded, that they finally submitted themselves to the practice thereof, considering that a man may learne that when he is young, which afterward upon better judgement and consideration, hee may utterly disclaime. And so we are to thinke of them, that after God had called them, they did for ever lay aside all such wicked and devillish practices, forbidden by God, and yet in use among the Ægyptians and Chaldeans.

Thirdly, it is objected; the starres are admirable creatures of God, and the causes of many strange effects in the aire, in the waters, and upon the earth also, in the bodies of man and beasts: it may seeme therefore not unlawfull to divine by them.

Answ. We grant that the Starres, and especially the Sunne and Moone, have great vertue and force upon the creatures that are below; partly by their light, and partly by their heat; but hence it will not follow, that they are, or may be lawfully used for divination: for whereas it hath beene shewed, that the grounds of all good arts are gathered by observation and experience, it is not possible for any man, truly, and certainly to observe all particular events brought forth by the starres, whereupon hee might ground his rules. And for proofe hereof; Suppose there were a heape of all kinds of herbs growing upon the earth gathered together, which should be all framed into one vessell, and the liquor brought to the [illegible]

Physitian that is, or ever was; can we thinke him able by tasting or smelling thereof, to distinguish the vertues of the herbs, and to say which is which? To doe this when all are severed each from other, is a hard matter, yet possible, considering they have their severall natures and operations; but in this confused mixture to discerne the severalls, is a thing passing the skill of man.

The like may be said of the particular vertue of everie starre; for they all have their operation in the bodies of men, and other creatures; but their vertues being all mixed together in the subject whereon they worke, can no more be knowne distinctly, than the vertues of a masse of herbs of infinite sorts beaten together. For this is an undoubted truth in nature: that the vertues of Celestiall bodies in their operations, are mingled with the qualities of the elements in the inferiour bodies, and the vertues of them all doe so concurre, that neither the heat or light of the starres, nor the vertue of the elements, can be severed one from another. And therefore though there be notable vertue in the starres, yet in regard of the mixture thereof in their operation, no man is able to say by observation, that this is the vertue of this starre, and this of that. The seven planets being more notable, than the other lights of the heaven, specially the Sunne and Moone, have their operations and effects plainly and perfectly knowne; as for the other, there was never any man that could either feele their heat, or certainly determine of any thing by them.

There being then some starres, whose vertues are unknowne, how can their operations and effects be discerned in particular? Therefore no rules can be made by observation of the vertues of the starres in their operations, whereupon we may foretell particular events of things contingent, either concerning mens persons, families, or kingdomes.

A fourth reason. All starres have their worke in the qualities of heat, light, cold, moisture, and drinesse: as for the secret influences which men dreame of, comming from them besides the said qualities, they are but forged fancies. The Scripture never mentioneth any such, neither can it be proved that the Sunne hath any efficacie upon inferiour bodies, but by light and heat, which because they are mixt with other qualities, they affoord no matter of prediction touching particular events. For what though the celestiall bodies doe cause in the terrestriall, heat and cold, drought and moisture? Doth it therefore follow, that these effects doe declare before hand the constitution of mans bodie? the disposition of mens mindes? the affections of mens hearts? or finally, what successe they shall have in their affaires, touching wealth, honour, and religion? Hence I conclude, that divining by them in this sort, is meere superstition, and a kinde of Sorcerie: for which cause in Scripture Astrologians are

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justly numbred among Sorcerers.

Now that which hath beene said touching this point, may serve for speciall use.

And first, it gives a caveat to all Students, that they have care to spend their time and wits better, than in the studie of judiciall Astrologie; and rather imploy themselves in the searching out of such things, as may most serve for the glory of God, and the good of his Church. It is the subtiltie of Satan to draw men into such meditations, and to make this studie so pleasant, that it can hardly be left, when it is once begun: but let them take heed betime. For assuredly these vaine and superstitious practices, are not the builders and furtherers, but the hinderers and destroyers of religion, and the feare of God.

B

Againe, this must admonish them which suffer any losses, not to seeke for helpe or remedie at the hands of Astrologers, commonly called *Figure-casters*: for their directions in the recoverie of things lost or stollen, commeth not by the helpe of any lawfull art, but from the worke of the devill, revealing the same unto them. And better it were to lose a thing finally, and by faith to expect till God make supply another way, than in this manner to recover it againe: yea, the curse of God hangeth over the head of him, that to helpe himselfe useth diabolicall meanes. For put the case a thing lost of great value, be againe restored by the helpe of Satan; yet God in his justice, for the use of these unlawfull meanes, may take from the consulter twise as much; or at the least his grace, and so give him up to a reprobate sense, to beleeve the devill to his utter perdition.

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Thirdly, it serveth to admonish us of some other vanities that accompany Astrologie; especially of two.

The first, is the *observation of the signe* in mans bodie wherein not onely the ignorant sort, but men of knowledge doe farre over-shoot themselves, superstitiously holding, that the signe is specially to be marked. An opinion in it selfe fantasticall and vaine, not grounded in nature, but borrowed from Astrologie. For the Astrologians for better expressing and establishing thereof, have devised new spheres in the heavens, more than indeed there be, to wit, the ninth and the tenth; and in the tenth, commonly called the *first moveable*, have placed an imaginarie sphere, which they teame the Zodiacke, and in the Zodiacke twelve signes, *Aries, Taurus, Gemini*, and the rest, which they imagine to have power over the twelve parts of mans bodie; as *Aries*, the head and face, *Taurus* necke and throat, &c. But these are onely twelve imaginarie signes: for in the heavens there is no such matter as a Ramme, a Bull, &c. And how can it stand with reason, that in a firmament feigned by Poets and Philosophers, a forged signe, which indeed is nothing, should have any power or operation in the bodies of men?

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Primum mobile.

Againe,

Againe, the very order of the government of these signes in mans bodie, is fond and without shew of reason. For according to this platforme, when the Moone commeth into the first signe, *Aries*, she ruleth in the head; and when she commeth into the second signe, *Taurus*, in the necke; and so descends downe from part to part, in some part ruling two, in some three dayes, &c. Where observe, that the Moone is made then to rule in the cold and moist parts, when she is in hot and drie signes: when as in reason, a more consonant order were this; that when the Moone were in hot and drie signes, as *Aries, Leo*, and *Sagittarius*, she should rule in hot and drie parts of the bodie; and when she is in cold and moist signes, she should rule in the cold and moist parts of the bodie; and so still governe those parts, which in temperature come neerest to the nature of the signes wherein the Moone is.

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Besides this, some learned Physitians have upon experience confessed, that the observation of the signe, is nothing materiall, and that there is no danger in it, for gelding of cattell, or letting of blood. Indeed it prevailes oftentimes by an old conceit and strong imagination, of some unlettered persons, who thinke it to be of force and efficacie for restoring and curing; and yet the vanitie of this conceit, appeares in the common practice of men, who commonly upon S. *Stevens* day use to let blood, be the signe where it will; though it be in the place where the veine is opened. But the truth is, the signe in it owne nature, is neither way available, being but a fancie, grounded upon supposed premisses, and therefore ought to be rejected, as a meere vanitie.

B

The second thing belonging to Astrologie, which ought to be eschewed, is the choice and observation of dayes. Curious diviners doe set apart certaine dayes, whereof some are (as they say) luckie, some unluckie. And these they appoint to be observed for the beginning of ordinarie workes and businesses; as to take a journey; to beginne to lay the foundation of a building, to plant a garden, to weane a childe, to put on new apparell, to flit into a new house, to traffricke into other Countries, to goe about a suit to a Prince, or some great man, to hunt and use exercises, to pare the nailes, to cut the haire, in a word to attempt any thing in purpose or action, which is not done everie day. The effect and force of these dayes, is not grounded either in art or in nature, but onely in superstitious conceit and diabolicall confidence, upon a wicked custome, borrowed from the practice of Diviners; and the danger of such confident conceits is this; that the devill by them takes the vantage of fantasticall persons, and brings them further into league and acquaintance with himselfe, unlesse they leave them. And all such persons as make difference of dayes for this or that purpose, are in expresse words plainly condemned, Deut. 18.10,11.

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§ 4. The fourth kinde of Divination by true meanes, is the prediction of things to come by dreames.

In the old Testament we reade that Sorcerers and false Prophets used to foretell strange events, by revelations which they had in their dreames. Such Diviners were among the Jewes; and for that cause the people of God were expressely forbidden to hearken unto *dreamers of dreames*, Deut. 13.3. And the Lord himselfe by the Prophet *Ieremie*, taxeth the false Prophets, who broached false doctrine in his name by this devillish meanes, saying, *I have dreamed, I have dreamed*, Jerem. 23.25.

Yet here it is to be remembred, that foretelling of future things by dreames, is not simply to be condemned, but onely in part. For of dreames there be three sorts, *Divine, Naturall*, and *Diabolicall*. *Divine*, are those which come from God. *Naturall*, which proceed from a mans owne nature, and arise from the qualitie and constitution of the bodie. *Diabolicall*, which are caused by the suggestion of the devill.

Touching *Divine dreames*: that there are, or at least have beene such, it is evident. For these be the words of God, Numb. 12.6. *If there be a Prophet of the Lord among you, I will be knowne unto him by a vision, and will speake unto him by a dreame.* And Job saith, that *God speaketh in dreames and visions of the night, when sleepe falleth upon men, and they sleepe upon their beds*, Job 33.15. Now these divine dreames were caused in men, either immediately by God himselfe as the former places shew; or by meanes of some good Angell. In this latter kinde was *Ioseph* often admonished in dreames what to doe, by the ministerie of an Angel; as Matth. 1.20. and Chap. 2.13,19. and divining by such dreames, is not condemned: for by them the most worthie Prophets of God have revealed Gods will in many things to his Church. Thus *Ioseph* by dreame had notice given him of his owne advancement, Genesis 37. 7,9. and by Pharaohs dreames which were sent from God, hee also foretold the state of the Kingdome of Ægypt, touching provision for seven yeares dearth, Genesis 41.25. By the same meanes the Prophet *Daniel* prophesied of the flourishing and fading of the chiefe Monarchies of the World, from his time to the comming of Christ, Daniel 9. &c. These therefore being one of the extraordinarie meanes, whereby God hath manifested his will unto man in times past, more or lesse: divination by them is not to be censured as unlawfull, but rather to be honoured and esteemed, as the ordinance of God.

For the second sort which be *Naturall*, arising either from the thoughts of the minde, or the affections of the heart, or the constitution of the bodie: as they are ordinary in all men, in some more, in some lesse: so they vary according to the diversitie of mens thoughts, affections, and constitutions: and by them a man may probably

bably conjecture of sundry things concerning the state and disposition, partly of his bodie, and partly of his minde.

As first he may gheese in likelihood, what is his constitution, as the learned in all ages do constantly avouch. For when his minde in dreaming runnes upon warres, and contentions, fire, and such like, it argueth his complexion is cholerike. When he dreames of waters and inundations, it betokeneth abundance of phlegme. When his phantasie conceiveth heavie and dolefull things, full of griefe, feare, and horror, it bewrayeth a melancholike constitution. When his dreames be joyfull and pleasant, as of mirth, pastimes, and delightfull newes, his complexion is judged to be sanguine.

Againe, by naturall dreames a man may gheese at the corruption of his owne heart: and know to what sinnes hee is most naturally inclined. For looke what men doe ordinarily in the day time conceive and imagine in their corrupt hearts, of the same, for the most part, they doe corruptly dreame in the night. And this is the rather to be observed, because though the wicked man shut his eyes, and stop his eares, and harden his heart, and will not take notice of his enormities by the light of the Law; yet even by his owne dreames in the night, his wickednesse shall be in part discovered, and his conscience thereby convinced, and he himselfe left in the end inexcusable before God. Now albeit a man may probably conjecture of the premisses by naturall dreames; yet no divination of things to come, whether publike or private, good or bad, can be made by them either concerning persons, families, or Kingdomes. Therefore the common observations of dreames in the world, whereby men imagine things that are to come to passe, and accordingly foretell them by those meanes, are vaine and superstitious, and justly so condemned in the places before named, Deut. 13. Jerem. 23.

Concerning the third kinde of dreames, which are caused by the Devill; It hath beene granted in all ages for a truth, that Satan can frame dreames in the braine of man, and by them reveale his divinations. And it is plainly manifested by the continuall observation of the Gentiles before the comming of Christ. For when Oracles, (that is, answers from the Devill) were in force, men that used to consult with them, and desired to bee resolved in matters of doubt, were to lay them downe and sleepe beside the Altar of *Apollo*, where they had offered their gift, and sleeping they received in a dreame the answer for which they came, and this dreame was framed in the braine of him that slept, by the Devill, and in it the answer was delivered by him speaking at or in the Oracle. So likewise in the Primitive Church, since the comming of Christ, though Oracles then ceased, which were the greatest and strongest delusions that ever Satan had; yet he hath by dreames and visions wrought in the heads of many men most strange and curious conceits for the raising up of heresies, to the great disturbance of the peace of the Church. For we reade in Ecclesiasticall stories, that the Maniches had their damnable opinions first inspired into them, and then confirmed by dreames. And in this age the first authors of the sect of the Anabaptists, had their curious conceits of revelation, partly in dreames, partly in visions. Likewise the Familie of Love have their revelations in dreames. For he that desires to become one of that sect, must attend thereunto by degrees before he can come to perfection to bee an elder illuminate or a man deified; to which estate when he is once come, he hath for his confirmation strong illusions, both waking and sleeping in visions and dreames. Histories of latter times, and wofull experience theweth this to be true, the Devill prevailing so strongly, that many have fallen away by this meanes, being corrupted by a doctrine meerely carnall, howsoever maintained with great pretense of holinesse. Againe, as the good Angels may cause divine dreames from God, and therein reveale unto men his will and pleasure concerning things to come; so no doubt the evill spirits may cause in men diabolicall dreames, and therein reveale unto them many strange things; which they by meanes unknowne to men, may foretee and know. By all which it is evident, that there are and may be as well diabolicall dreames as divine dreames.

The conclusion then is this: That as divining by the second sort is superstitious, having no ground from Gods Word; so fore-telling by this third sort is flat Witchcraft, directly condemned in the places afore-named, where men are forbidden to prophesie by them, or to regard them.

Yet forasmuch as dreames bee of sundrie kindes, as hath beene said, it shall not be amisse to set downe some *notes of difference* betweene them, whereby they may be knowne and distinguished each from other. Which point indeed hath long agone beene handled in the Primitive Church, but hardly determined. For the learned of that age have avouched it a very hard matter, considering that the Devill in these, as well as in other things, can transforme himselfe into an Angel of light. But howsoever the case be hard, and the Devill politicke, yet by light of direction from the Word of God, there may some true differences bee set downe betweene them; as namely these:

First of all; divine dreames have alwayes had their preeminence above others, that generally they have concerned the weightiest matters in the World; as the comming and exhibiting of the *Messias*, the changes and alterations of Kingdomes, the revealing of Antichrist, and the state of the Church of God. And this may plainly appeare by those which *Ioseph* expounded unto *Pharaoh*, and *Daniel* unto the kings of Babel and Persia. But in the other sort is

otherwise.

otherwise. For if there be any thing represented more than ordinary in those that be naturall, it proceedeth meerely from fancy and imagination. And as for diabolicall they are not of so weightie matters, nor so hard to fore-tell. For though the Devill have great power and skill, yet it is above his reach to determine of such things as these are, or to fore-tell them without helpe from God.

Secondly, divine dreames be alwayes either plaine and manifest, or if they be obscure, yet they have almost evident interpretation annexed unto them. Of the plainer sort, were the dreames of *Ioseph* the husband of *Marie*, Matth. 1. Of the other sort were *Pharaohs* very darke and hidden, but God raised up *Ioseph* to give them an easie interpretation upon the instant, Gene. 41. *Nebuchadnetsars* dreames were full of obscuritie, and many matters were contained in them, so as his spirit was troubled, and hee forgat them; but God stirred up *Daniel* and revealed to him the secret, so as he remembred it to the King, and declared the true meaning thereof, Daniel 2.1.28.36. Lastly, *Daniels* dreames of the foure beasts, &c. were of like difficultie, but the Angel *Gabriel* was presently sent to make him understand them, Daniel 8.16. Now those that are caused by the Devill, as they be obscure and intricate, so the interpretation of them is ambiguous and uncertaine, because he himselfe cannot infallibly determine how things shall come to passe, and thereupon is constrained to give doubtfull answers by dreames. And such were not onely the ancient Oracles among the heathen, where he gave the resolution, but the moderne Prophecies given by him to some of his instruments in the latter time.

Thirdly, the dreame that comes from God, is always agreeable to his revealed will, and representeth nothing contrary to the same, in whole or in part: whereas those that proceed from nature, doe favour of nature, and be agreeable to mans corruption, which is repugnant unto Gods will. And those that are suggested by Satan, are of the same nature; the generall scope whereof is to crosse the will of God, and to withdraw the heart from obedience thereunto.

Fourthly, divine dreames aime at this end, to further religion and pietie, and to maintaine true doctrine: but the Devill, an enemie to God, worketh in his dreames the subversion of true religion, and the worship of God, that in the roome thereof he may set up Idolatrie and superstition. For so much we learne, Deut. 13. where the false Prophet brings his dreame, and utters it, yea, and confirmeth it by a wonder; but marke his end: It was to draw men to Apostasie; *Let us* (saith he) *goe after other Gods, which thou hast not knowne, and let us serve them*, verse 2. Answerable to which, was the practice of the false Prophets afterwards, who caused the people to erre by their lies and flatteries, Jerem. 23.32.

To conclude this point, it must be here remembred, that howsoever there are and have beene distinct sorts of dreames, yet those which are from God, were onely in ordinary use in the old Testament, and in the Church of the New are ceased, and take not place ordinarily. Where as therefore men in their sleepes have dreames, they must take them commonly to be naturall, and withall know that they may be diabolicall, or mixt partly of the one kinde, and partly of the other. And howsoever there may be some use of the naturall, as hath beene said, yet commonly they are not to be regarded. And for the other which are from Satan, or mixt, they are not to be received, beleeved, or made meanes whereby to fore-tell things to come, lest by this use of them, we grow into familiaritie with the Devill, and before God be guiltie of the sinne of Witchcraft.

§ 5. The fifth and last kinde of divination by true meanes, is *by Lots*, when men take upon them to search out fortune (as they use to speake) that is, good or bad successe in any businesse, by casting of Lots, whether it be by casting a Die, or opening of a Booke, or any such casuall meanes. I mention this the rather, because among the ignorant and superstitious sort, such practices are common and in great account: the Lot is an ordinance of God, appointed for speciall ends and purposes, but when it is thus applied, it ceaseth to be lawfull, because it is abused to other ends than God by his word and ordinance hath allowed.

That we may the better know the abuse of a Lot in this kinde, we must remember there be three sorts of Lots; the Civill, the Sporting, and the Divining Lot.

The civill use of Lots, is when they be used for the ending of controversies; the dividing of lands and heritages: the disposition of offices amongst many that are equally fit, the trying of the right in doubtfull things, or lastly, the discovery of a malefactor hid amongst many suspected. By this use of the Lot was *Saul* chosen to bee King over Israel, 1 Samuel 10. 21. the skape-goat separated from that which was to be sacrificed, Leviticus 16.8. the land of Canaan divided among the children of Israel, Josiah 14.2. &c. the trespasse of *Achan* found out, Josiah 7.15. and *Matthias* chosen to be one of the twelve, Acts 1.26. and of this Lot *Salomon* saith, Proverbs 18.18. *The Lot causeth contentions to cease, and maketh partitions among the mightie.* Hereupon the civill use of Lots hath his warrant in Gods Word, so it be lawfully used in case of necessitie, with invocation of the name of God, and with expectation of the event from God, by whose hand and immediate providence it is disposed. *For the Lot* (saith *Salomon*) *is cast into the lap, but the whole disposition thereof is from the Lord*, Prov. 16. 33.

The Sporting Lot is that which is commonly used for some vaine and unnecessarie end; as

to

to set up bancke-rupts, or such like. This hath no warrant in the Word of God whereupon men should use it, and therefore is no better than an abuse of Gods ordinance, to speake no more of it.

Now the divining Lot performed by the opening of a booke, or the casting of a Die, or such like, thereby to declare good or bad successe, cannot be done without confederacie with Satan either expliciте, or implicite. For the plaine cast of a Die, or the opening of a Booke without beleeving, can doe nothing for the discovering of future contingents. And what is there in the nature of these actions to produce such effects? or where, or when did God give this vertue to them certainly to determine of things hidden from man, and knowne onely to himselfe? Divination therefore by them is to be holden as a practice, not onely favouring of superstition, but proceeding from the Art of Witchcraft and Sorcerie.

And thus much of Divination by meanes of the creatures; and the severall kindes thereof.

Sect. III.

The second Kinde of Divination, is *by counterfeit and forged meanes*, which are none of the creatures of God: whereof one kinde onely is mentioned in Scripture, *viz.* when Satan is consulted with in the shape of a dead man. This is commonly called *Necromancie*, or *the blacke Art*, because the Devill being sought unto by Witches, appeares unto them in the likenesse of a dead body. And it is expressely forbidden, Deut. 18.11. yea, condemned by the Prophet, Esay 8.19,20. who saith in plaine tearmes, that Gods people ought not to goe *from the living to the dead, but to the Law and to the testimonie*. A memorable example hereof is recorded in 1. Samuel 28. the observation whereof will discover unto us the chiefe points of Necromancie. There *Saul* about to encounter the Philistims, being forsaken of God, who refused to answer him, either by dreames, or by Urim, or by the Prophets, inquired for one that had a familiar spirit: and hearing of the Pythonesse at Endor, went unto her by night, and caused her to raise up *Samuel*, to tell him the issue of the warre. Now the Witch at his request raised up the Devill, with whom she was confederate, in *Samuels* likenesse; who gave him answer, concerning his owne overthrow, and the death of his sonnes. Which example declareth plainly, that there is a kinde of divination, whereby Witches and Sorcerers reveale strange things, by meanes of the Devill appearing unto them in the shapes or shadowes of the dead.

Touching the truth of this example, two Questions may be moved.

The first is, whether that which appeared was true *Samuel* or not? Some say it was *Samuel* indeed: others (who hold that there are no Witches) denie that it was either *Samuel*, or the devill; and affirme it to be some other counterfeit comming in *Samuels* attire to deceive *Saul*: both which opinions are false, and here to be confuted.

And first, that their opinion which say that true *Samuel* appeared unto *Saul*, is a flat untruth, I prove by these reasons.

I. Before this time, God had withdrawne his Spirit from *Saul*, as himselfe confesseth, and denied to answer him any more by ordinarie meanes, in such sort as before he had done. Hereupon I gather, that it was not probable, that God would now vouchsafe him the favour to suffer *Samuel* to come unto him extraordinarily, and tell him what should be the end of his warre with the Philistims: and to this purpose it is affirmed twise in that Chapter, that God had taken his good Spirit from *Saul*.

II. The soules of the faithfull departed, are in the hands of God, and doe rest in glory with himselfe, and their bodies are in the earth, and there rest in peace. So saith the voyce from heaven, Revel. 14.13. *Blessed are the dead that die in the Lord: for they rest from their labours, and their workes*, that is, the reward of their workes, *follow them immediately*, or *at the heeles*, as the word signifieth. Now suppose the Devill had power over *Samuels* body, yet to make true *Samuel*, he must have his soule also. But it is not in the power of the Devill, to bring againe the soules that are in heaven unto their bodies, and so to cause them to appeare unto men upon earth, and to speake unto them. The Devills kingdome is in hell, and in the hearts of wicked men on earth; yea, whiles the children of God are in this World, he usurpeth some authoritie over them, by meanes of their owne corruption: But heaven is the kingdome of God and his Saints, where Satan hath nothing to doe, considering that there is no flesh or corruption, to make him entrance or yeeld him entertainment. Neither can it be proved by Scripture, that the Devill can disturbe either the bodies or soules of them that die in the Lord: and therefore the Witch with all her power and skill, could not bring *Samuels* rotten body (for so no doubt it was now) and soule together.

III. This shape which appeared, suffered *Saul* to adore and worship it, whereas the true *Samuel* would never have received adoration from *Saul* the King, though it had beene in civill manner onely. Whom then did *Saul* adore? *Ans.* The Devill himselfe, who being an enemie to the glory of God, was content to take to himselfe that honour, which a king in dutie is to performe to God himselfe.

IV. If it had beene true *Samuel*, he would certainly have reproved *Saul* for seeking helpe at Witches, contrary to Gods Commandement, and that doctrine which hee had taught him from God in his life time. But this counterfeit reproved him not, and therefore it is not like to be the true Prophet of God, but Satan himselfe,

selfe, framing by his art and skill the person and shape of *Samuel*.

But it is alleaged to the contrarie, that *Samuel* after his decease, prophecied of the death of *Saul*. Ecclesiasticus 46. verse. 20. *After his sleepe also he told of the Kings death, &c. Ans.* That booke penned by *Jesus* the sonne of *Sirach* is a very worthie description of Christian Ethicks, containing more excellent precepts for manners, than all the writings of Heathen Philosophers or other men. But yet it is not Scripture, neither did the Church ever hold and receive it as Canonicall; yea, the author himselfe insinuateth so much in the beginning thereof, for in the preface hee disableth himselfe to interpret hard things, and after a sort craves pardon for his weakenesse, which is not the manner of the men of God, that were penmen of Scripture. For they were so guided by Gods Spirit in their proceedings, that nothing could be hard unto them. This privilege no ordinary man hath assurance of: and therefore this author writing upon his owne private motion, was subject to error, and no doubt this speech of his, being contrary to that which is recorded in the Canonicall Scriptures, is a flat untruth.

Secondly, it is objected, that the Scripture calleth him *Samuel*, that appeared unto *Saul*. *Ans.* The Scripture doth often speake of things, not as they are in themselves, but as they seeme to us. So it is affirmed, Genesis 1.16. that God made two great lights, the Sunne & the Moone; whereas the Moone is lesser than many Starres, yet because in regard of her neerenesse to the earth, she seemeth to us greater than the rest, therefore shee is called a *great light*. In like manner Idols in the Scripture are called Gods, not that they are so indeed, (for an Idol is nothing, 1 Cor. 8.4.) but because some men doe so conceive of them in their minds. In a word; the Scripture oftentimes doth abase it selfe to our conceit, speaking of things not according as they are, but after the manner of men; and so in this place calleth counterfeit *Samuel*, by the name of the true *Samuel*, because it seemed so unto *Saul*.

The third objection; That body which appeared, prophecied of things that came to passe the day after, as the death of *Saul*, and of his sonnes; which indeed so fell out, and at the same time, therefore was like to bee *Samuel*. *Answ.* There is nothing there said or done, which the Devill might not doe. For when the Lord useth the devill as his instrument to bring some things to passe, he doth before hand reveale the same unto him: and looke what particulars the Devill learneth from God, those he can foretell. Now the truth is, Satan was appointed by God to worke *Sauls* overthrow, and it was made knowne unto him when the thing should bee done; by which meanes, and by none other, the Devill was enabled to fore-tell the death of *Saul*. Where (by the way) observe, that in this case the Devill can reveale things to come certainly, to wit, if he be appointed Gods immediat instrument for the execution of them, or knowes them by light of former prophecies in Scripture.

Fourthly, dead men doe often appeare and walke after they are buried. *Ans.* It is indeed the opinion of the Church of Rome, and of many ignorant persons among us: but the truth is otherwise. Dead men doe neither walke nor appeare in body or soule after death: for all that die, are either righteous or wicked: The soules of the righteous goe straight to Heaven, and the soules of the wicked to Hell, and there remaine till the last judgement: and therefore of the just it is said, that they are *blessed when they die, because they rest from their labours*, Apoc. 14.13. But how doe they rest, if after they bee dead they wander up and downe in the earth?

If it be said, that *Moses* and *Elias* appeared when Christ was transfigured in the Mount; and that *Lazarus* rose againe, and at Christs resurrection many dead bodies rose againe and appeared;

I answer; there were two times when God suffered the dead to be raised up againe; either at the planting of his Church, or at the restoring and establishing of it, when it was raised to the foundation. Thus at the restoring of religion in *Elias* and *Elisha's* times, the sonne of the Shunamitish woman, 2 Kings 4.34. and the widowes sonne at Sarephta, 1 Kings 17.21. were raised. Againe, when God would restore his Church, which was fallen to Idolatrie about the death of *Elisha*, hee caused the like miracle to bee wrought in the reviving of a dead man by the touching of *Elisha's* dead carcase in the grave, thereby to assure the people of their deliverance, and to cause them to embrace the doctrine of the Prophet after his death, which in his life they had contemned. In like manner at the establishing of the Gospel in the new Testament, it pleased Christ to raise up *Moses* and *Elias*, and to make them knowne to his Disciples by extraordinary revelation, that they might beleeve that the doctrine which he preached was not new, but the same in substance with that which was recorded in the Law and the Prophets, both which were represented by *Moses* and *Elias*. So also he wrought the miracle upon *Lazarus*, the widowes sonne, and *Jairus* daughter, thereby to shew the power of his Godhead, the truth of his calling, the infallibilitie of his doctrine: Lastly, to make knowne the power of his resurrection, he caused some to rise and appeare to others, when he himselfe rose againe. But out of these two times wee have neither warrant nor example, that God suffered the dead to be raised up. Wherefore those instances will not any way confirme *Samuels* appearing, which indeed was not true, but counterfeit and forged by the Devill himselfe.

Now for the second opinion, of those which denie that there be any Witches, and therefore hold

hold that this was a meere cosenage of the Witch, subborning some man or woman to counterfeit the forme, attire, and voyce of *Samuel*, thereby to delude *Saul*, that also is untrue. For he that spake fore-told the ruine of *Saul*, of his sonnes, and of his army, yea the time also wherein this was to come to passe: whereas in likelihood no man or woman in all Israel, could have fore-told such things before hand of themselves. It was not then any cosenage, as is affirmed, but a thing effected by the devill, framing to himselfe a body in the likenesse of *Samuel*, wherein he spake.

If therefore it be manifest, that by counterfeit apparitions of the dead, Witches and Sorcerers can fore-tell things to come: hence sundrie points of Witchcraft may be observed.

First, that there is a league betweene the Witch and the Devill. For this was the cause which moved *Saul* to seeke to Witches, because neither hee himselfe, nor any of his servants could raise up Satan in *Samuels* likenesse, as the Witch of Endor did. But *Saul* being a King, might have commanded helpe from all the wise and learned men in Israel, for the effecting of such a matter: why then would he rather seeke to a silly woman, than to them? The reason was, because she had made a compact with the devill, for the using of his helpe at her demand, by vertue whereof he was as ready to answer, as she to call him; whereas *Saul* and the learned Jewes, having made no such league, neither he by his power, nor they by their skill, could have performed such a worke.

Secondly, the devill will be readie at the call and command of Witches and Sorcerers, when they are intending any mischiefe. For here the Witch of Endor no sooner spake, but he appeared, and therefore the Text gives her a name that signifieth one having rule and command over *Pytho*, that is, the familiar spirit: yet when he is commanded, he yeelds not upon constraint, but voluntarily, because hee builds upon his owne greater advantage, the gaining of the soule of the Witch. Where by the way, let it be observed, what a pretious thing the soule of man is; the purchasing whereof, can make the proud spirit of Satan so farre to abase it selfe, as to bear the command of a silly woman. Againe, what an inveterate malice Satan beareth to man, which for the gaining of a soule, will doe that which is so contrary to his nature. It may teach man what to esteeme of his soule, and not to sell it for so base a price.

Thirdly, by this, the great power of the Devill in the behalfe of the Sorcerer, is made manifest. For hee was presently at hand to counterfeit *Samuel*, and did it so lively and cunningly, as well in forme of bodie, as in attire and voyce, that *Saul* thought verily it was the Prophet: which may be a caveat unto us, not easily to give credit to any such apparitions. For though they seeme never so true and evident, yet such is the power and skill of the devill, that he can quite deceive us, as he did *Saul* in this place.

Sect. IV.

Hitherto I have shewed the first kinde of divination by meanes, both true and forged. Now followeth the second; practised without meanes.

Divination without meanes, is the foretelling and revealing of things to come, by the alone and immediat assistance of a familiar spirit. This kinde is mentioned and expressely forbidden, Levit. 19.31. Ye shall not regard them *that worke with spirits*. Againe, Levit. 20.6. If any turne *after such as worke with spirits*, to goe a whoring after them, I will set my face against that person, and will cut him off from among his people. So Deut. 18.11. Let none be found among you, *that consulteth with spirits*. In which places the holy Ghost useth the word *Ob*, which more properly signifieth a spirit, or devill, in which sense it is taken in Leviticus 20.27. and in 1 Sam. 28.8. And by reason of the league which is betweene the Witch and the devill, the same is also given to the Witch, that worketh by the devill: and therefore the Pythonesse at Endor, is both called *Ob*, 1 Sam. 28.9. and she that ruleth *Ob*. vers. 7.8.

Now this kinde of divination is practised two wayes: either inwardly, when the spirit is within the Witch: or outwardly, when being forth of the Witch, hee doth onely inspire him or her.

An example of the former way, the Scripture affoordeth, Act. 16.16. of a woman at Philippi, that had a spirit of *Pytho*; which gat her matter much vantage with divining. And this spirit whereby she divined was within her. For *Paul* being molested, said to the spirit, I command thee in the name of Jesus Christ, *that thou come out of her, and he came out of her the same hower*. vers. 18. And because the devill is not wont in this kinde to speake out of the throat and brest, or bellie of the Witch possessed, hereupon learned men have thought that this name *(Ob)* is given to the devill, because he speaketh out of the Witches as out of a bottle or hollow vessell; for so the word *Ob*, properly signifieth.

Secondly, this may be practised when the devill is forth of the Witch, and then he either inspireth her, or else casteth her into a trance, and there revealeth unto her such things as shee would know.

Of this kinde, though we have no example in Scripture, yet the Histories of the Heathen doe afford unto us many instances of experience therein. One of the principall is the Historie of the ten Sibylles of Greece, who were most famous Witches, and did prophesie of many things to come, wherof some were true concerning Christ and his kingdome, which the devill stole out of the Bible, and some other were false: and all of them they received by revelation from the devill in trances.

But

But it will be said, if the devill revealeth unto his instruments strange things in trances, then how shall a man differne betweene diabolicall Revelations, and the true gift of Prophecie; which God in trances revealeth unto his Prophets.

Ans. In this point Satan is (as it were) Gods ape: for as hee in old time raised up holy Prophets to speak unto the fathers, for the building up of his Church: so hath Satan inspired his ministers, and furnished his instruments with prophetical inspirations from time to time, for the building up of his owne Kingdome: and hereupon hee hath notably counterfeited the true gift of prophecie received first from God himselfe. And yet, though in many things they be like, there is great difference betweene them.

First, divine trances may come upon Gods children, either when the soule remaineth united with the bodie, or else when it is severed for a time. So much *Paul* insinuateth, when he saith of himselfe, 2 Corinth. 12.2. that hee was rapt up (as it were in a heavenly trance) into the third heaven, but whether in the body, or out of the body, hee knew not. But in all diabolicall extasies, though the body and senses of the Witch bee (as it were) bound or benummed for the time; yet their soules still remaine united to their bodies, and not severed from them. For though the devill by Gods permission may kill the body, and so take the soule out of it for ever; yet to take it from the bodie for a time, and to reunite them againe, is miraculous, and therefore beyond the compasse of his power.

Secondly, in divine trances the servants of God have all their senses, yea, and all the powers of soule and body remaining found and perfect, onely for a time the actions and operations are suspended and cease to doe their duty: but in extasies that bee from Satan, his instruments are cast into frenzies and madnesse: so as reason in them is darkened, understanding obscured, memory weakened, the braine distempered; yea, all the faculties are so blemished, that many of them never recover their former estate againe, and they that escape best, doe carry their blemishes, as the Devils skars, even to their grave. So kinde is Satan to his friends, that her will leave his tokens behind him where ever he comes in this sort. The Servants of God receive no such blemish, but rather a further good, and a greater measure of illumination of all the powers of the soule.

Thirdly, divine extasies tend alway to the confirming of the truth of the Gospell, and the furtherance of true religion and piety. Such was *Peters*, Act. 10. 11. which served to assure him of his calling to preach the Gospell to the Gentiles, and to infoame his judgement in this truth, that there was no exception of persons with God, and that to them of the new Testament, all things were cleane, and nothing pollured. But the scope of them that are from Satan, is principally the suppressing and inforcance of religion, the drawing of the weake into errors, the ratifying and confirming of them that are fallen therunto, and the generall upholding of the practices of unpietie. And by these and such like particular differences, hath God pulled off the devils visard, and made him better knowne and discerned from Christians. And thus much concerning Divination, the first part of Witch-craft.

Chap. IV.

Of operative or working Witch-craft.

THe second part is that which consisteth in Operation, and is therefore called Operative or working Witch-craft.

Witch-craft in Operation, is that which is employed in the practice and reall working of strange things or wonders, and it hath two parts, Inchantment, and Jugling.

Sect. I.

Inchantment is the working of wonders by a Charme. This the Lord expressely forbiddeth, Deuter. 18.11. *Let none bee found among you, that is a Charmer*. In this description, two points are to be considered: 1. What things may be done by inchantment, namely, *wonders*, for I say it is the practice of wonders: 2. by what meanes these wonders are wrought, that is, by a *Charme*. Inchantment.

For the first: The wonders done by Inchanters are, 1. The raising of stormes and tempests; winds and weather, by sea and by land: 2. The poysoning of the ayre: 3. Blasting of corne: 4 Killing of cattell, and annoying of men, women and children: 5. The procuring of strange passions and torments in mens bodies and other creatures, with the curing of the same: & Casting out of devils. These and such like things Inchanters can doe by their Charmes. And for proofe hereof, we have the uniforme consent of all ages, with the records of Witches confessions to manifest the same; besides the testimony of experience in this age: So as the man that calls it into question, may as well doubt of the Same shining at noone day.

Yet for the further declaration hereof we will alleage what the Scripture saith in this point. *Salomon* saith, *If the Serpent bite, when he is not charmed, no better is a babler*. Ecclesi. 10.11. thus the words are in our English translation: but they may better be thus read according to the originall: If the Serpent bite before he be charmed, what profit hath the master of the tongue thereby, that is, the Charmer. And so they Nnnn bearc

beare this sense. If the inchanter bee bitten, before the serpent bee charmed, then hee hath no benefit by his charme. For Salomon in that place giveth us to understand, what power inchanters have, and what they may doe by their charmes, if they come in time, namely, stay the poisonof the serpent, so as he cannot hurt, either by biting or stinging. When *Balac* intended evil against *Israel*, he hired *Balaam* to curse them, Num. 22. 6. Now this *Balaam* was an inchanting Witch; for though he be called a Prophet, yet this was only in the reputation of the world; for his practice was to inchant by charms of words; and to that purpose hee was hired to curse Gods people, that is, to bring mischiefe upon them by charming; which thing when he had often and many wayes assayed to doe, and could no way prevaile, but that it pleased God contrary to his endevours, to blesse *Israel*, then hee breakes out into these words: *There is no Sorcery against Iacob, nor South-saying against Israel*, Numb. 23. 23. As if he should have said, I know well that sorcery is powerfull in many things, and of force to bring much mischiefe upon men, yet it can take no place against the people of God, because he hath blessed them; and whom hee blesseth, them no man can hurt by cursing. Inchanters therefore may upon Gods permission worke strange things, as appeares by these places, to name no more.

The second point to bee observed, is the meanes whereby these wonders are practised; these are counterfeit and supposed meanes, not ordained and sanctified by God, which are commonly called Charmes.

A Charme is a Spell or verse, consisting of strange words, used as a signe or watchword to the devill, to cause him to worke wonders.

First, I say it is a *Spell consisting of strange words*, because in these inchantments, certaine words or verses are secretly uttered; which in regard of the common formes of words are strange, and wherein there is thought to bee a miraculous efficacy to bring some extraordinary and unexpected thing to passe. A point of it selfe evident and needing no further proofe, considering it is not unknowne to the more ignorant sort, who are better acquainted with these, than with the word of God. And these words are not all of one and the same kind; but some are rude and barbarous, neither knowne nor conceived or understood; of which the ancienter sort of Charmes were wont to be made especially, and some later. Some againe are plaine and knowne tearmes, which may be understood; as the names of the Trinity, some words and sentences of Scripture, as *in principio erat verbum, &c.* Againe, charmes that consist of words, are not all of one sort, but some be imprecations, wishing some evill: others in shew have the forme of praises and blessings, whereby the Witch either flatteringly commendeth, or favourably wisheth some good: others againe are made in forme of prayer and petition: and they all are sometimes plainly conceived, sometimes in ruder and more unknowne words; as those well know, who haue heard them, or read them where they are to be found.

A

Secondly, I adde, that the charme is used for *a signe and watch-word to the Devill, to cause him to worke wonders*, wherein standeth the nature and proper end of a charme. The nature, in that it is a diabolicall signe; the end, to cause the Devill to worke a wonder: whereby it is distinguished from all other speeches of men. For all they commonly carry the nature of the thing, whereof and whereabout they be made; but the Charme doth not alwayes follow the nature of the words, but hath another nature in regard of the immediate relation it hath to the devill, to whom it is a signe. Againe, the Charme pronounced doth not the wonder, but the devil admonished by it as by the watch-word to doe the feat.

B

Now because some are of opinion, in regard of the ordinarie production of strange effects by these meanes, that the Spell hath in it selfe some vertue and power to such and such purposes whereunto it is used; I will stand a little in the proofe of the contrary. That a Charme is onely a Diabolicall watch-word, and hath in it selfe no such effectuall power or possibilitie to worke a wonder. My reasons are these.

C

First, this must be taken for a maine ground; That as there is nothing in the world, that hath being but from God, so nothing hath in it any efficacie, but by his ordinance. Now whatsoever efficacy is in any creature from God, it received the same into it selfe, either by creation, or since the creation by some new and speciall institution, appointment, and gift of God. For example. The bread in the Sacrament, by a naturall power given unto it in the creation, serveth to nourish the body, and the same bread, by Gods speciall appointment in his Word, feeds the soule, in that by his ordinance it is made to us a signe and seale of the body of Christ broken for us: And so it is in every creature; if the effect bee ordinary and naturall, it hath it by creation: if extraordinary and supernaturall, it hath that by divine ordination: So that whatsoever comes to passe by any other meanes, is by Satanicall operation. Now Charmes and Spels, standing of set words and fillables, have no power in them to work wonders, either by the gift of nature in the creation, or by Gods appointment since the creation: and therefore they have in them no power at all for any such purpose. This latter part of the reason, being the assumption or application of the ground to the present instance, consisteth of two parts, which I will prove in order. First, then I affirme, *That by the gift of Nature*, no words of Charmes have power in them to worke wonders; and I prove it in this manner.

D

In

I. All words made and uttered by men, are in their owne nature but sounds framed by the tongue, of the breath that commeth from the lungs. And that which is onely a bare sound, in all reason can have no vertue in it to cause a reall worke, much lesse to produce a wonder. The sounds of bells and of many musicall instruments, and the voices of many brute creatures, are farre more strong and powerfull than the voice of a man: yet who knoweth not, that none of all these is available to such purposes. Indeed they have power to affect the minde, by their sweetnesse or otherwise, but they are not able to bring to passe a reall worke, either by the inflicting of hurts and harmes, or by the procuring of good. I conclude therefore, that the voyce of man by nature hath no power to worke any wonders.

A

II. Againe, every thing which worketh or affecteth another, must necessarily touch the thing which it worketh or affecteth. For it is a granted rule in nature, that every agent worketh upon the patient by touching: But words uttered in Charmes are commonly made of things absent, and therefore though it should be granted, that they had the power of touching a substance (which they cannot have) yet of themselves they are not available to bring upon things absent either good or evill.

Omne agens agit per contactum.

B

III. Moreover, if words conceived in Charmes and Spels have any such power as is pretended, why should not every word that any man speaketh have the same power, inasmuch as all words are of the same nature, being only sounds framed in the breast, and uttered of the tongue in letters and syllables? But experience teacheth, that the same word spoken by another, hath not the same vertue: For the Charme uttered by the Charmer himselfe, will take effect, but being spoken in the same manner by another man, that is no Inchanter, maketh to no purpose, for nothing is effected by it.

C

IV. That which is in nature nothing but a bare signification, cannot serve to worke a wonder, and this is the nature of all words; for as they be framed of mans breath, they are naturall, but yet in regard of forme and articulation they are artificiall and significant, and the use of them in every language is, to signifie that which the author thereof intended; for the first significations of words, depended upon the will and pleasure of man that framed and invented them. Being therefore invented onely to shew or signifie some thing, it remaines that neither in nature nor proper use, they can be applyed to the producing of wonderfull and strange effects. Thus the former part of the assumption is cleared.

D

In the second place I affirme, that the words of Charmers have not this power in them, by any speciall gift, blessing, or appointment of God since the creation, which is the other part of the assumption. And I shew it thus: Whatsoever is powerfull and effectuall to any end or purpose, by Gods gift, blessing, or appointment, the same is commanded in his Word to be used, and hath also a promise of blessing annexed to the right use thereof. To tie the instance before made for explanation sake. The bread in the Lords supper, hath this power and property given it by Christ, to seale and signifie unto every believing receiver the body of Christ; and by this property given it, it is available to this purpose; though it be a thing above the common and naturall course; and therefore upon we have warrant from Christs owne commandement, ordinance, and example, so to use it. But in the whole body of the Scripture, there is not the like commandement to use the words of Charmes for the effecting of wonders, much lesse the like promise of blessing upon the same so used: therefore the conclusion is, that God hath given no such power unto them in speciall.

But be asked then, what they are, and whereto they serve? For sure they are no better than the devils sacraments: so watch words, to call him to doe some strange worke. For the inchanter hath relation in his service to the Devill, whose help he hath at hand by covenant either open or secret; or at least some superstitious opinion of the force of the words, which is a preparation to a covenant.

The truth of this doctrine, howsoever it bee thus made manifest, yet it findes not generall entertainment at all mens hands. For there are and have beene some learned men, in all ages, who maintained the contrary, both by word and writing: and namely that there is great vertue and power in words pronounced in time and place, to effect strange things. For proofe whereof they alleage their reasons:

First, that the bare conceit and imagination of man is of great force to doe strange things: and therefore words expressed much more. *Ans.* The ground of the reason is naught. Imagination is nothing else but a strong conceit of the minde touching any thing, whatsoever it bee, and by reason of the Communion that is between the body and soule: long together, it is of great force to worke. And in the man that imagineth deadly, and to cause alteration in himselfe, which may tend either to the hurt or to the good of his owne body: but yet imagination hath no force out of a man to affect or hurt another. A man (conceiving desperately of his owne estate) by the strength of imagination may kill himselfe; but the same conceit, be it never so strong, cannot hurt his neighbour. For it is no more than *Cæsars* image upon his coyne, which serveth onely to represent *Cæsar*: for imagination is nothing but the representation of some thing in the minde by conceit, and therefore as the person of *Cæsar* is nothing hurt, when his image be defaced, so when we conceive of men in our mindes, though never so bodily & maliciously, yet all is of no force to hurt

or annoy them, either in person or state.

Secondly, they alleage that Witches by malicious and wry lookes, in anger and displeasure, may and doe hurt those upon whom they looke, whether they be men or other creatures. And it is an old received opinion, that in malicious and ill disposed persons, there proceed out of the eye with the beames, noysome and malignant spirits, which infect the aire, and doe poison or kill, not onely them with whom they are daily conversant, but others also whose company they frequent, of what age, strength, and complexion soever they be. *Answ.* But the opinion is as fond, as it is old: for it is as much against nature that such vertue should proceed out of the eye, or such spirits breake out of the nerves to the partie hated, as it is for the blood of the bodie, of it selfe, to gush out of the veines.

Yet for the ratifying of this opinion, they alleage that which is written in Gen. 30. 37. where *Iacob* laid speckled roddes before the sheepe in their watery troughes, and that by Gods appointment, for this end, that they might bring forth partie-coloured lambs. I answer, that was not a worke of sight, but a speciall and extraordinary worke of Gods providence upon *Iacob* in his necessitie, as wee may plainly see in the Chapter next following, verse 9. and 11. yea, it was taught *Iacob* by God himselfe; and if it had beene an ordinary worke, doubtlesse the gaines thereof being so good, *Iacob* would have done it againe afterward; but wee never reade that he did it againe. And be it granted it were a naturall worke, yet it cannot prove witching by sight, because the sheepe received into their eyes the *species* and resemblance of the rods, which is according to nature; whereas in fascination or bewitching by sight, malignant spirits should not bee received in, but sent forth of the eye, which is against nature.

Yea, but the Basiliske or Cockatrice doth kill man and beast with his breath and sight, yea, the wolfe takes away the voyce of such as hee suddenly meets withall and beholds, and why may not wicked men or women doe the like? *Answ.* Indeed it is a thing received by common errour, and held of some for a truth; but no experience of any man hath yet beene brought for the proofe thereof, and therefore it is to bee reputed as fabulous. Thus much in probability may bee thought (if the allegation should be true) that the Basiliske being possessed of a thicke poison, may by his breath send forth some grosse venomous vapours, and thereby infect the ayre, and poison the thing that is neere unto him. Againe, that the suddaine and unexpected beholding of the venomous Cockatrice, or the ravenous wolfe, (being creatures in their kinde fearefull, especially to those that are not acquainted with the) may cause present astonishment, & consequently perill of death. But that this should be done by the eyes of these creatures only, in manner aforesaid, it is not credible; and therefore authors have upon good ground denied it, as being confirmed neither by reason, nor experience.

Thirdly, they reason thus; Inchanters by whispering of words in Charmes can stay the stinging and poisoning of serpents; for so *David* in effect speaketh; that the voice of the Charmer charmeth the serpent, Psalm. 58. 5. It may seeme therefore that there is no small force in words for the effecting of strange workes. *Answ.* It must be granted that the Charmer may inchant the serpent; but how? Not by vertue of the words in the Charme, but by power of the Devill, who then is stirred up, when the charme is repeated, to doe the thing intended. The truth of this answer appeares by the words of the text, as they are read in the originall, that the Inchanter *joyneth societies very cunningly*, namely, with the devill. Now these societies betweene Satan and the Charmer, are the very ground of the worke upon the serpent: which worke, upon confederacy formerly made, is done by the Devill, and the words of the Charme are no more but the Inchanters Item or watchword, to occasion him thereunto. And let any other man repeat the same words a thousand times, that either is not thus confederate with Satan, or hath not a superstitious opinion of charmes, and all his labour will be in vaine.

Fourthly, the word of God is of great force in the hearts of men to convert and change them, as it is uttered by the mouth of mortall man; and this force is not in the man by whom it is spoken; where then should it be, but in the words? And then if in the words, why may not other words bee of like efficacy, being uttered by man? *Answ.* 1. The power of Gods Word commeth not from this, that it is a word, and barely uttered out of the mouth of a man; for so it is a dead letter: but it proceedeth from the powerfull operation of the spirit annexed by Gods promise thereunto, when it is uttered, read, and conceived; which operation if it were taken away, the Word might be preached a thousand yeares together, without any fruit or effect, either to salvation or condemnation.

2. The word of God is powerfull by the concurrence of the worke of the spirit, not in all things; as for example, in raising windes and tempests, in infecting the ayre, in killing and annoying men or other creatures, but in the conversion of sinners, in gathering the elect, and in confirming those that be called; and this power it hath also by his speciall blessing and appointment.

3. Furthermore, the same word is not of power, when it is barely read, heard, or spoken, unlesse it be also conceived in the understanding, received with reverence, treasured up in the memorie, and mingled with faith in the heart: whereas the bare reading and muttering over the words of a charme by an Inchanter, though

in an unknowne tongue, in rude and barbarous words, is sufficient to procure the working of wonders.

Now though the word of God bee in it selfe pure, and serve to excellent purpose, as hath beene said, yet by the way we may remember; That as it is with all things that are most precious, nothing is so excellent in it kinde which may not bee abused; so it is with this heavenly word: for it is and may be made a Charme two wayes. First, when some part of it is indeed used for a charme. Thus many Texts of Scripture both in Latine and other languages, have beene abused by Inchanters, as might easily be shewed. Secondly, when it is heard, read, recited, or made a matter of prayer without understanding. And thus the ignorant man, as much as in him lieth, makes it a Charme. For in his ordinarie use thereof, he neither conceiveth nor taketh care to understand it, as lamentable experience teacheth. Yet in neither of these is the very bare repeating of the Word effectuall. For as when a man heares or reades it, unlesse the Spirit of God inlighteneth his heart, it is to no purpose; so when it is made the matter of a spell, nothing will bee effected, unlesse the devill either by confederacy, or superstitious conceit be drawne to conferre his helpe in the point, for his owne advantage.

Howbeit, of all inchantments these are the most dishonourable to God, most acceptable to Satan, and most hurtfull to the Charmer, which are made of the Scriptures. For beside the sinne of Witch-craft in the Charming, this inconvenience insueth, that Satan procureth more credit to one of these, than to twentie other, because the words are Scripture; hereby cloking his mischievous practices under the colour of holinesse, and so confirming the truth of that which the holy Ghost saith, that when hee worketh most deceitfully, hee *transformes himselfe into an Angel of light*, 2 Cor. 11. 14. He knoweth well, that ordinary words seeme nothing to some men, therefore hee teacheth and suggesteth phrases and sentences out of the Word, for such ungodly ends, that even the grace of them fetched from the Scriptures, may make them seeme powerfull. Wherefore let every one that is indued with grace and knowledge, duely consider this with himselfe. Cannot Gods word be effectuall, when it is used to edification, unlesse the worke of his owne spirit accompany the same? then surely it is impossible, that the same which is holy, being used to an evill end, should bee powerfull, except the Devill afforde th his helpe for the effecting thereof. To conclude therefore, let men say what they will, the truth is this, that words of inchantment, bee they never so holy or prophane, either by way of cursing or blessing, have no power of themselves to the producing of strange workes; but are (as hath beene said) one'ly diabolicall signes, admonishing the devill of some wickednesse intended and desired, which hee through his power must cause to be done.

And thus much of inchantment standing upon the practice of wonders by a Charme.

To this head of Inchantment, sundry other practices of Witches are to bee referred, the chiefe whereof are these.

First, the using and making of Characters, Images, or Figures, specially the framing of Circles, for this end to work wonders by them. As to draw the picture of a childe, or man, or other creature in clay or wax, and to bury the same in the ground, or to hide it in some secret place, or to burne it in the fire, thereby intending to hurt or kill the party resembled. Againe, to make an impression into the said picture, by pricking or gashing the heart or any other place with intent to procure dangerous or deadly paines to the same parts. This is a meere practice of Inchantment, and the making of the image, and using of it to this end, is in vertue a charme, though no words bee used. For the bare picture hath no more power of it selfe to hurt the bodie represented, than bare words. All that is done commeth by the worke of the Devill, who alone by the using of the picture in that sort is occasioned so or so, to worke the parties destruction.

Secondly, hither we may referre the using of Amulets, that is, remedies and preservatives against inchantments, sorceries, and bewitchings, made of herbes or some such things, and hanged about the necke for that end.

Thirdly, the using of Exorcismes, that is, certaine set formes of words used in way of adjuration for some extraordinary end. A practice usuall in the Church of Rome, whereby the Priest conjures the salt, holy-water, creame, spittle, oyle, palmes, &c. all which are in truth meere inchantments. For howsoever the Councell of Trent hath ratified them by their decrees, and so commended them to generall use within the compasse of the Popish Church; yet they have in them no power or ability of blessing or cursing, either by nature or Gods appointment. Concil trid sess. 25. cap. 2.

Fourthly, In this number wee reckon the using of the name *Iesus*, to drive away the devil or to prevent Witch-craft; a common practice among the ignorant. Wherein the wonderful malice of Satan bewraies it selfe, in making the ignorant people think that Christ is a conjurer, and that there is vertue in the naming of his name, to doe some strange thing. Whereas the truth is, he careth neither for that name, nor for all the names of God, if a man goes no further than the bare repeating of them; but rather delighteth to see them so abused and disgraced.

And hereupon it is, that in all conjurations, when he is raised by the Sorcerer, he is willing to bee adjured by all the holy names of God that are in the Scripture, to the end that hee may the more deeply seduce his owne instruments, and make them to thinke that these ho-

ly names will bind him, and force him to yeeld unto their desires in the particular, when indeed there is no such matter. Which point throughly considered, may admonish us to take speciall heed of these cunning glosses and devilish insinuations, whereby he intendeth to delude us; alway remembring, that the Apostles themselves, to whom the power of working miracles was given, did never acknowledge the worke to be done by the name of *Iesus*, but as S. *Peter* affirmeth, *through faith in his name*, Act. 3. 6. 16.

Fifthly, the crossing of the bodie, to this end, that we may be blessed from the devil. A thing usuall even of latter times, specially in Poperie; wherein the crosse carrieth the very nature of a Charme, and the use of it in this manner, a practice of Inchantment. For God hath given no such vertue to a crosse, either by creation, or speciall privilege and appointment.

Sixthly, the scratching of a Witch to discover the Witch. For it is a meanes which hath no warrant or power thereunto, either by the word of God, or from nature, but onely from the devill; who if hee yeeldeth either at crossing, or scratching, he doth it willingly, and not by compulsion, that hee may feed his instrument with a false faith, and a superstitious conceit, to the dishonour of God, and their owne overthrow. In a word, looke whatsoever actions, gestures, signes, rites, and ceremonies are used by men or women to worke wonders, having no power to effect the same, either by creation and nature, or by speciall appointment from God, they must all bee referred to this head, and reckoned for Charmes.

The Vse. Now considering that all kinds of Charmes are the Devils watchwords to cause him to worke the wonder, and have no vertue in them, be the words wherein they are conceived never so good: hereby wee must be admonished, to take heed of the use of them, and all other unlawfull ceremonies, both in respect of their formes, be they praises or prayers, or imprecations; as also in regard of their ends, bee they never so good in outward appearance. But alas! the more lamentable is the case, Charming is in as great request as Physicke, and Charmers more sought unto, than Physicians in time of need. There be Charmes for all conditions and ages of men, for divers kindes of creatures, yea, for every disease; as for head-ach, tooth-ach, stitches, and such like. Nevertheless, howsoever some have subjected themselves to such base and ungodly meanes, yet the use hereof by the mercy of God, hath not beene universall. And those that have sought for helpe, are to be advised in the feare of God, to repent of this their sinne, and to take a better course. Let them rightly consider, that they have hitherto depended upon Satan for helpe, and consequently have dishonoured God, and renounced his full meanes sanctified by him, which should not have beene done in

A case of the greatest worldly gaine. For no man may doe evill, that good may come of it.

But they that use the helpe of Charmers, and consult with Wise-men, are wont to alleage something in defence or excuse of their practice.

First, that they for their part, meane no hurt, they know no evill by the man whom they seeke to, they onely send to him, and hee does them good, how and in what manner they regard not. *Answ.* 1. Indeed many be ignorant of the Inchanters courses. But in cases of losse and hinderance, men ought not onely to inquire the meanes, but to weigh and consider the warrantablenesse thereof, otherwise they doe not that they doe of faith, and so are guilty of sinne before God, Rom. 14. 5. last ver. 2. Put the case they themselves meane no hurt, yet in this action they doe hurt to themselves, by reposing trust in things, which upon better consideration they shall finde to bee dishonourable, and therefore hatefull to God.

Secondly, they alleage; we goe to the Physician for counsell, we take his *Receipe*, but wee know not what it meaneth; yet wee use it, and finde benefit by it; if this bee lawfull, why may wee not as well take benefit by the Wise-man, whose courses we be ignorant of? *Answ.* 1. Physicke used in time and place, is a worthie ordinance of God, and therefore being rightly used, God gives his blessing to it. But for inchantment it was never sanctified by God, and therefore cannot be used in any assurance of his blessing. 2. The Physitians receit being a composition and mixture of naturall things, though a man knowes it not, yet he takes it into his stomach, or applies it to his body, and sensibly *perceives the vertue and efficacie* thereof in the working; whereas the Charmers course consisteth of words, which neither are knowne in themselves, nor are manifest in their use to sense or understanding. And hereby it is plaine, there is not the same reason of Physicke and Charmes the one having a sensible operation by vertue given it of God; the other insensible, and wrought above ordinary meanes by the worke of Satan.

Thirdly, they alleage, God is mercifull, and hee hath provided a salve for every sore, they have used other meanes, but they have not succeeded, and what should they doe more, may they not in extremity repaire to the Inchanter, and see what he can doe for them, rather than their goods and cattell should be lost and spoiled? *Answ.* 1. It were better for you to bide by the losse, yea, to live and die in any sickenesse, than to tempt God by seeking helpe at Charmers hands: for their helpe is dangerous and commeth from the Devill, whereupon if yee rest your selves, yee joyne league with him, and so hazzard eternally the safety both of bodies and soules. 2. Vse good meanes allowed of God, and when they have beene used often without successe, proceed not to other courses, but

but referre your selves to God, and say with *Iob*: *The Lord hath given, and the Lord hath taken away; blessed be the name of the Lord, Iob.* 1. 21. And thus much of inchanting, the first part of Operative Witch-craft.

Sect. II.

Iugling. The second part is Jugling. *Iugling, is the deluding of the eye with some strange sleight done above the ordinary course of nature.* In this description there are two points necessarily required in the point of Jugling, *delusion of the eye*, and *extraordinary sleight*.

Delusion is then performed, when a man is made to thinke hee sees that which indeed hee sees not. And this is done by operation of the devill diversly, but especially three wayes. First by corrupting the humour of the eye, which is the next instrument of sight. Secondly, by altering the ayre, which is the meane by which the object or *species* is carried to the eye. Thirdly, by altering and changing the object, that is, the thing seene, or whereon a man looketh.

Galatians This deluding of the sense is noted by *Paul*, Gal. 3. 1. *O foolish Galatians, who hath bewitched you*, where the spirit of God useth a word borrowed from this kind of sorcerers, which in full meaning signifieth thus much: who hath deluded your eyes, and caused you to thinke you see that which you see not. As if he should have said, Looke as the Jugler by his devilish art, deludeth the outward eye, and maketh men thinke they see that, which indeed they doe not: Even so the false Apostles, by their erroneous doctrine, have deluded the eyes of your mindes, and have caused you *Galatians* to judge that to bee the Word of God, which is not, and that to bee truth, which is error and falshood. *Paul* gives us to understand by the very phrase used, that there is such a kinde of Jugling, as is able to deceive the eye. For otherwise his comparison would not hold.

The second thing required in Jugling, is a *sleight done* above the order and course of nature. This is the point which maketh these conveiances to bee Witch-craft. For if they were within the compasse of nature, they could not be rightly teamed and reputed Sorceries: considering that divers men by reason of the agilitie of their bodies, and sleight of their hands, are able to worke divers feats, which seeme strange to the beholders, and yet not meddle with Witchcraft. Againe, some by the lawfull art of Opticks, may shew strange and admirable things, by meanes of light and darknesse, and yet may be free from imputation of Magicall workes; because they keepe themselves wholly within the power & practice of nature. But sleights done in Jugling ouer and above delusion, must passe the ordinary bounds and precincts of nature, and so are made points of Witchcraft. One memorable example, for the clearer manifestation of this point, wee have in the Scripture, by name in the 7. 8. and 9. Chapters of Exodus, where *Moses and Aaron*, wrought wonders before *Pharaoh*, turning the rod into a serpent, and water into bloud, with many other such like. Now *Iannes* and *Iambres* (for so *Paul* calleth them, 2 Tim. 3. 8.) the Magicians of Ægypt, did worke the same miracles which *Moses* and *Aaron* had done: But here was the difference; *Moses* made true creatures, and wrought true miracles, whereas they did all in appearance and outward shew. For theirs were not true reall actions, but onely Magicall illusions, wrought by the sleight and subtiltie of the Devill, in the practice of Jugling.

And because some thinke, that the Serpents and frogges caused by the Magicians, were true creatures, and all their other workes as really and truly done as those which *Moses* and *Aaron* did, I will here stand a little to shew and prove the contrary, that they were onely in shew and appearance, and not in deed and truth.

First then, if the frogs and Serpents caused by *Iannes* and *Iambres* were true creatures indeed, and their other sleights true and reall workes; then they were made and caused either by the devill, or by God himselfe; (for no man of himselfe can make a rodde to become a true serpent.) But this was done neither by the devill nor by God, as shall appeare in the sequele.

They there not done by the Devill; because the devill cannot make a true creature, either serpent or frog.

How doth that appeare? *Answ.* To make a true creature of any sort, by producing the same out of the causes, is a worke serving to continue the creation, and is indeed a kinde of creation. Now the Devill as hee cannot create a thing at the first, so hee is not able to continue the same by a new creation: that being a property belonging to God onely. For better conceiving hereof, wee must know, that God createth two wayes; either primarily in the beginning, when hee made all things of nothing Gen. 1. 1. or secondarily, in the government of the world, when hee produceth a true creature in a true miracle; yet not making it of nothing (as hee did in the beginning) but producing it by ministring and informing the matter immediately by himselfe, without the aid of ordinary meanes and instruments appointed after the creation. The former is creation properly called, the latter a continuance thereof. Both these God hath reserved to himselfe, as incommunicable to any creature. As for the succession and propagation of creatures in their kindes, as of men, beasts, birds, fishes, &c. it is onely a continuation of the creatures in their kindes, and is wrought by ordinary meanes of generation: but is no continuance of the worke of the creation. And the Devill by his power may make counterfeits of the true creatures of God, but neither by creating them, nor by continuing their creation; these two being workes peculiar

liar and proper to the Deity alone.

Againe, if the devill could turne a rodde into a true serpent, and water into bloud indeed, then his power should bee equall to the power of the Sonne of God himselfe. For the first miracle that hee wrought, was the turning of water into Wine, John 2. And that was no greater a worke, than the turning of water into bloud, or a rodde into a Serpent. But this were most horrible blasphemie, to match the Devill with the Sonne of God, and his finite power with the power of the God-head, by which miracles are wrought. And the truth is, Satan can worke no true miracles; neither doth the text import, that the Magicians did that which they did by miracle, but by inchantment and Sorcery, Exod. 7. 11. 22. and 8. 7.

In the second place, I affirme that God did not create these creatures, or cause the workes of the Magicians to bee effected. And this is proved by the words of *Paul*, 2 Tim. 3. 8. who saith that *Iannes* and *Iambres* (which did these workes) withstood *Moses* and *Aaron*, whom God had sent, and by whom he wrought. If then God had wrought with the Magicians also, he should have beene against himselfe, yea, he should have wrought both wayes, for himselfe, and against himselfe, and consequently should have impeached his owne glory, for the manifestation whereof hee wrought miracles by *Moses* and *Aaron*; which we may not once thinke of God. Seeing therefore that these Serpents, if they were true creatures, were not created either by Satan, because hee could not, or by God himselfe, because hee would not; it must needs remaine, that they, and all other the Magicians works, were meere illusions, and not otherwise.

Yet for the further clearing of the matter in hand; the text it selfe yeeldeth sundry reasons, to prove that these acts of the sorcerers were but appearances, and not things really produced.

First, they that cannot doe a lesser thing, cannot possibly doe a greater. Now *Moses* the verb that the Ægyptian Inchanters could not doe a lesser thing, than the turning of rods into true serpents, or waters into bloud. For they could not by all their power and skill, preserve themselves from the plagues of Ægypt, as the botch, and other judgements, Exod. 9. 11. which was a more easie thing, than to make or change a creature. Nay, they were not able to bring forth lice by their Inchantment, which seemeth to bee the least miracle, but acknowledged that to bee the finger of God, Exod. 8. 18, 19.

Secondly, the text saith, that *Aarons* serpent devoured their serpents, Exod. 7. 12. hence it followes, that theirs could not be true creatures: For in all likelihood they were all of the same kind, and of like quantity, at least in shew. And it was never seene, that one creature should receive into it selfe another creature of equall bignesse, with preservation of it selfe. Neither hath it been observed ordinarily, that one creature should devoure another of the same kinde. It was therefore a worke of Gods secret power in the true serpent, wherby he would shew that the other were not true and reall, but formall and imaginary.

Thirdly, if the Magicians had beene able to have made true frogges and serpents, then by the same power they might have removed those which *Moses* brought; for the like ability is required in both: yet this they could not doe, but were faine to intreat *Moses*, to pray for their removall. So saith the text, *Then Pharaoh called for Moses and Aaron, and said, Pray, &c.* Exod. 8. 8.

Lastly, the frogs which *Moses* caused when they were removed, being gathered on heapes, caused great corruption, and the whole land stanke of them, Exod. 8. 14. Againe, the water turned into bloud, made the fish in the river to die, and the water to stink, so that the Ægyptians could not drinke of the water of the river, Exod. 7. 21. But we read of no such effect of the frogges and waters of the Inchanters, which doubtlesse would have followed as well as the other, if both had been true and reall creatures. It remaines therefore that these were but meere appearances and juglingtricks, and the sorcerers themselves Juglers, yea, all their workes but sleights, caused by the power and subtilty of Satan, and no true workes, as hath beene said. Thus I have declared the whole nature, grounds and kindes of this damnable art.

Chap. V.

What Witches be, and of how many sorts.

Having in the former part of this Treatise opened the nature of Witch-craft, and thereby made way for the better understanding of this Judiciall law of *Moses*, I come now to shew who is the practicer hereof, whom the Text principally aimeth at, namely, the Witch, whether man or woman.

A Witch is a Magician, who either by open or secret league, wittingly and willingly, consenteth to use the aid and assistance of the Devill, in the working of wonders.

First, I call the Witch [*a Magician*] to shew what kind of person this is; to wit, such a one as doth professe and practise Witch-craft. For a Magician is a professor and a practicer of this art, as may appeare, Acts 8. 9. where *Simon* Witch of Samaria is called *Magus*, or *Simon* the Magician.

Againe, in this generall tearme, I comprehend both sexes or kindes of persons, men and women, excluding neither from being Witches. A point the rather to be remembred, because

cause *Moses* in this place setting downe a Iudiciall Law against Witches, useth a word of the feminine gender [*mecasshepha*] which in English properly signifieth a woman-Witch: whereupon some might gather, that women onely were Witches. Howbeit *Moses* in this word exempteth not the Male, but onely useth a notion referring to the Female, for good causes; principally for these two.

First, to give us to understand, that the woman being the weaker sex, is sooner intangled by the Devils illusions with this damnable art, than the man. And in allages it is found true by experience, that the Devill hath more easily and oftner prevailed with women, than with men. Hence it was, that the Hebrewes of ancient times used it for a proverb, *The more women, the more Witches.* His first temptation in the beginning, was with *Eve* a woman, and since hee pursueth his practice accordingly, as making most for his advantage. For where hee findeth easiest entrance, and best entertainment, thither will he oftnest resort.

Secondly, to take away all exception of punishment from any party that shall practise this trade, and to shew that weaknesse cannot exempt the Witch from death. For in all reason, if any might alleage infirmitie, and plead for favour, it were the woman, who is weaker than the man. But the Lord saith, if any person of either sex among his people, be found to have entred covenant with Satan, and become a practicer of Sorcery, though it bee a woman and the weaker vessell, she shall not escape, she shall not be suffered to live, she must die the death. And though weaknesse in other cases may lessen both the crime and the punishment, yet in this it shall take no place.

The second point in the description is *consenting to use the helpe of the devill, either by open or secret league, wittingly and willingly*: wherein standeth the very thing, that maketh a Witch to be a Witch: The yeelding of consent upon covenant. By which clause, two sorts of people are expressly excluded from being Witches. First, such as be tainted with phrenzy or madnesse, or are through weaknesse of the braine deluded by the devill. For these, though they may be said after a sort to have societie with Satan, or rather hee with them, yet they cannot give their consent to use his aid truly, but onely in imagination: with the true Witch it is farre otherwise. Secondly, all such superstitious persons, men or women, as use Charmes and Inchantment for the effecting of any thing upon a superstitious and erroneous perswasion, that the Charmes have vertue in them to doe such things, not knowing that it is the action of the devill by those meanes; but thinking that God hath put vertue into them, as he hath done into herbes for Physicke. Of such persons we have (no doubt) abundance in this our Land, who though they deale wickedly and sinfully in using Charmes, yet because they intend not to joyne league with the devill, either secretly, or formally, they are not to be accounted Witches. Nevertheless, they are to be admonished in the meane time, that their estate is fearefull. For their present ungodly practices have prepared them already to this cursed trade, and may bring them in time to bee the rankest Witches that can be. Wherefore I advise all ignorant persons, that know not God nor the Scriptures, to take heed and beware of this dangerous evill, the use of Charmes. For if they bee once convinced in their consciences, and know that God hath given no power to such meanes, and yet shall use them, assuredly they doe in effect consent to the devill to bee helped by him, and thereupon are joined in confederacie with him in the confidence of their owne hearts, and so are become Witches.

The third and last thing in the description, is the end of Witchcraft; *The working of wonders.* Wonders are wrought three wayes (as hath beene shewed) either by Divination, or by inchantment, or by Jugling: and to one of these three heads, all feats and practises of Witchcraft are to be referred.

Now if any man doubt, whether there bee such Witches indeed as have beene described, let him remember, that besides experience in all ages and countries, wee have also sundry examples of them even in the Scriptures.

In the old Testament wee reade of *Balaam*, Num. 23. who though he be called a Prophet, because hee was so reputed of men, yet indeed hee was a notorious Witch, both by profession and practise, and would have shewed his cunning in that kinde upon the Israelites, if God had not hindred him against his will. Of the same kind were the inchanters of Ægypt, Exod. 7. the Witches of Persia, Dan. 2. and the Pythonisse of Endor, knowne for a renowned Sorcerer over all Israel, and therefore *Saules* servants being asked, could presently tell of her, as we reade, 1 Sam. 28.

In the new Testament, mention is made of *Simon*, whose name declared his profession; his name was *Magus*; and the text saith, that hee used Witch-craft, and bewitched the people of Samaria, calling himselfe a great man, Acts 8. 9. Whence it was, that after his death there was a statue set up in Rome in honour of him in the daies of *Claudius Cæsar*, with this inscription; *Simoni Deo sancto.* And it is not unlike, but *Bar-iesus* the false Prophet at Paphus, was a man addicted to the practices of Witch-craft, and for that cause was called by a kind of excellency, *Elymas the Magician*, Act. 13. 6. 8. that is, the great or famous Sorcerer. Lastly, the Pythonisse at Philippi, *That gat her masters much advantage by divining*, Act. 16. 16. And all these used the helpe of the devill, for the working of wonders.

Tert. Apolog. ad Antonin. Pio.

6 Aug. 2.

Of Witches there bee two sorts: *The bad Witch*, and *the good Witch*: for so they are commonly called.

The

The *bad Witch* is he or she that hath consented in league with the devil to use his helpe, for the doing of hurt only, as to strike & annoy the bodies of men, women, children, and catteil, with diseases, and with death it selfe: so likewise to raise tempests, by sea, and by land, &c. This is commonly called *the binding Witch*.

A

The *good Witch* is hee or shee that by consent in a league with the devil, doth use his help for the doing of good onely. This cannot hurt, torment, curse, or kill, but onely heale and cure the hurts inflicted upon men or catteil, by bad Witches. For as they can doe no good, but only hurt: so this can doe no hurt, but good only. And this is that order which the devill hath set in his kingdome, appointing to severall persons their severall offices and charges. And the good Witch is commonly reamed the *unbinding Witch*.

Now howsoever both these bee evill, yet of the two, the more horrible and detestable Monster is the good Witch: for looke in what place soever there bee bad Witches that hurt onely, there also the devill hath his good ones, who are better knowne than the bad, being commonly called *Wisemen* or *Wisewomen*. This will appeare by experience in most places in this countrie. For if a mans childe, friend, or catteil bee taken with some sore sickenesse, or strangely tormented with some rare and unknowne disease, the first thing hee doth, is to bethinke himselfe and inquire after some Wise-man or Wise-woman, and thither he sends and goes for helpe. When hee comes, hee first tels him the state of the sicke man: the Witch then being certified of the disease, prescribeth either Charmes of words to bee used over him, or other such counterfeit meanes, wherein there is no verme; being nothing else but the Devils Sacraments, to cause him to doe the cure, if it come by Witch-craft. Well, the meanes are received, applied, and used, the sicke partie accordingly recovereth, and the conclusion of all is, the usuall acclamation; Oh, happie is the day that ever I met with such a man or woman to helpe me!

B

Here observe, that both have a stroke in this action: the bad Witch hurt him, the good healed him; but the truth is, the latter hath done him a thousand times more harme than the former. For the one did onely hurt the bodie, but the devill by meanes of the other, though hee have left the body in good plight, yet hee hath laid fast hold on the soule, and by curing the body, hath killed that. And the partie thus cured, cannot say with *Dauid*; *The Lord is my helper*; but the devill is my helper; for by him he is cured. Of both these kindes of Witches the present law of *Moses* must be understood.

C

This point well considered, yeeldeth matter both of instruction and practice.

D

Of instruction, in that it shewes the cunning and crafty dealing of Satan, who afflicteth and tormenteth the body for the gaine of the soule. And for that purpose hath so ordered his instruments, that the bad Witch gives the occasion, by annoying the body or goods; and the good immediately accomplisheth his desire, by intangling the soule in the bands of errour, ignorance, and false faith. Againe, this sheweth the blindnesse of naturall corruption, specially in ignorant and superstitious people. It is their nature to abhorre hurtfull persons, such as bad Witches be, and to count them execrable; but those that doe them good, they honour and reverence as wise men and women, yea seeke and sue unto them in times of extremitie, though of all persons in the world they be most odious: and Satan in them seemes the greatest friend, when hee is most like himselfe, and intendeth greatest mischiefe. Let all ignorant persons bee advised hereof in time, to take heed to themselves, and learne to know God and his Word, that by light from thence they may better discerne of the subtile practices of Satan and his instruments.

For matter of practice; Hence we learne our dutie, to abhorre the Wizzard, as the most pernicious enemie of our salvation, the most effectuall instrument of destroying our soules, and of building up the devils kingdome; yea, as the greatest enemy to Gods name, worship, and glory, that is in the world, next to Satan himselfe. Of this sort was *Simon Magus*, who by doing strange cures and workes, made the people of Samaria to take him for some great man, who wrought by the mighty power of God, whereas he did all by the devill. He therefore being a good Witch, did more hurt in seducing the people of God, than *Balaam* a bad one could with all his curses. And wee must remember that the Lord hath set a Law upon the Witches head, *he must not live*, and if death be due to any, then a thousand deaths of right belong to the good Witch.

But the patrons of Witches endevour to delude the true interpretation of that Law. For by a Witch (say they) we must understand a *poisoner*, and they alleage for that purpose the 70. Interpreters, who translate the originall word [*Mecashepha*] by φαρμακὸν which signifieth a poisoner.

Answer: First, the word used by the 70. Interpreters signifieth indeed so much, yet not that onely, but also a Witch in generall, as may appeare in sundry places of Scripture. The Apostle, reckoning up Witch-craft among the workes of the flesh, useth the Greeke word φαρμακεῖα, not for poisoning, but for all Magicall arts, as *Hierome* testifieth upon the place. And that it must necessarily bee so translated, it is evident, because in the next verse *murther* is termed another work of the flesh, under which, poisoning and all other kinds of killing are comprehended. And the same word is used in the like sense, Rev. 21. 8. and 22. 15.

Gal. 5. 20.

Againe, the word [*Mecashepha*] which *Moses* useth, is ascribed to the Inchanters of Ægypt

gypt in the 7. 8. and 9. chapters of Exodus: and to the wisemen of Babel, Dan. 2. who are also called φαρμακοὶ in the translation of the Seventy: and both sorts of them were Witches and Sorcerers. The kings of Egypt and Babylon used these [*Mecashephim*] for sundry purposes, and made them of their counsell; and if they had bin according to this allegation, poisoners, it is not like they would have so fitted the humours of those two Princes, *Pharaoh*, and *Nebuchadnezzar*, much lesse that they would have so ordinarily required their presence and assistance, in the businesse there mentioned.

Thirdly, there is a peremptory Law against the wilfull murtherer, Numb. 35. 31. that hee should be put to death, and that no recompence should be taken for his life. In which place all poisoners are condemned, because they are wilfull murtherers. Now if here in Exodus, by [*Mecashepha*] wee should understand a *poisoner*, then there should be one and the same law twice propounded for the same thing, which is not like: and therefore the word used by *Moses* in this text, signifieth not a *poisoner* properly, but a *Witch*.

Chap. VI.

Of the punishment of witches.

Hitherto I have treated of the nature of Witchcraft, both in generall, and particular, and have also shewed what Witches are, both good and bad. And now I proceed to the second point considered in this text, the punishment of a Witch, and that is Death.

In the Judiciall lawes of *Moses* (whereof this is one) the Lord appointed sundrie penalties, which in qualitie and degree differed one from another, so as according to the nature of the offence, was the proportion and measure of the punishment ordained. And of all sinnes, as those were the most heinous in account, which tended directly to the dishonour of God, so to them was assigned death, the greatest and highest degree of punishment. He that despised the Law of *Moses*, died without mercy under two or three witnesses, Hebr. 10. 28. the punishment of the theefe, was restitution foure-fold, Exod. 22. 1. but the murtherer must bee put to death, Numb. 35. 31. the Idolater and Seducer were commanded to bee stoned, Exod. 22. 20. Deut. 13. 5. the Blasphemer must bee stoned, Levit. 29. 19. And the Witch is numbred amongst these grievous offenders; therefore his punishment is as great as any other. For the text saith, hee might not be suffered to live, Exod. 22. 18.

But why should the Witch bee so sharply censured? And what should move the Lord to allot so high a degree of punishment to that A sort of offenders? *Answ.* The cause was not the hurt, which they brought upon men in body, goods, or outward estate. For there be sundry that never did harme, but good only. We reade not of any great hurt that was done by the Inchanters of Ægypt, or by the Pythonisse of Endor, or by Simon Magus in Samaria. And those divining Witches, which have taken upon them to foretell things to come, hurt not any, but themselves, yet they must die the death. This therefore is not the cause. But what if these doe hurt, or kill, must they not then die? yes verily, but by another Law, the Law of murther, and not by the Law of Witch-craft: For in this case, he dies has a murtherer, and not as a Witch, and so he should die, though he were no Witch.

B

The cause then of this sharpe punishment is the very making of a league with the Devill, either secret, or open, whereby they covenant to use his helpe for the working of wonders. For by vertue of this alone it commeth to passe, that Witches can doe strange things, in Divining, Inchanting, and Jugling. Now, et it bee observed, of what horrible impiety they stand guilty before God, who joyne in confederacy with Satan. Hereby they renounce the Lord that made them, they make no more account of his favour and protection, they doe quite cut themselves off from the covenant made with him in Baptisme, from the Communion of the Saints, from the true worship and service of God. And on the contrary they give themselves unto Satan, as their God, whom they continually feare and serve. Thus are they become the most detestable enemies to God, and his people, that can bee. For this cause *Samuel* told *Saul*, that rebellion was as the sin of Witchcraft; that is, a most heinous and detestable sinne in the sight of God. The traitour, that doth no hurt to his neighbour, but is willing and ready to doe him the best services that can bee desired, is notwithstanding by the Law of Nations, no better than a dead man, because hee beraies his Soveraigne, and consequently can not bee a friend unto the Common-wealth. In like manner, though the Witch were in many respects profitable, and did no hurt, but procured much good; yet because he hath renounced God his King and governour, and hath bound himselfe by other lawes to the service of the enemy of God, and his Church, death is his portion justly assigned him by God; hee may not live.

C

D

Chap. VII.

The application of the doctrine of Witchcraft to our times.

Thus having delivered the true sense and interpretation of this Judiciall Law, both concerning the sinne of Witch-craft, and the persons, by whom this sinne is practised; it remaineth

maineth now that I ſhould make ſome uſe thereof, by way of application to the Witches of our times.

In doing whereof, foure particular Queſtions of moment are to be handled.

I. Whether the Witches of our times, be the ſame with thoſe, that are here condemned by the law of Moſes: for ſome there bee, and thoſe men of learning, and members of Gods Church, that hold they are not.

II. If they bee the ſame (as it ſhall appeare they are) then how we may in theſe dayes be able to diſcerne, and diſcover a Witch.

III. What remedy may be uſed againſt the hurt of Witch-craft.

IV. Whether our Witches are to bee puniſhed with death, and that by vertue of this law of Moſes.

Sect. I.

I. Queſtion. *Whether the Witches of our times, bee the ſame with thoſe that are here condemned by Moſes law.*

Anſw. If we doe well conſider the qualitie, and condition of the Witches of our dayes, we ſhall eaſily ſee, that they be the ſame. For experience theſe with, that whether they bee men or women, but eſpecially aged women, they bee ſuch perſons, as doe renounce God, and their Baptiſme, and make a league with the Devill, either ſecretly or openly; in which the Devill bindeth himſelfe to teach them certaine rites and ceremonies, whereby they may be able to worke wonders, as to ſtirre up tempeſts, to reveale ſecrets, to kill or hurt men, and cattell, or to cure and doe good, according to the tenour of their covenant.

The * confeſſions of Witches recorded in the Chronicles of Countries through all Europe, doe with common conſent declare and manifeſt this point. So that howſoever our Witches may differ in ſome circumſtances from thoſe in the time of *Moſes*, as either in the inſtruments and means uſed, or in the manner and forme, or in ſome particular ends of their practices; yet in the ſubſtance and foundation of Witchcraft, they agree with them. For both of them have made a covenant with the devil one way or other, and by vertue thereof have wrought wonders above the order of nature. Agreeing therefore in the very foundation, and forme of Witchcraft, which is the league, and in the proper end, the working of wonders: they muſt needs bee in ſubſtance and effect the ſame with the Witches mentioned by *Moſes*. And yet this point is denied by ſome, and the Witches of theſe dayes have their patrons, who uſe reaſons to prove that now wee have none ſuch as we ſpeake of. Their reaſons are ſpecially three.

First, they labour to take away the forme of Witch-craft, affirming that there can be no confederacy made betweene the Witch and the Devill, and that for foure cauſes.

I. In every league and contract the parties muſt bee mutually bound each to other: now betweene man or woman and the Devill, there can be no bond made, and though there could, yet man is bound in conſcience to God, to renounce the bond of obedience to Satan, and to breake the covenant. *Anſw.* There be two ſorts of leagues; lawfull, and unlawfull: in all lawfull leagues it is true, that there muſt bee a mutuall bond of both parties each to other, which may not bee diſſolved; but in unlawfull compacts it is otherwiſe. And no man can ſay, that this league betweene a Witch and the Devill is lawfull, but wicked and damnable, yet being once made, howſoever unlawfully; it is a league and compact. This therefore proveth not, that there can bee no covenant at all, but that there can be no lawfull covenant betwixt them, which no man will deny.

II. Satan and the witch are of divers natures: he is ſpirituall, they are corporall ſubſtances: therefore there can be no league made betweene them. *Anſw.* The reaſon is not good. For even God himſelfe, who is of nature moſt ſimple and ſpirituall, made a covenant with *Adam*, renued the ſame unto *Abraham*, *Iſaac*, and *Iacob*: and continued it with his Church on earth, from age to age. Hence it appeareth, that diverſitie of nature in the parties, cannot hinder the making of a covenant. And therefore if man may make covenant with God himſelfe, who is moſt ſpirituall; then may hee likewiſe come in league with the Devill, whoſe ſubſtance is not ſo pure and ſpirituall. Againe, wee muſt remember, that in making of a covenant it is ſufficient that the parties conſent and agree in will and underſtanding, though other circumſtances and rites, which are but ſignes of confirmation, be wanting. Be it then that Satan hath not a bodily ſubſtance, as man hath, yet conſidering that man is indued with underſtanding, to conceive of things, as the devill doth, and hath alſo will to yeeld conſent, and approbation thereunto, though in a corrupt and wicked manner, there may paſſe a conſederacy, and a covenant may be made, and ſtand in force betweene them.

III. Whatſoever the Devill doth in his compact, he doth it in fraud and deceit, never meaning in his promiſes, as man doth, & when both parties meane not one and the ſame thing, how can they grow to agreement in any kinde? *Anſ.* Suppoſe this be true, yet it onely proveth, that the covenant made betweene them, was deceitfull, and unlawfull. But what of that? ſtill it remaineth a bargain howſoever: for it faileth only in the circumſtance, the ſubſtance, which is the conſent of the parties, was not wanting.

IV. Witches of our times (ſay they) are aged perſons, of weake braines, and troubled with abundance of melancholy, and the devill taketh advantage of the humour, and ſo deludes them, perſwading that they have made a league with him, when they have not, & conſequently moving them to imagine that they doe, and may doe ſtrange things, which indeed are done by himſelfe, and not by them.

Anſ. This reaſon is a meere melancholike conceit, without ground. And the contrary is a manifeſt truth, that they are not ſo, as is affirmed, parties deceived by reaſon of their humors. For firſt, our Witches are as wiſe and politike, yea, as crafty and cunning in all other matters, as other men bee; whereas brainſicke perſons troubled with melancholy, if their underſtanding be diſtempered in one action, it will bee faultie likewiſe in others more or leſſe. Againe, our Witches know that they ſinne in the practices of Witchcraft, and therefore they uſe ſubtile meanes to cover them, and hee that would convict them, muſt have great dexterity to goe beyond them. Now if they were perſons deluded, through corruption of any humours; looke what humor cauſed them to doe a thing, the ſame would urge them to diſcloſe it. Thirdly, they are alſo of the ſame ſtamp, they take the ſame courſe in all their practices; their conſent in word and action is univerſall. Men of learning have obſerved, that all Witches thorow Europe, are of like carriage and behaviour in their examinations and convictions: they uſe the ſame anſwers, refuges, defences, proteſtations. In a word, looke what be the practices and courſes of the Witches in England, in any of theſe particulars, the ſame be the practices of the Witches in Spaine, France, Italy, Germany, &c. Wherefore the caſe is cleare, they are not deluded by Sathan, through the force of humour, as is avouched; for ſuch perſons, according as they are diverſly taken, would ſhew themſelves diverſly affected, and varie in their ſpeeches, actions, and conceits, both publike and private. Fourthly, our Witches are wont to communicate their skill to others by tradition, to teach and inſtruct their children and poſteritie, and to initiate them in the grounds and practices of their owne trade, while they live, as may appeare by the confeſſions, recorded in the Courts of all countries. But if they were perſons troubled with melancholie, their conceits would die with them. For conceits, and imaginarie fancies, which riſe of any humour, cannot be conveied from parte to partie, no more than the humour it ſelfe. Laſtly, if this ſleight might ſerve to defend Witches under pretence of deluſion through corrupted humours, then here were a cover for all manner of ſinnes. For example: a felon is apprehended for robberie or murther, and is brought before the Judge: Upon examination hee confeſſeth the fact; being convicted, the law proceeds to condemnation. The ſame mans friends come in and alleage before the Judge in this manner; This man hath a crazie braine, and is troubled with melancholy, and though he hath confeſſed the fact, yet the truth is, it was not he, but the Devill who himſelfe committed the murther, and made him thinke hee did it, when he did it not, and hereupon he hath confeſſed. Would any man thinke, that this were a reaſonable allegation, and a ſufficient meane to move the Judge to acquit him? Aſſuredly if it were, upon the ſame ground might any ſinne be laid upon the Devils backe, and all good lawes and judiciall proceedings be made void.

Therefore howſoever the patrons of Witches be learned men, yet they are greatly deceived in fathering the practices of Sorcerie upon a melancholike humour.

But for the further ratifying of their aſſertion, they proceed, and uſe this argument: They which confeſſe of themſelves things falſe and impoſſible, muſt needs be parties deluded: but our Witches doe this, when they be examined or conſulted with, as that they can raiſe tempeſts, that they are carried thorow the aire in a moment, from place to place, that they paſſe thorow key-holes, and cliſts of doores, that they be ſometimes turned into cats, hares, and other creatures; laſtly, that they are brought into farre countries, to meet with *Herodias*, *Diana*, and the Devill, and ſuch like; all which are meere fables, and things impoſſible.

Anſ. We muſt make a difference of Witches in regard of time. There is a time, when they firſt begin to make a league with Satan, and a time alſo after the league is made and confirmed.

When they firſt beginne to grow in confederacie with the devill, they are ſober, and their underſtanding ſound, they make their match waking, and as they thinke wiſely enough, knowing both what they promiſe the Devill, and upon what conditions, and therefore all this while it is no deluſion. But after they bee once in the league, and have beene intangled in compact with the Skill (conſiderately as they thinke, for their owne good and advantage) the caſe may be otherwiſe. For then reaſon and underſtanding may be depraved, memorie weakned, and all the powers of their ſoule blemiſhed. Thus becomming his vaſſals, they are deluded, and ſo intoxicated by him, that they will run into thouſands of fantaſticall imaginations, holding themſelves to be transformed into the ſhapes of other creatures, to be tranſported in the ayre into other countries, yea, to doe many ſtrange things, which in truth they doe not.

I come now to their ſecond reaſon. The Witches of our age (ſay they) were not knowne in the dayes of *Moſes*, nor of Chriſt, therefore that law concerneth them not.

To this I anſwer two wayes:

Firſt, that their argument is naught: For by the ſame reaſon the Papiſts might avouch the lawfulneſſe of the images of Saints, as of *Peter*, *Paul*, and others, yea, of Chriſt himſelfe, becauſe they were not known in the daies of *Moſes*, and therefore could not bee condemned in the ſecond Commandement. Whereas contrarily, the Spirit of God hath ſo framed and penned the

* Ioan. Wier. Pic. Mirandula. Paracel. Lycoſt. Nicol. Remigius. Bornet. Bodinus. &c.

lawes Morall, and Judiciall, which concerne man, as that they fetch within their compasse all sinnes of all ages, and condemne them. And therefore whatsoever is against the Law of God written by *Moses*, though it were not known, nor heard of, either when the Law was made, or afterward, is yet condemned by the same Law.

Againe, I answer, that our Witches are the same that were in *Moses* time: and therefore by their owne reason must needs bee condemned by this Judiciall law. For by the records of ancient writers it is proved, that about 1200. yeares before Christs birth, shortly after the Trojan warre, which was 100. yeares and upward before the building of the Temple by *Salomon*, there were the same Witches that are now, as the *Circes* and *Syrenes*, and such like, mentioned in the * narration of that warre, as is manifest to them that know the storie.

* Homer. Odyss. lib. 10. & 12.

Againe, 500. yeares before Christ, when the Romans made their * twelve Tables, which comprited all the lawes whereby that famous Commonwealth was governed, they made one expresly against Witches, even the same with these of our time, for practising the same things, as blasting of corne, hurting of cattell, men, women and children, &c. And for the time of Christ, though therebe no particular mention made of any such Witches; yet thence it followeth not, that there were none: for all things that then happened, were not recorded: and I would fain know of the chiefe patrons of them, whether those parties possessed with the Devil and troubled with strange diseases, whom Christ healed, and out of whom he cast Devils, were not bewitched with some such people, as our Witches are? if they say no, let them if they can prove the contrarie.

* Suhart. de injur. alnq; delict. c. 9. Sect. 16. Nat. Q. lib. 4. Qui irrogaverit affl. &c.

The third and last reason is this: Christ at his comming abolished all sinne, and therefore miracles and Witchcraft then ceased also. The Apostle saith, *that hee spoiled principalities and powers, and triumphed over them upon the crosse*, Colos. 2. 15.

Ans. This argument is frivolous, serving as well to justifie the traytor, the theefe, and the murtherer, as the Witch. For whereas it is alleaged, that Christ abolished all sinne; we must understand how: not simply, so as sin should be no more, but onely in part, in this life, referring the finall destruction thereof to the last judgement. Againe, sinne is not abolished, no not in part unto all, but only to the members of Christ. Whereupon the Apostle saith, *There is no condemnation to them that are in Christ*, Rom. 8. 1. because no sinne is imputed unto them. But unto Witches, and all the enemies of Christ, sinne is imputed, and not abolished.

To conclude, howsoever much is said in their defence, yet the first part is cleare affirmatively, that the Witches of our time are the same with the witches that were in *Moses* time, in truth & substance. And so much for the first Question.

Sect. II.

II. Quest. *How we may be able in these our dayes to discerne, and discover a Witch.*

Answ. The discoverie of a Witch is a matter Judiciall, as is also the discovery of a theefe and a murtherer, and belongeth not to every man, but is to be done Judicially by the Magistrate, according to the forme and order of Law: who therefore is set apart for such ends, and hath authoritie both to discover and punish the enemies of God and his Church. Now for the Magistrates direction in this businesse, we are to know, that in the discovery of a Witch, two things are required, Examination, and Conviction.

§ 1. Examination is an action of the Magistrate, making speciall enquirie of the crime of Witchcraft. This action must have the beginning from occasions, and presumptions. For the Magistrate though he be a publike person, and stand in the roome of God, for the execution of justice, yet he may not take upon him to examine whom and how himselfe willeth, of any crime; neither ought he to proceed upon sleight causes, as to shew his authoritie over others, or upon sinister respects, as to revenge his malice, or to bring parties into danger or suspition; but he must proceed upon special presumptions.

Those I call presumptions, which doe at least probably, and conjecturally note one to be a Witch; and these are certaine signes, whereby the party may be discovered: I will touch some few of them.

The first in order is this: If any person, man, or woman, be notoriously defamed for such a partie. Notorious defamation, is a common report of the greater sort of people, with whom the partie suspected dwelleth, that he or she is a Witch. This yeeldeth a strong suspition. Yet the Magistrate must be warie in receiving such a report. For it fals out oftentimes, that the innocent may be suspected, and some of the better sort notoriously defamed. Therefore the wise and prudent Judge ought carefully to looke, that the report be made by men of honestie and credit: which if it be, he may then proceed to make further inquirie of the fact.

The second is, if a fellow-witch or Magician give testimonie of any person to be a Witch, either voluntarily, or at his or her examination, or at his or her death. This is not sufficient for conviction, or condemnation, but onely a fit presumption to cause strait examination of the partie to be made.

Thirdly, if after cursing there followeth death, or at least some mischiefe. For Witches are wont to practise their mischievous facts by cursing and banning. This also is a sufficient matter of Examination, not of Conviction.

Fourthly, if after enmitie, quarrelling, or threatning, a present mischiefe doth follow. For parties devillishly disposed, after cursings do use threatnings; and that also is a great presumption.

Fifthly, if the partie suspected be the sonne or daughter, the man-servant, or maid-servant, the familiar friend, neere neighbour, or old companion of a knowne and convicted Witch. This may be likewise a presumption. For Witchcraft is an art that may bee learned, and conveyed from man to man, and often it falleth out, that a Witch dying leaveth some of the forenamed, heires of her Witchcraft.

Sixthly, some do adde this for a presumption; If the partie suspected be found to have the devils marke: for it is commonly thought, when the Devill maketh his covenant with them, he alwaies leaveth his marke behind him, whereby hee knowes them for his owne. Now if by some casuall meanes, such a marke be descried on the bodie of the partie suspected, whereof no evident reason in nature can be given, the Magistrate in this case may cause such to be examined, or take the matter into his owne hand, that the truth may appeare.

Lastly, if the partie examined be unconstant, or contrarie to himselfe in his deliberate answers, it argueth a guiltie minde and conscience which stoppeth the freedome of speech and utterance, and may give just occasion to the Magistrate to make further enquirie. I say not if he or she be timorous and fearefull: for a good man may be fearefull in a good cause, sometimes by nature, sometimes in regard of the presence of the Judge, and the greatnesse of the audience. Againe, some may be suddenly taken, and others naturally want the liberty of speech, which other men have. And these are the causes of feare and astonishment, which may befall the good, as well as the bad.

Touching the manner of Examination, there be two kinds of proceeding; either by a single Question, or by some Torture. A single question is, when the Magistrate himselfe only maketh enquirie, what was done, or not done, by bare and naked interrogations. A torture is, when besides the enquirie in words, he useth also the racke, or some other violent meanes to urge confession. This course hath been taken in some countries, and may no doubt lawfully and with good conscience be used, howbeit not in every case, but onely upon strong and great presumptions going before, and when the partie is obstinate. And thus much for Examination: now followeth Conviction.

§ 2. Conviction, is an action of the Magistrate, after just examination, discovering the Witch. This action must proceed from just and sufficient proofes, and not from bare presumptions. For though presumptions give occasion to examine, yet they are no sufficient causes of conviction. Now in generall the proofes used for conviction are of two sorts, some be lesse sufficient, some be more sufficient.

The lesse sufficient proofes are these. First, in former ages, the partie suspected of Witchcraft, was brought before the Magistrate, who caused red hot iron and scalding water to bee brought, and commanded the partie to put his hand in the one, or to take up the other, or both; and if he took up the iron in his bare hand without burning, or endured the water without scalding, hereby hee was cleered, and judged free: but if he did burne or scald, hee was then convicted, and condemned for a Witch. But this manner of conviction, hath long agone beene condemned for wicked and diabolicall, as in truth it is, considering that thereby many times, an innocent man may bee condemned, and a rancke Witch scape unpunished.

Againe, our owne times have afforded instances of such weake and insufficient proofes. As first, Scratching of the suspected partie, and present recoverie thereupon. Secondly, burning of the thing bewitched, if it be not a man, as a hogge, or oxe, or such like creature, is imagined to be a forcible meanes to cause the Witch to discover her selfe. Thirdly, the burning of the thatch of the suspected parties house, which is thought to bee able to cure the partie bewitched, and to make the Witch to bewray her selfe.

Besides these, in other countries they have a further proofe justified by some that be learned. The partie is taken, and bound hand and foot, and cast crosse waies into the water: if she sinke, shee is counted innocent, and escapeth; if shee fleet on the water, and sinke not, shee is taken for a Witch, convicted, and accordingly punished.

All these proofes are so farre from being sufficient, that some of them, if not all, are after a sort practices of Witchcraft, having in them no power or vertue to detect a Sorcerer, either by Gods ordinance in the creation, or by any speciall appointment since. For what vertue can the Scratching of a Witch have to cure a hurt? where doe we finde it in any part of the word of God, that scratching should be used? or what promise of recoverie upon the use thereof?

But how then comes it to passe, that helpe is often procured by these and such like meanes? *Ans.* It is the sleight and subtiltie of the Devill, upon scratching the Witch to remove such hurts, as himselfe hath inflicted, that thereby he may inure men to the practice of wicked and superstitious meanes. And what I say of scratching, the same may be enlarged to all other proofes of this kinde before named; God hath imprinted no such vertue in their natures to these purposes, or added the same unto them by speciall and extraordinarie assignment. That therefore which is brought to passe by them when they are used, commeth from the Devill.

And yet to justifie the casting of a Witch into the water, it is alleaged, that having made a covenant with the Devill, she hath renounced her Baptisme, and hereupon there growes an Antipathie betweene her and water. *Answ.* This allegation serves to no purpose: for

all water is not the water of Baptisme, but that
A only which is used in the very act of baptisme,
and not before nor after. The element out of
the use of the Sacrament is no Sacrament, but
returnes againe to his common use.

To goe yet further, another sufficient
proofe is the testimonie of some wizzard. It
hath beene the ordinarie custome of some men,
when they have had any thing ill at ease, pre-
sently to goe or send to some wise man, or wise
woman, by whom they have beene informed,
that the thing is bewitched: and to winne cre-
dit to their answer, some of them have offered
to shew the Witches face in a glasse: whereof
the partie having taken notice, returnes home,
and detecteth the man or woman of Witch-
B craft. This I grant may be a good presumption
to cause strait examination: but a sufficient
proofe of conviction it cannot be. For put the
case the grand-Jurie at the Assises, goeth on a
partie suspected, and in their consultation the
Devill comes in the likenesse of some knowne
man, and tels them the person in question is
indeed a Witch, and offers withall to confirme
the same by oath: should the Inquest receive
his oath of accusation to condemne the man?
Assuredly no; and yet that is as much as the re-
stimonie of another wizzard, who onely by
the Devils helpe revealeth the Witch. If this
should be taken for a sufficient proofe, the De-
vill would not leave one good man alive in the
world.

Againe, all other presumptions commonly
used, are insufficient, though they may minister
occasion of triall: for example; If a man in open
court should affirme before the Judge; Such an
one fell out with me, and cursed me, giving me
threatning words, that I should smart for it,
and some mischiefe should light upon my per-
son or goods, ere it were long. Upon these cur-
ses and threats presently such and such evils be-
fell me, and I suffered these and these losses.
The magistrate thus informed may safely pro-
ceed to inquire into the matter, but hee hath
not from hence any sure ground of conviction.
For it pleaseth God many times to lay his hand
upon mens persons and goods without the
procurement of Witches. And yet experience
shewes, that ignorant people who carrie a rage
against them, will make strong proofes of such
presumptions, whereupon sometimes Jurers doe
give their Verdict against parties innocent.

Lastly, if a man being dangerously sicke,
and like to die, upon suspicion will take it on
his death, that such an one hath bewitched him,
it is an allegation of the same nature, which may
move the Judge to examine the partie, but it
is of no moment for conviction. The reason is,
because it was but the suspicion of one man, and
a mans owne word for himselfe, though in time
of extremitie, when it is likely hee will speake
nothing but the truth, is of no more force than
another mans word against him.

And these are the proofes, which men in
place and time have ordinarily used, for the de-
tecting of such ungodly persons: but the best
that may be said of them, is that they be all ei-
ther false or uncertaine signes, or unavaileable
for the condemnation of any man whatsoever.

Now follow the true proofes, and sufficient
meanes of conviction, all which may be redu-
ced to two heads.

The first, is the free and voluntarie confessi-
on of the crime, made by the partie suspected
and accused after examination. This hath beene
thought generally of all men both Divines and
Lawyers a proofe sufficient. For what needs
more witnesse or further inquisitie, when a man
from the touch of his owne conscience acknow-
ledgeth the fault.

And yet the patrons and advocates of Wi-
tches except against it, and object in this man-
ner: that a man or woman may confesse against
themselves an untruth, being urged thereto ei-
ther by feare or threatning, or by a desire up-
on some griefe to bee out of the world; or at
least, being in trouble, and perswaded it is the
best course to save their lives, and obtaine
libertie, they may upon simplicitie bee induced
to confesse that which they never did, even a-
gainst themselves. *Answ.* I say not that a bare
confession is sufficient, but a confession after
due examination taken upon pregnant pre-
sumptions. For if a man examined, without any
C ground or presumptions, should openly ac-
knowledge the crime, his act may bee justly
suspected, as grounded upon by-respects; but
when proceeding is made against him at the
first, upon good probabilities, and hereupon he
be drawne to a free confession, that which hee
hath manifested thereby, cannot but be a truth.
Other points of exception urged by them, are
of small moment, and may easily be answered
out of the grounds before delivered, and there-
fore I omit them.

Now if the partie held in suspicion, bee ex-
amined, and will not confesse, but obstinately
persist in denial, as commonly it falleth out;
then there is another course to be taken by a se-
cond sufficient meanes of conviction: which
is, the testimonie of two witnesses, of good
D and honest report, avouching before the Ma-
gistrate upon their owne knowledge, these two
things: Either that the partie accused hath
made a league with the devill, or hath done
some knowne practices of Witchcraft. And all
arguments that doe necessarily prove either of
these, being brought by two sufficient wit-
nesses, are of force fully to convince the partie
suspected. For example:

First, if they can prove that the partie suspe-
cted hath invocated and called upon the De-
vill, or desired his helpe. For this is a branch of
that worship, which Satan bindeth his instru-
ments to give unto him. And it is a pregnant
proofe of a league formerly made between the

Secondly, if they can give evidence, that
the partie hath entertained a familiar spirit, and had

had conference with it, in forme or likenesse of
A a mouse, cat, or some other visible creature.

Thirdly, if they affirme upon oath, that the
suspected person hath done any action or work,
which necessarily inferreth a covenant made;
as that hee hath shewed the face of a man
suspected being absent, in a glasse; or used
Inchantment, or such like feats. In a word, if
they both can avouch upon their owne proper
knowledge, that such a man or woman sus-
pected, have put in practice any other actions
of Witchcraft, as to have divined of things a-
fore they came to passe, and that peremptorily;
to have raised tempests, to have caused the
form of a dead man to appeare, or the like, stan-
ding either in divination or operation, it pro-
veth sufficiently that he or she is a Witch.
B But some may say, if these bee the onely
strong proofes for the conviction of a Sorcerer,
it will bee then impossible to put any one to
death, because the league with Satan is closely
made, and the practices of Sorcerie are also ve-
rie secret, and hardly can a man bee brought
which upon his owne knowledge can averre
such things.

I answer, howsoever both the ground and
practice be secret, and to many unknowne, yet
there is a way to come to the knowledge there-
of. For it is usuall with Satan to promise any
thing, till the league be ratified: but when it is
once made, and the partie intangled in societie
with him, then he endevoureth nothing more,
C than his or her discoverie, and useth all meanes
possible to disclose them. So that what end so-
ever the Witch propoundeth to her selfe in
the league, he intendeth nothing else, but her
utter confusion. Therefore in the just judge-
ment of God, it often falleth out, that these
which are true Witches indeed, shall either
by confession discover themselves, or by true
testimonie bee convinced. The causes which
move the Devill not onely to effect, but
to hasten this discoverie, are two principally.

The first is, his malice towards all men, in
so high a degree, that he cannot indure they
should enjoy the world, or the benefits of this
life (if it were possible) so much as one houre.
Though therefore by vertue of the precon-
tract, he be cock-sure of his instrument, yet his
malice is not herewith satisfied, till the partie
be brought to light, and condemned to death.
Which may be a caveat to all ill disposed per-
sons, that they be ware of yeelding themselves
unto him.

The second, is his unstable desire of the
present and full possession of them, whom hee
hath got within the bonds of the covenant.
For though he have good hope of them, yet is
he not certaine of their continuance. The reason
is, because some united with him in confedera-
cie, have through the great mercie of God, by
carefull usige of holy meanes, and faith in
Christ, beene reclaimed and delivered out of
his bondage, and so at length freed from his
covenant, so as hee hath eternally left them.
Hence it is, that hee labours by might and
maine, to keepe them in ignorance, and to pre-
vent the usage of meanes effectuall to their
conversion, by laying a plot for their discovery.
But how then comes it to passe, that all such
persons are not speedily detected, but some
live long, and others die without any mans
privitie? *Answ.* The reasons hereof may bee
divers.

First, because some one or more of them
may belong to Gods election: and therefore al-
beit for causes best knowne to himselfe, hee
suffer them for a time to be holden in the snares
of Satan, yet at length in mercie hee reclaimes
them, and in the meane time suffereth not the
devill to exercise the depth of his malice in dis-
covering them to their confusion. Againe, for
others, the Lord may in justice and anger suffer
them not to be disclosed, that living under the
meanes, where they might be reclaimed, and
wilfully contemning the same; they may live to
fill up the measure of their iniquities, and there-
by be made finally inexcusable, that they may
receive their juster condemnation.

Secondly, the Devill suffereth some to live
long undisclosed, that they may exercise the
greater measure of his malice in the world; spe-
cially if they be parties maliciously bent to doe
hurt to men, and other creatures.

Thirdly, some Witches do warily agree with
C the Devill, for a certaine terme of yeares, du-
ring which time hee bindeth himselfe not to
hurt them, but to be at their command. And
Satan is carefull, specially in case of his owne
advantage, to keepe touch with them, that they
may the more strongly cleave unto him on their
parts. But if the case so stand, that neither the
partie suspected confesseth, nor yet sufficient
witnesses can bee produced, which are able to
convict him or her either of these two wayes;
we have no warrant out of the word either in
generall, or in speciall, to put such a one to
death. For though presumption bee never so
strong, yet they are not proofes sufficient for
conviction, but onely for examination.

I would therefore wish and advise all Jurers,
who give their Verdict upon life and death in
courts of Assises, to take good heed, that as
they be diligent in zeale of Gods glorie, and
the good of his Church, in detecting of Wit-
ches, by all sufficient and lawfull meanes; so like-
wise they would be carefull what they doe, and
not to condemne any partie suspected, upon
bare presumptions, without sound and sufficie-
nt proofes, that they be not guiltie through
their owne rashnesse of shedding innocent
bloud.

Sect. III.

Quest. III. *Whether a man may prevent the danger of Witchcraft; and if hee may, then what remedies hee may lawfully and effectually use against it?*

To this question wee answer affirmatively, A that a man may. And for the manifestation of this point, the Remedies of Witch-craft are to bee considered. In the handling whereof, I will proceed in this order. First, to set downe the true, lawfull, and effectuall Remedies allowed and prescribed in the word. Secondly, the unlawfull and superstitious meanes prescribed and practised in the Romish Church.

Lawfull Remedies of Witchcraft, be of two sorts; Preservative, and Restorative. Preservative are those, which keepe a man from the hurt of Witchcraft. And these be of two sorts; either such as keepe safe the persons of men, or such as preserve the places of mens abood.

For the persons of men, there is one soveraigne preservative; And that is, to be within B the covenant of grace, made and confirmed in the Gospell by the bloud of Christ, and that not outwardly in profession onely, as all those be which are within the compasse of the Church, but truly and indeed, as all the Elect are. And a man is then in the covenant, when God of his grace in the use of the meanes, gives him a true knowledge of the nature of it, and of conditions required in the same on both parts: and withall gives him a true and lively faith, to apprehend and applie to himselfe the promise of God in Christ, touching remission of sinnes, and life everlasting: yea, further to shew forth his faith by the fruits of true repentance, and new obedience. When a man in this manner comes to be brought within the covenant, and C is in Christ, he then receives assurance of Gods favour, and to him belong the promises depending thereupon, to wit, not onely of the comfortable presence of Gods Spirit, but of the presence and speciall protection of his holy Angels, to pitch their tents about him, to keepe him safe in soule and bodie, from the power and malicious practices of Satan and his members. The ground of this assurance is laid downe in the word, Psal. 91. 10. *He shall give his Angels charge over thee, &c.* And the speech of Balaam confirmeth the same, who when he was hired of Balac to curse Gods people, and had often times assayed to doe it, but could not, at last he breakes out into this confession, *There is no Witchcraft against Iacob, nor Sorcerie against Israel:* (for so the words are to be read, according to the true meaning and circumstances of the text.) As if he should have said, I was of thy opinion (O Balac) that Israel might be curbed, but after triall made, I found by good experience, that I could doe that people of God no hurt by mine Inchantments.

Howbeit we must here remember, that the promise of protection made unto Gods children is not absolute, but admiteth exception, as all other promises of temporall blessing doe, and that in this manner: Thou shalt be partaker of this or that blessing, and this or that curse shall bee removed, if it be expedient for thee: but if for speciall causes, to trie thy faith, and to exercise thy patience, I make deniall, thou must rest thy selfe contented in my good will and pleasure.

By warrant of this doctrine, a question commonly moved, may be resolved: Whether the servant and childe of God may be bewitched or not?

Out of that which hath beene said, I answer, he may: and that is plaine by the Word. For by Gods permission, the holy bodie of Christ himselfe was by Satan transported from place to place, Matth. 4. Righteous *Iob* was miserably afflicted in his bodie by the power of the Devill: and his children, who no doubt were Gods servants, and brought up in his feare, as their father was, were slaine by the same power. Yea, Christ himselfe testifieth, Luk. 13. 16. *That a daughter of Abraham, that is, of the faith of Abraham, had beene troubled eighteene yeares with a spirit of infirmitie,* which the Devill caused by bowing her bodie together, so as shee could not lift her selfe up, v. 11. And therefore whereas some men are of this minde, that their faith is so strong, that all the Witches in the world, and all the Devils in hell cannot hurt them; they are much deceived. This their faith is but a fond presumption, and no true faith. For no man in the earth can absolutely assure himselfe of safetie and protection from the Devill: and if any could, it were the child of God; but *Salomon* saith, *that all outward things may come alike both to the good and to the bad,* Eccles. 9. 2.

Howbeit in this case there is great difference betweene the servant of God, and an unrepentant sinner. Though the godly man be not exempted from Witchcraft, yet hee is a thousand fold more free from the power thereof, than other men are. For there is onely one case, and no more, wherin the devill hath any way power to hurt him, and that is, when it pleaseth God by that kind of crosse, to make triall of his faith and patience, and out of this case, he is alwaies free from the annoyance of the vilest Witches in the world.

If then this be the onely soveraigne preservative to keepe a man safe and sure from the power of Witches, and of the Devill, to have part in the covenant of grace, to be made partaker of Christ, by a true faith, testified by dying unto all sinne, and living unto God in newnesse of life: wee must not content our selves with a formall profession, as many in the visible Church doe, which wanting the life of faith, doe not live in Christ; but strive to goe further and to adorne our profession, by framing our lives according to the word, that we may have our portion in this excellent privilege of preservation from the power and malice of the enemies of God, and all ungodly persons.

Preservatives of the second sort, are such as concerne the places of mens abood. For Satan contenteth not himselfe to have manifested his malice in afflicting mens persons, but hee also inlargeth the fume to the molestation of the

the places where they dwell, by infecting the ayre, and such like. The onely effectuall means to remedie this evill, is the Sanctification of the places of our habitation. Looke as we are wont to sanctifie our meat and drink, by Gods word, and by prayer, and thereby procure his blessing upon his owne ordinance for our refreshing: so in like manner may wee sanctifie the places of our aboad, and thereby both procure the blessing which we want, and also avoid many curses and dangers, which otherwise would fall upon us. A

If any shall thinke the Consecration of houses and places in this sort, to be a meere devise of mans brame; let them remember, that in the Old Testament, besides the dedication of the B Temple, allowed by all, there was a Law prescribed to the Jews, for the special dedication of every mans house: *If any hath build a new house* (saith *Moses*) *and hath not dedicate it, let him returne againe, &c.* Deut. 20. 5. As who should say, hee hath omitted a necessarie dutie. Now this dedication was nothing else, but the sanctification of them by word and prayer, wherein they made acknowledgment, that they became theirs by the free gift and blessing of God, and further desired a free and lawfull use of the same to his glorie and their mutuall good. A dutie which hath beene performed by the servants of God in ancient times.

The first thing that *Abraham* did, when he came from Vr of the Chaldeans, to the land of Canaan, which God gave him to possesse, was C the building of an Altar for the worship of God, his sacrificing thereon, and calling upon the name of the Lord, Gen. 12. 8. The same did *Noah* before him at his first comming out of the Arke after the flood, Gen. 8. 20. and *Iacob* after him in Bethel. And they were all moved hereunto, because they knew their comfortable aboad in those places, came not by their owne endevour, but from the blessing of God. When the good king *Hezekiah* kept the Passeover in Jerusalem, his principall care was that the Preists and all the people might first be sanctified, and therefore he prayed unto God to be mercifull to them that were not sanctified, 2 Chron. 30. 18. And as he behaved himselfe D in his kingdome, so should every master of a familie behave himselfe in his house where hee dwelleth, labouring to sanctifie the same that it may be comfortable to him and his; lest for neglect thereof, he pull upon himselfe and those that belong unto him, the heavie hand of God in plagues and punishments.

The second kind of Remedies are Restorative, which serve to deliver men from Witchcraft, by curing the hurts of Witches in the bodies of men, or other creatures. In the handling whereof, first, we will consider, how whole countries, and then how every private man may be cured and delivered. Whole Countries and Kingdomes are freed and cured specially by one meanes; The publishing and embracing of the Gospell. When our Saviour Christ had sent the seventie Disciples to preach in Jurie, at their returne he gave this testimonie of the effect of their ministerie, *That hee saw Satan fall downe from heaven like lightning,* Luk. 10. 18. his meaning was this; As lightning is suddenly and violently sent out of the cloud, and (as it were) cast downe to the earth by the cracke of the thunder: even so Satan the Prince of the world, that ruleth in the hearts of the disobedient, was cast downe, and his kingdome ruinated by the power of the Gospell preached. In the times of ignorance the devill triumpheth freely without controulement, but the mist and darknesse of his delusions cannot possibly abide the bright beams of Gods glorious will revealed by preaching. The Lord of ancient times commanded his people not to doe according to those nations, among whom they dwelt in Canaan, by practising Witchcraft, or following after Sorcerie, Deut. 18. 9. &c. And that they might be able to obey this commandement, *Moses* prescribed unto them this Restorative, *the reverent and obedient hearing of the Lords Prophets,* v. 18. In this our Church if wee would be healed of our wounds, and banish Satan from among us, who greatly annoyeth a great number of our people by his delusions and damnable practices of Sorcerie; the onely way to bring it to passe is the maintaining of a learned Ministerie, the advancing of Prophets, by whose labours the Gospell may flourish. For the faithfull dispensation thereof is the Lords owne arme and sceptre, whereby hee beateth downe the kingdome of darknesse, and confoundeth the workes and enterprises of the Devill.

The second sort of Restoratives, serve for the cure of particular persons: for howsoever the gift and power of casting out Devils and curing witchcraft be ordinarily ceased, since the Apostles times, it being a gift peculiar to the Primitive Church, and given to it onely during the infancie of the Gospell; yet there may bee meanes used, and that effectuall, for the casting of any person that is bewitched by Satans instruments. Those therefore that are in these daies tormented in this kinde, must doe three things.

First, they must enter into a serious examination of themselves, and consider the cause for which it pleaseth God to suffer Satan to exercise them with that kind of crasse. And here upon diligent enquirie, they shall finde that their owne sinnes are the true and proper causes of these evils. When *Saul* was disobedient to the commandement of God, the Lord sent upon him an evill spirit to vex him, 1. Sam. 15. *Hymeneus* and *Alexander* for their pestilent errors were both cast out of the Church, and given up also to Satan, that they might learne not to blaspheme, 1 Tim. 1. 20. in the same manner was the incestuous person dealt withall, 1 Cor. 5. 5.

Secondly,

Secondly, after this examination, the same parties must shew forth their faith, whereby they depend on the free favour and mercie of God for their deliverance. How may this bee done? by heartie prayer unto God, joyned with fasting that the same may bee more earnest. In which praier the maine desire of the heart must be absolutely for the pardon of their sinnes, and then for deliverance from the hurts and torments of diabolicall persons: yet not absolutely, as for the other, but with this condition, so farforth as it stands with Gods glorie, and their owne good. For these are the bounds and limits of all temporall good things; of them the Lord makes no absolute promise, but with these conditions and qualifications.

Thirdly, the parties bewitched must patiently beare the present annoyance, comforting themselves with this, that it is the Lords owne hand, by whose speciall providence it comes to passe, and who turneth all things to the good of his chosen. Againe, they are to remember, that he being a most wise God, and loving father in Christ, will not suffer them to be tried above that they bee able to beare, but in his good time will grant a joyfull issue. Now when the bewitched shall thus submit themselves unto God, in the crosse, be it that hee (upon some causes) deferre their deliverance, yet they shall not finally be deceived of their hope. For either in this life, at the appointed time, or in the end of this life, by death they shall be eternally delivered, and put in present possession of everlasting ease and happinesse. Thus much of the true remedies against Witchcraft.

In the next place wee are a little to examine the false and superstitious Remedies, prescribed and used by them of the popish Church.

The most learned Papists of this age doe teach and avouch, that there is in Gods Church an ordinarie gift and power, whereby some men may cast out devils, and helpe annoyances that come by Witches. The Protestant is of a contrarie judgement, and holdeth according to truth, that there is now no such ordinarie gift left to the Church of God, since the daies of the Apostles.

Reasons of this opinion may be these.

First, casting out of Devils, and curing such annoyances, are extraordinarie and miraculous workes. For Christ accounteth handling of serpents without hurt, speaking with new tongues, curing of diseases by imposition of hands, (all which are things of lesse moment) to be miracles, Mark. 16. 18, 19. but all these lesser works, yea, the ordinarie power of working them, is ceased: for it was onely given to the Apostles in the Primitive Church, as a meanes to confirme the doctrine of the Gospell to unbelievers, that never heard of Christ before. So *Paul* saith, *Strange tongues* (that is, the gift of speaking strange languages, without ordinarie teaching) *are for a signe, not to them that believe, but to them that believe not*, 1 Cor. 14. 22. And for the same end were all extraordinarie gifts then given. Seeing therefore the doctrine of the Gospell hath beene alreadie established, and the truth thereof sufficiently confirmed by miracles in the Primitive Church, the same gift must needs cease unto us. For if it should still continue, it would call into question the effect of the Apostolicall preaching, and implie thus much, that the Gospell was not well established, nor sufficiently confirmed by their extraordinarie Ministerie, and miracles accompanying the same. Againe, if the gift of working miracles should remaine, then the promise of God for his special and extraordinary assistance therein, should yet continue: for the gift and promise goe together; so long as the promise is in force, so long is the gift also: but the promise made by Christ, *In my name shall they cast out Devils, and speake with new tongues*, Mark. 16. was in force onely in the persons and Ministerie of the Apostles, and those that had extraordinarie and immediate calling from God, and it ceased when they and their calling ceased, Therefore if Ministers now should lay their hands on the sicke, they should not recover them: if they should annoynt them with Oyle, it should doe them no good, because they have no promise.

Howbeit the Papists stand stiffely in defending the continuance of these gifts.

First, they say, the Church of the New Testament is nothing inferiour to that of the Old. The Jewish Church before the comming of Christ, was the Church of the Old Testament, and had the power and gift of casting out Devils. So saith our Saviour himselfe, Matth. 12. 27. *If I through Beelzebub cast out Devils, then by whom doe your children cast them out?* In which words hee asserteth this gift unto the Jewes, therefore it should seeme the same remaineth still in the Church.

Ans. That place of Scripture is diverslie expounded. Some by *children* there meationed, understand the Apostles, who were Jewes borne, and had received from Christ this gift and power to cast out Devils. Which if it be so, it maketh not for them, because they had it extraordinarily. But I rather thinke, that by children, are meant the Exorcising Jewes, before Christs time, who did cast out devils among the, pretending an abilitie to doe this worke in the name of God; whereas in truth they were call flat Sorcerers, and did it by vertue of a league & compact made with the Devill. Which practice hath beene of long continuance, and is at this day common and usual among the Popish sort. And that there were such Exorcists among the Jewes, it is evident. For such were those Vagabonds which came to Ephesus, and tooke upon them to cast out devils by the name of *Iesus*, and *Paul*, Act. 19. 13. but the man in whom the evill spirit was, (so soone as he had adjured the spirit) ranne upon them, and mightily prevailed against them, v. 16. Now if they had done

done this great worke by the power of God (as they pretended) the holy Ghost would not have called them Exorcists and Vagabonds, neither could the evill spirit possibly have overcome them as he did. Againe, in the Histories of the Jewes are recorded many practices of such as exercise this power among them. *Raphael* the Angell telleth *Tobias*, that a perfume made of the heart and liver of a fish, will helpe a man vexed with an evill spirit, Tob. 6. 7. which counsell is flat Magick, for there is no such vertue in the liver or a fish. And in other histories we read, that one *Eleazer* a Jew, by the smell of a certaine root put to the nose of a man possessed with a devill, caused the devill to come out of his nostrils, and forsake him; which thing was done in publike place before *Vespasian* and others. This also was effected by meere conjuration. For what vertue can there bee in any root or herb in the world, available to command and enforce Satan to depart from a man possessed? And yet such feats were played by sundry Magicians among the Jewes. Whereupon I conclude, that the meaning of our Saviour in the place alleaged, is in effect thus much; *If I by the power of Beelzebub, &c.* that is, you have among you sundrie Magicians and Exorcists, who pretend and exercise the gift of casting out Devils, and you thinke they doe it by the power of God, why then doe you not carrie the same opinion of me also?

Ioseph. Antiquit. Iudaic. l. 8. c. 2.

Their second reason is grounded on the promise of Christ, Mark. 16. 17. *These tokens shall follow them that believe, In my name they shall cast out Devils, &c.* whence they gather, that there shall be alwaies some in the Church, who shall have power to cast forth Devils, if they believe.

Ans. That promise was made by Christ unto his Church, to be fulfilled immediately after his ascension. It did not extend to all times, and persons, to long as the world endureth, but onely to the times of the primitive Church, and to such as then lived. For to them only the doctrin of the Gospell was to be confirmed by signes and miracles. And this lasted about 200. yeares next after Christ his ascension. During which time, not onely the Apostles and Ministers, but even private men and souldiers wrought many miracles.

The third reason is taken from experience, which (as they say) in all ages from the Apostles times to this day sheweth, that there have bin alwaies some in the Church, which have had this gift of casting out Devils, and curing the hurts of Witchcraft.

Answ. This gift continued not much above the space of 200. years after Christ. From which time many heresies beganne to spread themselves; and then shortly after Poperie that mysterie of iniquitie beginning to spring up, and to dilate it selfe in the Churches of Europe, the true gift of working Miracles then ceased, and in stead thereof came in delusions, and lying wonders, by the effectuall working of Satan, as it was foretold by the Apostle, 2 Thess. 2. 9. Of which sort were and are all those miracles of the Romish Church, whereby simple people have beene notoriously deluded. These indeed have there continued from that time to this day. But this gift of the holy Ghost, whereof the Question is made, ceased long before.

To proceed yet further, we are here to consider the particular Remedies, which they of the Popish Church have prescribed against the hurts that have come by Witchcraft. And they are principally five.

I. *The name Iesus.*
II. *The use of the Reliques of Saints.*
III. *The signe of the Crosse.*
IV. *Hallowed creatures.*
V. *Exorcismes.*

I. First, for the name *Iesus*: Thus much we grant, that any Christian may lawfully call upon the name of *Iesus* in prayer, for the helpe and deliverance of those that are possessed and bewitched, but yet with the caveat and condition before specified, If it be the will of God, and if their recovery may make for his glory, the benefit of the Church, and the good of the parties diseased.

But the Papist by the use of this name, intendeth a further matter, to wit, that the very name uttered in so many letters and syllables, is powerfull to cast out Devils, and to helpe those that are bewitched. For when it is uttered, then (say they) the authoritie of Christ is present, that the worke may be done. A flat untruth, and a practice full of danger. For let this be well considered, what soever any man doth in this case, he must doe it by vertue of his calling, and have also his warrant for the doing thereof out of the word; which if hee want, and yet will undertake such a worke, he may justly feare the like event that befell the vagabond Jewes that were Exorcists, Act. 19. 13. Now the Church of Christ hath no warrant in the word, to use this name of Christ for any such purpose; neither hath any ordinary Christian a speciall calling from God so to doe. Therefore he may not doe it.

And whereas they would beare men in hand, that the said name, of all the names of Christ, and above all other things, is of most speciall vertue, though it bee used even by a man that wanteth faith, because the Apostle saith, *At the name of Iesus every knee shall bow, both of things in heaven, in earth, and under the earth.* Phil. 2. 10. and by things under the earth are meant the Devils: we must know that their allegation is weake, and that they greatly abuse the place. For there the name *Iesus*, is not onely a title of Christ, but withall signifieth the power, majestie, and authoritie of Christ, sitting at the right hād of the father, to which all creatures in heaven, earth, and hel are made subject; and by that power indeed (if they had it at command) they might be able to cure the hurts of Witchcraft.

II. The second speciall Remedie is the Use of Saints Reliques; as their books, bones, apparell, staves, or such like, which being but touched of the parties vexed, are excellent meanes to recover them.

Ans. The use of these things, to the purposes aforesaid, is a meere superstitious practice. For first, they have not the true Reliques of the Saints, as would plainly appeare, if a true Inventory were taken of all such as they say are to be found in their Monasteries and Churches. Secondly, though they had them, yet have they no warrant or calling to use them to this end: for in all the Word of God, there is neither commandement to warrant the use, nor promise to assure any man of a blessing upon the use of them. Albeit they would seeme to have some warrant, and therefore they alleage that which is written, 2 King. 13. 21. of a dead man, who being for haste throwne into the sepulchre of *Elisha*, so soone as he touched the bones of *Elisha*, revived, and stood upon his feet. To this also they adde the examples of cures done by *Peters* shadow, Act. 5. 15. and sundrie diseases healed by *Pauls* handkerchiefes, Act. 19. 12. *Ans.* These things indeed are true, but they serve nothing to their purpose. For first, the quickning of the dead souldier, came not from any vertue in the corps of *Elisha*; but it was a miracle, which it pleased God then to worke, by meanes of the corps, that the Jewes at that time might bee confirmed in the truth of that doctrine, which *Elisha* had taught them from God, and which before his death they had neglected, as I have before shewed. And it was a thing onely then done, and never since. It cannot therefore be a ground for the ordinarie use of Reliques. Againe, touching the other examples: I answer, that both *Peter* and *Paul* had the gift of working miracles, and having the gift, they might use such meanes for the present to cure diseases. But the Papists are not able to shew, that God hath given them the like gift, whereby they might be warranted for the use of the like meanes: neither can they assuredly hope for successe, although they should undertake to use them.

III. The third Remedie, is the signe of the Crosse, made upon the bodie of the partie tormented. Behold to what a height of impietie they are growne, ascribing that to the creature, which is proper to the Creator. For the power of working miracles, is proper onely to the Godhead. The Prophets and Apostles in their times did not worke them of themselves, but were onely Gods passive instruments, in this manner: When the Lord intended by them to worke any miracle, they received from him at th same time an extraordinarie and speciall instinct, whereby they were moved to attempt the worke. They therefore yeelded themselves to the present motion of Gods Spirit, to be his instruments onely in the dispensation of the worke: but the sole author and producer of the miracle, was God himselfe. And in this case the very manhood of our Saviour Christ, considered apart from his Godhead, had no power of it selfe, but was onely the instrument of his Godhead, whensoever it pleased him in that kind to manifest the same. Wherefore to ascribe this vertue to the Crosse, being a creature, or the worke of a creature, is to communicate the incommunicable power of the Creator to it, which is plaine blasphemie.

IV. The fourth Remedie, is the using of hallowed things; as hallowed graines, salt, water, bread, images; specially the image of *Agnus dei*.

Ans. Hallowed creatures are intruth unhallowed superstitions. For every creature is sanctified by the word and prayer, 1 Tim. 4. 4. by the word, when God in his word commands us to use it for some end; and by prayer, when we give him thanks for giving the creature, and withall desire his blessing in the use thereof. Now let any Papist shew me one letter or syllable in all the booke of God, commanding the use of a creature for any such end.

They affirme indeed, that *Elisha* wrought miracles by hallowed salt, for by it he cured the bitter waters, 2 King. 2. 21. But the Prophet used not hallowed, but common salt, and that not ordinarily, but only then, as a meane whereby to worke a miracle. It was therefore powerfull in his hands, because for the doing thereof, he had power and warrant from God extraordinarily: and it cannot be so in any other, which have not the same gift.

V. The fifth and last Remedie, is Exorcisme, which is an adjuring and commanding the Devill in the name of God, to depart from the partie possessed, and cease to molest him any more. This meanes was used by our Saviour Christ himselfe, and after him by his Apostles and other beleevers in the time of the Primitive Church, when the gift of working miracles was in force: but in these daies (as I said before) that gift is ceased, and also the promise of power annexed to the use of adjuration: and therefore the meanes thereof must needs cease. And for an ordinarie man now to command the Devill in such sort, is meere presumption, and a practice of Sorcerie.

Sect. IV.

IV. Quest. *Whether the Witches of our age are to be punished with death, and that by vertue of this Law of Moses?*

I doubt not, but in this last age of the world, among us also, this sinne of Witchcraft ought sharply to be punished as in the former times: and all Witches being thorowly convicted by the Magistrate, ought according to the Law of *Moses* to be put to death. For proofe hereof, consider these reasons.

First, this Law of *Moses* flatly enjoyneth all men, in all ages, without limitation of circumstances, not to suffer the Witch to live: and hereupon I gather, that it must stand the same, both

both now and for ever to the worlds end.

Patrons of Witches except against this, holding that it was a Judiciall Law, which continued but for a time, and concerned onely the Nation of the Jewes, and is now ceased. But I take the contrary to be the truth, and that upon these grounds.

I. Those Judiciall Lawes, whose penaltie is death, because they have in them a perpetuall equitie, and doe serve to maintaine some morall precept, are perpetuall. The Jewes indeed had some Lawes of this kinde, whose punishments were temporall, and they lasted only for a certaine time: but the penaltie of Witchcraft, being Death by Gods appointment, and the inflicting of that punishment, serving to maintaine the equitie of the three first morall precepts of the first Table, which cannot be kept unlesse this Law be put in execution; it must necessarily follow, that it is in that regard morall, and binds us, and shall in like sort binde all men in all ages, as well as the Jewes themselves, to whō it was at that time pertonally directed.

II. Every Judiciall Law, that hath in it the equitie of the Law of nature, is perpetuall; but this Law of punishing the Witch by death, is such. For it is a principle of the Law of nature, holden for a grounded truth in all countries and kingdomes, among all people in every age, that the traytor who is an enemie to the State, and rebelleth against his lawfull Prince, should be put to death: now the most notorious traytor and rebell that can be, is the Witch. For she renounceth God himselfe, the King of kings, she leaves the societie of his Church and people, she bindeth her selfe in league with the devill: and therefore if any offender among men, ought to suffer death for his fact, much more ought she, and that of due deserr.

The second reason for the proofe of the point in hand, is this; According to *Moses* law, every Idolater was to be stoned to death: Deuter. 17. v. 3, 4, 5. *If there bee found any among you, that hath gone and served other gods as the Sunne, the Moone, or any of the hoast of heaven: if the thing upon enquirie be found to be true and certaine, then shalt bring them forth unto thy gates, whether it be man or woman, and shalt stone them with stones till they die.* Now this is the very case of a Witch, she renounceth the true God, and maketh choice to serve the devill, she is therefore a grosse Idolater, and her punishment must be suteable. It is alleaged by the favourers of the contrary part, that *Peter* denied Christ, and yet was not put to death: I answer, there is great difference between *Peters* denail of Christ, and Witches denying of God. *Peters* denyall was upon infirmitie and in haste: the Witch denyeth God upon knowledge and deliberation, wittingly and willingly. Againe, *Peter* did not upon the denail betake himselfe to the devill, but turned unto Christ againe, which hee testified by his hearty and speedie repentance: but Witches deny God, and betake themselves to the Devill, of their owne accord, as is manifest even by their owne confessions at their arraignments.

The third reason. Every seducer in the Church, whose practice was to draw men from the true God to the worship of Idols, though it were a mans owne sonne or daughter, wife or friend, by the peremptorie decree and commandement of God, was at no hand to be spared or pitied, but the hand of the witnesse first, and then the hands of all the people must bee upon him, to kill him, Deut. 13. 6, 9. If this bee so, no Witches convicted ought to escape the sword of the Magistrate: for they are the most notorious seducers of all other. When they bee once intangled in the Devils league, they labour to inare their dearest friends and posteritie in their cursed and abominable practices; that they may be the more easily drawne into the same confederacie, wherewith they themselves are united to Satan. I might here alleage that they deserve death, because many of them bee murtherers; but I stand not upon that instance, because I hold in the generall that Witches are not to be suffered to live, though they doe no hurt either to man or other creatures, and that by vertue of *Moses* law, onely for their leagues sake, whereby they become rebels to God, Idolaters and seducers, as now hath beene shewed. Yet notwithstanding all that hath beene said, many things are brought in defence of them, by such as be their friends and well-willers.

First, it is said, that the hurt that is done, comes not from the Witch, but from the devil: he deserves the blame because it is his worke, and she is not to die for his sinne. *Answ.* Let it be granted, that the Witch is not the author of the evill that is done, yet she is a confederate and partner with the devill in the fact, and so the law takes hold on her. See it in a familiar compariton. A companie of men conspire together in a robberie, by common consent some stand in open place to espie out the bootie. and to give the watchword, others are set about the passage, privily to rush upon the man, and to spoyle him of his goods. In this case what saith the Law? The parties that gave the watchword, though they did nothing to the man, yet being accessories, and abettors to the robberie by consent, they are theeves, and liable to condemnation and execution, as well as the principals. Even so stands the case with the Witch. In the working of wonders, and in all mischievous practices, he or she is partaker with the devill by consent of covenant: the Witch onely useth the watchword, in some charme or otherwise, and doth no more; the devill upon notice given by the Charme, takes his opportunitie, and works the mischiefe. He is the principall agent, but the other yeeldeth helpe, and is rightly liable to punishment. The reason is, because if the Devill were not stirred up, and provoked by the Witch, he would never do so much hurt

as he doth. He had never appeared in *Samuels* likenes, had he not been solicited by the Witch of Endor. He would not have caused counterfeit serpents and frogges to appeare in Ægypt, but for Jannes and Jambres, and other Inchanters. And in this age there would not in likelihood be so much hurt and hinderance procured unto men, and other creatures by his meanes, but for the instigation of ill disposed persons, that have fellowship and societie with him.

A

Againe, they object, that Witches convicted either repent, or repent not: If they repent, then God pardoneth their sin, and why should not the Magistrate as well save their bodies and let them live, as God doth their soules? If they doe not repent, then it is a dangerous thing for the Magistrate to put them to death: for by this meanes hee kils the bodie and casts the soule to hell.

B

Answ. All Witches judicially and lawfully convicted, ought to have space of repentance granted unto them, wherein they may bee instructed and exhorted, and then afterward executed. For it is possible for them to be saved by Gods mercie, though they have denied him. Secondly, the Magistrate must execute justice upon malefactors lawfully convicted, whether they repent or not. For God approveth the just execution of judgement upon men, without respect to their repentance: neither must their impenitencie hinder the execution of Justice. When the people of Israel had committed Idolatrie in worshipping the golden calfe, *Moses* did not expect their repentance, and in the meane while forbeare the punishment, but hee and the Levites presently tooke their swords and slew them, and the Lord approved their course of proceeding, Exod. 32. 28. When *Zimri* an Israelite had committed fornication with *Cozbi* a Midianitish woman, *Phineas* in zeale of Gods glorie executed judgement upon them both, without any respect unto their repentance, Num. 25. 8. and is therefore commended, Psal. 106. 30. Warres are a worthie ordinance of God, and yet no Prince could ever attempt the same lawfully, if every Soldier in the field should stay the killing of his enemie, upon expectation of his repentance. And whereas they say, that by executing an impenitent Witch, the Magistrate casteth away the soule; we must know, that the end of execution by the Magistrate is not the damnation of the malefactors soule, but that sinne might be punished that others may beware of the like crimes and offences, and that the wicked might be taken away from among Gods people.

C

But some Witches there be that cannot bee convicted of killing any: what shall become of them? *Answ.* As the killing Witch must die by another law, though he were no Witch: so the healing and harmelesse Witch must die by this Law, though he kill not, onely for covenant made with Satan. For this must alwaies be remembred as a conclusion, that by Witches we understand not those onely which kill and torment; but all Diviners, Charmers, Jugglers, all Wizzards, commonly called wise men and wise women; yea whosoever doe any thing (knowing what they do) which cannot be effected by nature or art; and in the same number we reckon all good Witches, which doe no hurt but good, which do not spoile and destroy, but save and deliver. All these come under this sentence of *Moses*, because they denie God and are confederates with Satan. By the lawes of England the theefe is executed for stealing, and wee thinke it just and profitable; but it were a thousand times better for the land, if all Witches, but specially the blessing Witch might suffer death. For the theefe by his stealing, and the hurtfull Inchanter by charming, bring hinderance and hurt to the bodies & goods of men; but these are the right hand of the devill, by which hee taketh and destroyeth the soules of men. Men doe most commonly hate and spit at the damnifying Sorcerer, as unworthy to live among them: whereas the other is so deare unto them, that they hold themselves and their country blessed that have him among them, they flie unto him in necessity, they depend upon him as their God, and by this meanes, thousands are carried away to their finall confusion. Death therefore is the just and deserved portion of the good Witch.

FINIS.

A RESOLVTION TO The Countrey-man.

PROVING IT VTTERLY VNLAWFVLL TO BVY OR VSE our yearely PROGNOSTICATIONS.

Written long since by W. P.

ESAY 47. vers. 12, 13, 14.

Stand now among thine Inchanters, and in the multitude of Sooth-sayers, (with whom thou hast wearied thy selfe from thy youth) if so be thou maist have profit, or if so be thou maist have strength. Thou art wearied in the multitude of thy counsels: let now the Astrologers, the Star-gazers, and Prognosticators stand up, and save thee from these things that shall come upon thee. Behold, they shall be as stubble: the fire shall burne them, they shall not deliver their owne lives from the power of the flame: there shall be no coales to warme at, nor light to sit by.

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Not convenient to have Prognostications.

Reasons:

1. *Concerning the buyer:*
   1. *Immoderate care joyned with distrust in God.*
   2. *Contempt of the providence of God, in not reverently regarding it.*
2. *Concerning the maker:*
   1. *His unability in prognosticating, proved*
      1. *By the true end of the Heavens.*
      2. *By want of good experience.*
      3. *By ignorance of particular causes.*
   2. *His manifold untruths.*
   3. *His impieties, and prophane speeches, and actions, not seeming a Christian.*
   4. *His tricks of deceit.*

A RESOLVTION TO THE COVNTREY-MAN,

proving it unlawfull for him to buy or use our yearly PROGNOSTICATIONS.

GOod Reader, I have thought it convenient (for some speciall causes) in this short Treatise, to disclose a part of my minde unto thee, concerning the making of *Prognostications*, and if it might bee, to perswade thee, not to spend thy money in buying any of them. I have long studied this Art, and was never quiet untill I had seene all the secrets of the same: but at the length, it pleased God to lay before mee the prophanenesse of it, nay, I dare boldly say, Idolatrie, although it bee covered with faire and golden shewes. Wherefore, that which I will speake with griefe, the same I would desire thee to marke with some attention. My reason shall partly concerne thee, partly the *Prognosticator* himselfe. First on thy behalfe, I reason thus:

The first reason, immoderate care.

1 AS a man doth see the blessings of God upon him, so he must also labour with a carefull diligence to maintaine the state of this life. But because the affection of man is carried head-long unto a greedy covetousnesse: this desire of over-much carping and caring, must bee bridled with two strong bits: First, all our care must extend it selfe no further than the present day: Secondly, in caring we must not trust unto our selves, but fix all our confidence in the mercy and providence of God who blesseth all, and without whose goodnesse nothing can come to passe, doe what we will. As touching the first, we have the direction of our Saviour Christ: who teacheth us to pray on this wise; *Give us this day our daily bread*; whereby we are given to understand, that wee are onely to seeke for the present time, resting with this perswasion, that hee which hath blessed us this day will also to morrow, and the next day shew his like goodnesse unto us. Againe, in the same place, our Saviour Christ speaketh on this wise, *Care not then for the morrow; for the morrow shall care for it selfe: the day hath enough with his owne griefe.* By this we learne, that God will provide for every day all things necessary, though we doe not increase the present griefe, with caring and casting in our heads how we shall live in the time to come. Now tell me what is the cause that thou yearely dost buy a *Prognostication*, and one of those which tell the strangest things? Is it because thou hast a delight to reade the stile of *Prognostications?* Or because thou wouldest learne to *Prognosticate?* Or because the pictures and Characters which they make delight thy minde? it were folly to bee perswaded of this, seeing the very cause it selfe is manifest. Thy whole desire is to fill thy coffers, and to heape up wealth, thou art afraid lest thou should become poore, therefore thou greedily buyest the *Prognostications*, and continually searchest all the corners of them, to see the state of the yeare to come, even thus in minde reasoning with thy selfe: I can never bee quiet, nor take my sleepe, untill such time as I have knowne the state of the yeare insuing, that I may frame my businesse accordingly: This next yeare there wil be much raine, it will rot Corne upon the ground, it will be spoiled, I will keepe my Corne untill the next yeare following. I find that Corne will be deere about halfe a yeare hence, I will not sell my Corne now, but keepe it, that I may have plenty of money for it, and sufficient beside to maintaine my house: the sea and land is calme and quiet this yeare, the next yeare many shipwracks and troubles in many countries will fall, now I will fraught my ships that then I may be quiet. These imaginations are lively arguments of thy diffidence and despaire in the goodnesse and loving kindnesse of God. If thou feare God, love God, put thy whole trust in God, thou art content to referre thy whole preservation unto the hands of God: now these

Matth. 6. 34.

Matth. 6. 11.

proling and raigning conceits of the time to come, argue that either thou never thinkest on God, or at the least perswadest thy selfe, that either he will not, or cannot helpe thee. And if thou in thy covetous minde pray unto God, thou canst not pray according to the institution of Christ, without hypocrisie, *Give us our daily bread this day.* Wherefore seeing the having of *Prognostications* commeth of so wicked causes, as is the greedy desire of prosperity and wealth, and argueth some kinde of diffidence in God: when thou readest these my words, examine thine owne heart, if thou finde my sayings true (as certainly thou shalt) never hereafter desire to know the state of the yeare before hand, except it bee for the seasons of the yeare, which I am perswaded thou maiest know in some part, without any skill, even by thine owne experience.

The second reason, neglect of Gods providence.

2 COncerning the contempt of Gods providence, thus much I say: The *Prognosticator*, if he be asked whether he confesse the providence of God, he will with all his heart confesse it: but by his deeds hee doth deny it, for all the things whatsoever, which can happen in a whole yeare, hee attributeth them to the Starres, and so he publisheth his Predictions, alwaies mentioning Starres, never, or very slenderly, making any signification of the power, and justice, mercy, and everlasting wisdome of God. And surely, even for the very paring of thy nailes, for the cutting of thy haire, for the putting on of thy shooes, for taking a journie two or three miles from thine house, for obtaining at Gods hands thy request, for making thy bargaine with thy neighbour, for all thine actions be they never so small, these wise men (if thou wilt aske their advice) will give thee counsell from the starres. Now when these their irreligious predictions shall be had in thy bosome, and read of thee daily, thou being a man unlearned and worldly given, never hearing any mention of the speciall providence, and hand of God in every thing, but long discourses of the vertues of Planets and Signes, doest never thinke upon the wonderfull and most infinite power of God, working after a speciall manner in every matter, but art drawne straight waies into an admiration of the *Astrologer*, and a great feare of the constellations of Heaven. An experience of this I found in thee about two yeares agoe. A learned man (yet in this case farr deceived) wrote an *Astrologicall discourse of the conjunction betweene Iupiter and Saturne*, wherein he shewed of great alteration in every thing to fall. At this thou wast sore agast, thy minde was incumbred with settling thy goods to set them in order against that day: thy song for halfe a yeare was nothing else, but the conA junction; the day being come, what staring was there and gazing into Heaven, to see the meeting of those two Planets. Now all this while where was Gods providence, where was that trust and rejoycing in him: where was that praising of his name for all things whatsoever should come to passe; where was that meditation of his infinite, and unsearchable wisdome: these things were never thought nor heard of, yea, by reason of thine earthly affections, they tooke no place in thine heart. This thy dealing is like unto the folly of that man, who having a costly clocke in his bosome, never extolleth or thinketh on the wit and invention of the clock-maker, but is continually in admiration of the spring or watch of the clocke, by whose meanes all the wheeles have their swifter or slower, their backward or forward motions, & by which the whole clocke keepeth his course. Wherefore mee thinketh that in a Christian common-wealth, those only books should bee published for thine use, which might beat into thine head, and make thee every houre and moment to thinke on the providence of GOD: which being once settled in thy minde, the consideration of the meanes which God useth will follow of it selfe. Contrariwise, to tell thee the meanes which God doth use, to thunder out the aspects and constellations of Starres, and seldome to mention his providence, maketh thee to feare, and admire, and love the meanes, quite forgetting the worke of GOD in the meanes. This fault was very rife amongst the Israelites, who came yearely unto Astrologers and wise men: Wherefore that which is spoken by *Ieremy* unto them, is also spoken unto thee: *Heare ye the word of the Lord, that he speaketh unto you, O house of Israel. Thus saith the Lord, Learne not the way of the heathen, and bee not afraid for the signes of Heaven, though the heathen bee afraid of such.* In like sort, God forbiddeth his people of England to give credit, or feare the constellations and conjunctions of Starres and Planets, which have no power of themselves, but are governed by him, and their secret motions and influences are not knowne to man, and therefore there can bee no certaine judgement thereof. If thou wilt not heare and follow this which I say, see what will ensue. Thou seest that the greatest matters, which these *Diviners* and *Prognosticators* foretell, fall out flat otherwise than they say, to their perpetuall shame. Truly I am perswaded, that it is the judgement of God upon them (although they cannot see it) who maketh them, when they thinke they are most wise, to bee most fooles. For so the Lord used the wise men and *Astrologers of Chaldea*, as he speaketh by his Prophet *Esay*; *I am the Lord that made all things, that stred out the heavens alone, and stretch out the earth by my selfe; I destroy the tokens of sooth-sayers, and make them that conjecture fooles, and turne their wise men backward, and make their knowledge foolishnesse.* Doest thou then,

Ier.10.1,2.

Esay 44.24.

then, O careless and miserable man, thinke to escape the same, or greater punishment being a cause of this fault? for if none desired to know what is to come, none would busie themselves in that vanity. Wherefore reade the Word of God in the 18. of Deut. When thou shalt come (saith the Spirit of God) into *the land which the Lord thy God giveth thee, thou shalt not learne to doe after the abominations of those Nations.* In the words following *Moses* numbreth nine abominations:

Deut.18.9.

As:
1 *To make his childe goe thorow the fire.*
2 *To use Witchcrafts.*
3 *To regard times, this is thy fault.*
4 *To marke the flying of Fowles.*
5 *To be a Sorcerer.*
6 *To be a Charmer.*
7 *To counsell with spirits.*
8 *To be a Sooth-sayer.*
9 *To aske counsell at the dead.*

All these horrible abominations being rehearsed, marke what followeth, *For all that doe such things are an abomination unto the Lord*, and because of their abominations, the Lord thy God doth cast them out before thee: now seeing most of these abominations, and especially the third, is used of us, why should we not feare the like judgements upon us, unlesse we will repent, and that with speed?

Deut.18.9.

1 The reasons which concerne the *Prognosticator*, and may availe to the perswading of thee not to buy any more of their unprofitable bookes, are these which follow: first, their unability in *Prognosticating*: secondly, their manifest untruths: thirdly, their impieties: fourthly, their tricks of deceit. What: can they not foretell that which is to come? can they not make conjectures of that which is like to ensue? No surely. And I will use arguments to confirme it unto thee.

The first reason, of the use and end of the Heavens.

1 Psal.19.2.

THe true use of the Heavens consisteth in many points: First, to declare the glory of God. *The Heavens* (saith *David*) *declare the glory of God, and the firmament sheweth the worke of his hands.* It is an Alphabet written in great letters, in which is described the majestie of God, and that by these foure speciall points: First, he majestie of the worke it selfe: secondly, the infinite multitude of Stars: thirdly, by the wonderfull variety of Stars: fourthly by the greatnesse of the Stars.

2 Rom.1.20.

Secondly, it maketh sinners and wicked men inexcusable before the judgement seat of God. For the invisible things of him (saith *Paul*) that is, his eternall power and God-head, are seene by the creation of the world, being considered in his workes, to the intent that they should be without excuse.

3 Gen.1.14.

Thirdly, they serve to the appointing of times, as day, night, moneth, yeare, which are A both measured and described by the course of the Sunne, and Moone, and other Starres. And so the feast of the Israelites, and the computation of the yeare in our Church dependeth thereupon, and without them there would bee great confusion both in the common-wealth and Church.

Fourthly, they serve to be signes, that is, to foretell things to come. And they are signes either of extraordinary things, or things which be ordinary. When they are signes of extraordinary things, then there is, and appeareth in them some extraordinary worke of God: as appeareth in these examples which follow. At the suffering of Christ, not onely *the vaile of the Temple rent, and the dead rose forth of their graves*, but also the Sunne was wholly eclipsed, the Moone being in the full. At which sight, *Dionysius Areopagita*, a good *Astronomer* spake these words: Either the frame of the world is destroyed, or the God of nature suffereth. The Prophet *Ezechiel* being commanded of God to prophesie the destruction of Ægypt, he first putteth down extraordinary signes: *And when I will put thee out, I will cover the Heaven, and make the Stars thereof darke: I will cover the Sun with a cloud, and the Moone shall not give her light. All the lights of Heaven will I make darke for thee, and bring darknesse upon the land (saith the Lord.)* Before the second comming of our Saviour Christ, there shall be signes in the Sunne and Moone, and in the Stars. Lastly, the extraordinary going backe of the Sunne signified the lengthning of the life of King *Hezekias*.

4

B Matth.27.

C Ezek.32.7,8.

Secondly, the Starres are signes of generall things which happen ordinarily every yeare in nature among us.

As of:
1 Approaching and decliming of: 1 *The Spring.* 2 *Sommer.* 3 *Harvest.* 4 *Winter.*
2 *Ordinary weather in these quarters.*
3 *Ebbing and flowing of the sea.*
4 Seasons of: 5 *Plowing.* 6 *Sowing.* 7 *Setting.* 8 *Planting.* 9 *Cutting.* 10 *Felling.* 11 *Reaping.*

D I say generall, because the particular estate and affaires of men, can in no wise be fore-signified by the Stars. I say ordinary, because the things which fall out seldome, and are besides the common course of nature, as plenty of all things, famine, plague, warre, everthons of Kingdomes, &c. doe not depend upon the Stars. For the confirming of this, I have three reasons: First, in the first of Genesis, God saith, *That he made the lights to be for signes*, and yet the

Gen.1.14,15.

Esay 47. 13,14.

same God in the 47. of *Esay* saith, *He will destroy the signes of them which divine*: flatly forbidding us to use Starres, as meanes to judge of any thing to come, saving only of those of which they are expresly made signes of God in the creation: all which are put downe before. Secondly, this is manifest by the order of the creation: *the third day God created upon the earth herbs and trees, and the earth brought forth fruits and was fertile: the fourth day God commanded lights to be made in the firmament of Heaven, to separate the day and the night, and to be for signes and for seasons, and dates, and monethes, and then it was so, and then God saw it was good.* Out of which I gather, that it cannot bee a signe causing famine, or plenty and fertilenesse, because fertilitie went before the creation of the host of Heaven. Also of warres and plagues, and the particular estates of men, they can be no signes, because man was not yet created, and yet even then they were signes. Some will say, they were no signes of those matters in the creation, but now they may bee, and are: No, for the workes which God created he now preserveth, neither increasing nor diminishing any thing in them. *Philo Iudæus* in his booke *De opificio mundi*, saith, *Hee was perswaded that God foreseeing the minds of men, given to search strange matters to come, did in this order create the heavens, to confute and disproove their imaginations.* Thirdly, the Heavens and Starres were made for the use of man, and man is their end, so that it is absurd to imagine they have any force in the affaires of man. Now then, *Prognosticators* if they will foreshew of strange things to come, they must undoe the worke of their Creator, and give unto it new uses, otherwise they shall not be able to *prognosticate* as they yearely doe.

Gen. 1. 12,14.

The second reason, the providence of God.

THe providence of God, is his decree by which hee appointeth how every thing shall come to passe. The continuall execution of this decree, is ordinarily by meanes, but often without meanes. The meanes which God useth are either generall or speciall. Generall are these by which he governeth all the whole world, and every particular thing which concerneth this life: unto this kinde are referred spirituall creatures, called Angels, by whom the Philosophers say the Heavens are governed, and we see that whole Kingdoms, Provinces, & Cities have beene kept and defended by them, as also consumed and destroyed. Againe, the Starres and heavenly bodies are used of God to governe and order things here below, as it is in the 19. Psalme, *Nothing is hid from the heat of the Sunne.* And by the Prophet *Hosea*, the Lord speaketh thus, *I will heare the heavens, the heavens shall heare the earth, the earth shall heare the corne, the corne shall heare Israel.* But this instrument is onely a generall instrument and hath his worke in ordinary matters of nature. Besides these meanes, there bee many other by which God ruleth the world. In the beginning he set man over the whole world, that he might have rule over Fishes, Fowles, Beasts, and all things else. He appointed husbands to governe their wives, he set the first-borne before their brethren, as *Cain* before *Abel*: Princes and Tyrants over Cities, Kingdomes, Commonwealths, and therefore by reason of their dignitie called them gods. There be also governours of families over their families, fathers over their children, maisters over their servants. Yet God hath a more neere care in preserving and governing his chosen, as appeareth in the 43. chap. of *Esay*, *Thus saith the Lord God that created thee, O Iacob: and he that formed thee, O Israel: Feare not, for I have redeemed thee, I have called thee by thy name, thou art mine: when thou passest thorow the waters, I will bee with thee, and thorow the floods, that they doe not overflow thee. When thou walkest thorow the very fire, thou shalt not be burnt, neither shall the flame kindle upon thee, for I am the Lord thy God, the holy one of Israel, thy Saviour.* This is also manifest by that Sympathy which is in the Lord, when his children are afflicted, as appeareth by the 11. of *Zachary*: *He which toucheth you, toucheth the apple of mine eye.* And in the 9. of the Acts, *Saul, Saul, why persecutest thou mee?* that is, my Elect. Wherefore there be also speciall meanes by which he more carefully governeth the Elect: As bee Angels, whom *Paul* to the Hebrewes calleth *ministring spirits*: it is certaine they defend every one of the Elect particularly. Hitherto may be referred the preaching of the Word of God, the ministring of the Sacraments. Besides this, God useth the devils, and wicked men and Tyrants to exercise the faith of his Elect, and to confirme them in patience: whereby they are called the servants of the Lord, axes, hammers, sawes, and swords in the land of God: as *Pharaoh*, and *Nabuchadnezzar*, and *Senacherib*. Moreover, the meanes by which hee worketh upon the wicked are also many:

1 *Angels good and evill.* Exod. 14.
2 *Friends and familiars.* Jerem. 13. 14. Amos 7.1.
3 *Wild beasts.* Jerem. 8.17.
4 *Heaven above.* Deut. 11.17.
5 *Diseases, plague.* Exod. 15.16.
6 *Famine.* Hos. 9.3.
7 *Fire.* Hos. 8.14.
8 *Fury.* Hos. 7.9.
9 *Hardnesse of heart.* Rom. 1. 28.
10 *Captivitie.* Jerem. 15.2.

All these meanes Gods providence useth; first, that he might shew his goodnesse towards us: secondly, that he might be knowne to bee the Lord over all: thirdly, that wee might bee thankfull, because he not onely himselfe governeth us, but also maketh his creatures to serve our

turnes. Marry this must be noted (as I said before) that in all these secondary causes, beside their naturall worke, which God hath given them, there is also the speciall worke of God his speciall hand shewed. God worketh not by second causes, as Magistrates governe their common wealths by their inferiour officers. For they so governe by them, that they doe nothing or very little themselves, and peradventure never know what is done. God governeth not the world so, but in every particular worke, he hath his particular stroke. That the thunder burneth, moveth, hurteth; it is the generall providence of God: but that it burneth, or hurteth this or that man, on this or that part, in this or that manner, it is the speciall providence of the same God. The Lord hath shewed his speciall providence in one excellent example. *If the hatchet* (saith God) *fall forth of the hand of him which leppeth the tree, and kil a man in the way, I the Lord have killed him.* God also governeth the world immediatly, and his providence worketh without means, and many things he bringeth to passe against all meanes, which is manifest by that of *Matthew*: *Man liveth not by bread onely, but by every word which proceedeth out of the mouth of God.* For example, without meanes. The Spirit of God did move upon the waters, and cover them in the creation immediately. The first garment which was made, was of leather, and God alone without meanes made it. *Noah* in the Arke was preserved by God alone an whole yeare, against the force of the waters. Without meanes did hee keepe the shooes and garments of the *Israelites* whole forty yeares. He alone justifieth, sanctifieth, and converteth a sinner. Against the course of nature he made the sea to divide it selfe, the sunne to goe backward, the fire not to burne the three children, the Lyons not to devoure *Daniel*. The causes of this, are these: 1. That we may know when God works by causes, he doth it by no necessity, but freely. 2. That we might know when God useth means, that then he is not idle, but worketh all in all. 3. That if meanes want, nay, if meanes be against us, yet we should not despaire of Gods providence. Now to come to our *Prognosticators*, and *Moone-prophets*, how shall they be able to know what will come to passe hereafter? for first, the heavens being onely one particular instrument of Gods providence, among many, they cannot certainly and truly say, this thing or that thing proceedeth from the heavens: Secondly, they cannot determine whether God in extraordinary matters, as Plague, Famine, Barrennesse, Distempered weather, Earthquakes, Warres, &c. doth worke immediately, or with meanes: If with meanes, they cannot determine, whether the Heavens, or Angels, or men, or any other things be the meanes of his providence. Thirdly, if they were able to know what the Heaven worketh naturally, yet they were never the better: for God beside the power of the heavens, hath in all things his particular working providence, altering, and framing, and bending as wax his instruments to his good will. Truly by this consideration, a Christian man will be brought to leave off to seeke what event the workes of God shall have before they come to passe. If a man shall come into a Joyners shop, can hee by knowing the use of all his tooles, tell what things he hath made in his shop? No. What is the cause of that? Hee useth not onely his tooles in his worke, but thereunto adjoyneth his owne hand, by which he handleth and turneth the toole to his owne pleasure, and so maketh divers kinde of workes with the same instruments. The same may be said of our *Prognosticators*, which I would to God they would somewhat consider.

The third Reason, the want of experience.

IF our *Prognosticators* have any meanes to foretell things to come, they have those meanes either without experience, or with experience: If they have them without experience, then must thou account all which they doe to be fooliſh dreames and deceit; for all kinde of humane learning which is profitable, and hath use in the life of man, is taken from often observations, and experience. If it be said that they have their directions in *Prognosticating* from experience, and that of all times, I will convince them thus. True experience of the causes of things, is an often observing of the effects of the same causes, with this ground that they can proceed from no other thing. The Physician saith *Rheubarb* doth purge choler. Well: how knoweth he this? he hath often tried this, and that in old men, young men, children: and hath found, that in the bodies of all men, the cause of purging this humor, could bee ascribed to nothing else. Wherefore he may peremptorily conclude, *Rheubarb* purgeth choler. Our *Prognosticators*, in the heavens, can have no such experience. For they cannot observe often the same position of starres in the heaven. The order and cause of the fixed starres and Planets, which we finde in the heavens this day, the next day will bee changed, and never the like againe. They will say indeed although the same position of the whole heaven never happen, yet the same conjunctions of notable starres, the same risings, and settings, and the same constellations of the chiefest starres are marked often. I say againe, that when these Eclipses and great conjunctions happen, the rest of the starres being otherwise affected than they were before, and having new positions, may either increase and diminish their effects, or else hinder them, and quite take them away. As we see when the Sun casting his beames into a chamber, the light of candles, and torches, and fires doe make it shine dimme, yet these being absent, it will shine bright. Againe, they are not able to say that con-

conclusions, which they have marked, are causes of those effects which follow, as warres, diseases, distempered weather, earthquakes, famine, &c. For in those things which happen together, the one is not the cause of the other. When *Nero* played upon his harpe, *Rome* was on fire: yet *Neroes* playing on the harpe was no cause of the burning of *Rome*. Also these effects may have other causes in the heaven, than those which they marke, and they may come immediately from God, they may come onely from the will of man. Wherefore seeing that they cannot assure themselves that these eclipses and conjunctions are the works of such effects upon earth, and they cannot have often observations of the course of heaven, their rules of Predictions are feigned and supposed, and not built upon true experience. Let a man which knoweth not one herb, take all kinds of herbs, and put them into a great vessell, yet so, that there be more of some herbs, and lesse of other some: let him beat them all together, and make a compound vertue of all their vertues: Can hee now tell the nature and operation of every particular herb? Can he divide and sever by any helpe the vertue of one herb from another? No indeed. The same thing may be said of the starres of heaven: all their lights, and all their influences (as they terme it,) are in the lower bodies: more plainly, every earthly body hath in it all the secret powers, and working of every particular starre: so that they make (as it were) a compound operation rising of all, or of the most of their vertues joyned together; for the *Astrologers* hold, that although the light may be hindred by the thicknesse of the body, yet the heavenly influence pierceth thorow all. Therefore they are not able to sever, and learne the nature of these starres, except they can stop the influence of what starres they list, and bring them into what compasse they will. Yet thus much I will grant them, that they may have a little knowledge of the vertue of the *Sunne* and *Moone*, and some other starres: as we see those herbs in the former composition, whose vertues be the chiefest, though not fully, yet somewhat doe represent their nature, and shew themselves above the rest. But what is this to the purpose? If I confesse the operations of the *Sun* and *Moone*: If I shall grant that *Saturne* is in nature cold and dry, *Jupiter* warme and moist, *Mars* hot and dry, *Venus* cold and moist, *Mercurie* in nature mixt, the notable fixed starres in the *Zodiacke* to be of the nature of Planets, and to have manifest operations, as the rising of the dogge, to make heat and tempestuous seas, the rising of *Arcturus*, to make raine and showers, *Pleiades* to be of the nature of *Mars* and the *Moone*, &c. what will all this suffice to make a *Prognostication*? for seeing all starres have their owne powers, and peradventure also the least starres which wee make no account of, have great effects amongst us (as one graine of muske in the Apothecaries shop maketh a greater smel than all other powders (be they never so many) nothing will the knowledge of the operation of some starres prevaile, the will being not knowne and never regarded. They will say they have some experience, but yet not perfect; I have shewed how they have no true experience at all: and their imperfect experience maketh them perfect lyers.

The fourth Reason, the ignorance of causes.

A Man which will judge rightly of *any* matter by the causes, must not onely consider the common causes, but he must also wish them conferre the particular causes of all things which happen amongst us, so he shall judge aright. In heaven the starres be common causes of all things amongst us, because they shew their vertue on every matter, one way or other. The same things have their peculiar efficients, and matters, and formes, by which, and not by the heavens, they are made that, whatsoever they are. These proper causes because their natures be unknowne unto us, I cannot see how the *Prognosticator* is able to foretell any thing to come, in good and convenient manner, laying aside all deceiving and forging of untruths. To make this more plaine, I will use this similitude. Suppose an hen to sit upon many egges, some of her owne, some of divers other fowles: she imparteth her heat equally unto them: at the length she hatcheth, and some of her chickens are cockes, some hennes, some crowes, some partriches, some doves, some blacke, some white; some like and live, some die, some are killed of the kite, some are rosted. No man, I thinke, will professe so much skill, as to say that hee by the considering of the henne and her nest, which is a common cause of the chickens, and all that befalleth them, is able to tell, why of this egge came a partrich, of that a crow, why this egge had no chicken, why that had a dead chicken, &c. except hee doe therewithall adjoyne the consideration of the particular effects. The heaven is as it were an hen fostring under her wings all earthly things, imparting his vertue and heat unto all. Can our *Prognosticator* by the erecting of figures, by considering the disposition of every Planet in their houses, and the significations of every thing, judge, why this man is wealthy, that man a begger: why this noble man dieth this yeare, none the next yeare: why it is naught to travell this way, good to travell that way: why these diseases abound, and not others: why some shall be deare this quarter, not the next: why this weeke is faire and temperate, that weeke, that moneth unseasonable and tempestuous. Truly it is a thing flat impossible. They must hereunto adjoyne the particular nature of the country, the particular causes both in mens mindes and bodies, as, education, place, honestie, birth, bloud, sickenesse, health, strength, weaknesse, meat,

meat, drinke, liberty of minde, learning, &c. and all other speciall circumstances: which they never doe as we may see in their *Prognostications*: and if they would doe it, yet they could not. Wherefore I must needs say this, that their folly is great in publishing their *Prognostications*: and thou also greatly to bee blamed which by thy greedy desire givest them great occasion to be so improfitably occupied.

Hos. 2. To shew more briefly and plainly of their unability in *Prognosticating*, although I grant the starres have great force, yet I say they cannot judge of things to come. And there bee six impediments:

The first impediment is imbecillity of wit: for as mans eye from the earth beholding the heavens and the starres, perceiveth them not in their just quantity, but as very small lights: for indeed the *Sunne* is an hundred and threescore and six times bigger than the earth, *Saturne* 90. times, *Jupiter* 95. *Mars* one and an halfe, the *Moone* is the 39. part of the earth: the biggest fixed starres containe the earth 107. times, the starres of the second magnitude 90. the third 70. times, the fourth magnitude 54. times; the fifth magnitude 35. times; the sixth magnitude 18. times; So the weaknesse of mans understanding is not able to conceive and learn the things which the heavens doe bring to passe on earth.

The second impediment, the infinite number of starres, which no doubt all have great power, although wee doe not finde it. For the *Prognosticator* only marketh 1028. starres, and of these he taketh onely heed unto a very few. Which is as though a man should judge the power of an army by the power of one or two souldiers and Captaines, not by the power of the whole company.

The third impediment, is the infinite varieties of the vertues of starres, and the parts of heaven, which *Astrologers* grant to be: yet they doe not know them. As touching the nature of the fixed starres, they know nothing but by the colour, which is red, leady, white, pale, &c. resembling some planet. And because they know not the vertue of all starres and every part of heaven, they are not able to judge any thing but to their owne shame, no more than the Physician is able to know the nature of a compound medicine without the knowing of every simple.

The fourth impediment, the manifold and daily change of the motions, positions, and configurations of the starres: for if a man could tell both the number and nature of starres, yet the variety of positions breedeth trouble and hindereth right judgement: because by this meanes the powers of starres are increased, diminished, and changed. And these rules which served for ancient times to foretell things, will not serve us, because all the fixed starres have changed their places, and the rest are daily changed.

The fifth impediment, the infinite variety of inferiour things, which doe hinder, pervert, change, receive, or not receive the vertue and predictions of starres, as the nature of the soile; the disposition naturall of ayre, orders, and constitutions of the common-wealth, occasions; education, institution, kindes of meat and drinke, &c.

The sixth impediment, the will of man, which freely in common matters chuseth this and refuseth that. There are many things which are caused without any worke of starres, onely by the will of man, and study; as we may see in *Senates*, *Demosthenes*, and other, &c.

Thus much shall suffice to shew that they cannot *Prognosticate* of things ensuing: now follow their manifold untruths, and most false rules. In disclosing them I will keepe the same order they use in their *Almanacks*.

In the first or second leafe of their bookes thou shalt finde a picture of mans bodie with the 12. signes round about it, they call it the *Anatomie* of mans bodie, shewing how the 12. signes have government of the same: for the *Moone* or any other significator of any thing being in the signe, they say, that it is dangerous to box, to feare that part, or to let bloud in it, which is subject to the dominion of that signe. All these are nothing but vaine Fables, as I will manifestly prove.

1. Whereas they call it an *Anatomie*, me thinketh, it is a butcherly *Anatomie*: nay, that of the butchers is farre better, for they joyne head and appurtenance together: these men being sparing, give *Aries* the head, *Leo* and *Cancer* the heart and lungs. As for the liver, I know not which signe hath it, peradventure in old time men had no livers. At the *Anatomie* of a carrion, crowes dealt friendly, for every one hath some what: but in the division of mans bodie, signes play foule play, for *Capricorne* hath got nothing but a paire of knees. It is like that the signes scrambling for their portions *Capricorne* being slow got nothing; hereupon compassion being had, there was a gathering made, & *Sagittarius* gave the lower part of the thigh, *Aquarius* the higher part of the leg, which both together make the knee. But to deliver thee out of all doubt, mark these reasons which follow: 1. The signes cannot have any such dominion over mans body: I make it manifest thus. There is no corporall heaven indeed above the firmament, yet because the firmament or eighth Sphere hath many motions, to give reasons of those motions, the *Astronomers* have feigned two heavens above the firmament, the Christaline heaven, and the first moveable or 10. Sphere, which they divide into 12. parts, which parts they cal signes. Now I pray you tel me, is it possible to conceive that an imagined part of any imagined heaven void of all starres, shall either have in it selfe, or give unto other Starres power to governe the parts of mans body? More reasonable was that man, who being asked what was the cause of the sands in *Sandwich* haven, he

The twelve signes feigned.

he answered the building up of *Tenterton* Steeple. Secondly, the government of the signes in the body is not taken from experience in nature, but feigned long agoe by some drowsie pate, and now because it hath a cloke of antiquity, it is allowed. More naturall was this kinde of way, that hot signes should governe hot parts, cold signes cold parts, earthly signes earthly parts. So *Aries* should governe the heart and the vitall bloud, not the head, and the rest of the signes those parts which are of their nature and disposition. Thirdly, great experience of many men daily confuteth this rule. For many learned Physicians, and expert Chirurgians have by infinite examples found, that if a man be let bloud in the signe, or lanched, or boxed, or seared, no harme ensueth, nay, they have given testimony that the patients have found even then great comfort. Wherefore let not these things trouble thy mind any more, but let them be numbred even amongst vaine and unprofitable fables.

2 Next after followeth Elections of daies and houres necessary for all matters, as followeth:

Speciall daies to
- *Prepare humors.*
- *Let bloud.* { Vomit. / Electuaries. / Potions. / Pills.
- *Purge with*
- *Cut haire.*
- *Comfort the vertues* { Attractive. / Digestive. / Retentive. / Expulsive.
- *Bathe.*
- *Put children to schoole.*
- *Travell.*
- *Marry.*
- *Hunt, Hawke, Fish.*
- *Plant.*
- *Geld Cattell.*
- *Lay Foundations.*

Here, I pray thee, marke their naughty dealings, how they abuse thy ignorance, to make themselves skilfull, and to doe more than they can doe. For if the judgements of the best *Astrologers* may be taken, certainly most of these Elections cannot be prescribed to thee, unlesse they know before-hand the figure of thy Nativitie. For all election, which concerne thy person, must be moderated (to speake as plainly as their toies will suffer mee) by the direction of the root of thy Nativity, and by the monethly and diurnall Progressions of thy present Revolution. If any of these pretend some evill, the particular Election may be a meanes to increase and to bring it to passe. For example, (suppose, thou being a man toward marriage, in the *Almanacke* thou findest a good day noted by the *Prognosticator* to marry in: thou takest thy opportunity: after a while thou art weary of thy life: the first day of thy marriage was the last day of thy joy. What is the cause of this? All the Planets which were significrs of thy marriage in thy nativity, were then evilly affected, and peradventure also, when thou wast first borne, they received some disgrace. So then thou mayest lay all blame, partly upon thy selfe for beleeving, and partly upon the *Prognosticator*, who deceived thee. But to come into particulars, the elections of dayes to purge the body with any kinde of purgation, and to comfort the same, are most ridiculous. Why doe they not also prescribe houres of eating meat? Why doe they not appoint the kindes of meats and drinks, which we must eat and use daily? If thou see that God doth daily blesse the enterprises of those Physicians, which never regard those elections in ministring to their patients: never esteeme of them, let them goe as lies to the Devill from whence they came. Concerning the elections of dayes to sowe, to set, to plant, to lop, they are also foolish: the generall observation of the season of the yeare, in which these things are to bee done is sufficient. And S. *Augustine* in his book *de civitate Dei*, laugheth at the folly of them, which chuse particular dayes to dot heir husbandrie, as though some certaine positions of starres had some speciall influence to the things which are sowne then. His reason is, because many grains of corne being cast into the ground together, and ripening all at one time: yet some of them are blasted, some are eaten of birds, some are trodden downe under foot, some stand and are never touched. The rest of the elections, and especially that of laying foundations is most absurd. They say that if an house, a city, a towne have his foundation when the starres bee well affected, the inhabitants shall have prosperous and quiet living: if when the starres be evill disposed, then trouble and disquietnesse. They have no experience of this but that onely which is most false, for they know not the foundations of cities and towns, neither the positions of the starres, when they were built. Let *Rome* and *Venice* be examples, because these are most alleaged of *Astrologers*, the time in which they were built is uncertaine, and the *Planets* are falsly set in the figure of the foundation of *Rome*, because *Mercurie* is contrary to the sunne, a thing flat impossible. Againe, the folly of this is thus manifest, that an house, or city, or common-wealth may remaine, the people being gone, as it is in the time of plague, and banishment, and conquests of princes: And the inhabitants also may bee safe and remaine, the building quite ransumed and beaten downe, as wee may see in *Carthage*, the people and commonwealth remained, the City quite defaced. That all elections are unlawfull, S. *Austin* writing unto *Ianuarius*, proveth it forth of the 4. to the *Galatians* by these words: *To observe moneths and times and yeares. Therefore* (saith he) *let us not observe dayes, and yeares, and moneths, and times, lest we heare this of the Apostle: I am afraid lest I have taken labour in vaine with you*: for he rebuketh them which say, I will not goe,

Gen. 1.16.

goe, because the Moone is thus or thus moved, or I will take my journey that I may have good successe, because there is such a position of starrs: I will not do my businesse this moneth, because such a starre governeth this moneth: or I will do my businesse this moneth because such a starre ruleth. How then shall a man doe, not to breake the word of God? Art thou a man that desirest to lead a Christian life? Then take the example of *Paul*, as a patterne to governe all the actions of thy life: Without *ceasing* (saith he) *I make mention of you in my prayers: beseeching that by some meanes, one time or other I might have prosperous journy by the will of God to come unto you*. So thou if thou hast any businesse in hand, any journey to take, any thing to buy or sell, or any other matter: never regard the constellations of Heaven, commit thy selfe to the onely providence of God, in whom thou hast thy life, and motion, and being, who directeth all thy steps: pray unto him privately with thy selfe to blesse thee and all thy actions, that they may tend to his glory, thy welfare: thou shalt find that all thy enterprises will have better successe, than if the whole hoast of heaven, and all the *Prognosticators* of England, had promised never so much prosperity. Now let us shew their absurd folly in *prognosticating* of the state of the yeare: of which their *predictions* are either generall for the whole yeare, or speciall for every day. In their generall *predictions* are considered either the grounds of them, or the matters which they foretel. Their grounds are especially two: 1. The figure of the revolution of the yeare, erected when the sunne cutteth into the first minute of *Aries*. 2. The figure celestiall for the time of the eclipse of the sunne and moone: for upon these twaine, by they, dependeth the whole state of the yeare. In their celestiall figures they consider the erecting of them, and the finding of the Lord of the figure. The erecting of the figure, containeth very many absurdities.

1. They follow that way, which *Regiomontanus* did invent, never as yet proved by any experience, and flatly differing from those waies which of ancient *Astrologers* were used; and were invented by *Gazulus* and *Campanus*. Nay, oftentimes it maketh the *Planet* or fixed starre to signifie a flat contrary thing to that which these two other doe.

2. The casting of the heavens into twelve distinct kind of matters is ridiculous, because it being imagined, and void of starres, can have no force. Yet (some will say) other starres being in these places may have and signifie such or such effects. I answer, that if starres of divers natures comming to such an house alwayes signifying some one kinde of thing, then the house must of necessity give some force unto the *Planets*: and so it shall have not only an augmenting, but also an effectuall working power, which *Astrologers* deny, and no reason can prove.

3. They make the twelfth and eleventh houses being higher above the horizon than the first, to be of lesse force than it: and the fourth house to be of greater power than any above the Horizon not Cardinall: and the end of the ninth, to be more in power than the beginning of the eleventh house: all which are against reason, because a Planet the more perpendicular his beames are, the more is his force. They answer, although the force of the light be greater, yet the secret influence is lesse, and the first house hath more forcible influence than the twelfth or eleventh. If the influence be secret, how can they know it? againe, they can by no good experience shew that those houses have more influence than the rest; this influence maketh against them. I say they cannot *prognosticate*, because they know not one starres vertue. For whereas they say, that the sunne, and moone and planets have most force; I answer, that it is by reason of their light, not their influence, which is small; and there is farre greater in the smallest fixed starres. So that the fixed starres although they have no light, or very small light perceived, yet they have most influence. And so these men must needs dreame because they judge by wrong causes. Well, their figure being framed and distinguished with faire characters, then goe they on to finde the Lord of the figure, that is, that *Planet* which hath most dignities in the figure.

The dignities of the Planets are found out by these means especially:
1. *Houses of Planets.*
2. *Exaltation.*
3. *Triplicity.*
4. *Termes.*
5. *Starres.*
6. *Houses.*
7. *Freenesse from Combustion.*
8. *Directions.*
9. *Velocity of course.*
10. *Situation.*
11. *Some aspects of other Planets.*

These toyes be so foolish, that a reasonable man would not vouchsafe to refute them: yet a word or twaine. If the houses of the *Planets* shall be battered and pulld downe, all the rest of their worship and dignity will lie in the dust. *Aries* and *Scorpius* are appointed the houses of *Mars*; *Taurus* and *Libra*, the houses of *Venus*; *Gemini* and *Virgo*, the houses of *Mercury*; *Cancer* the house of the *Moone*; *Leo* the house of the *Sunne*; *Sagittarius* and *Pisces*, the houses of *Iupiter*; *Aquarius*, and *Capricornus*, the houses of *Saturne*. What reason doe they give of this? *Leo* and *Cancer*, say they, are the houses of the *Sunne* and *Moone*, because they resemble the nature of these *Planets*, and because they come most neere our heads: such reason they give of the rest. What feeble grounds are these? As in the North part of the world *Cancer* and *Leo* resemble the nature of the *Sunne*: so in the South part, in the contrarie climates, *Capricornus*, and *Aquarius* doe resemble their natures.

Also

Also in every country some divers signes be either verticall, or else come neere the top of the country, and so all signes shall be the houses of the *Sunne* and *Moone*. Now then, the sunne being displaced, I cannot finde how the rest of the *Planets* can keepe their hold. To goe further, the exaltations of *Planets* in like manner are very dreames. They suppose *Exaltations* bee those degrees in which the *Planets* were in the beginning of the world. But why should those places give more force than any other? And if they could give more force, yet they have fallly assigned them. For the *Sunne* was not in *Aries*, when it was created of God, but was placed in *Libra*, which I prove by this reason. God created man and beast in perfect age, giving unto them all kindes of fruits being then ripe, so that in the beginning was the time of the yeare, which we call harvest. Now because God never afterward changed the seasons, and wee finde that in the time of ripenesse the *Sunne* is alwaies in *Libra*, we must needs also say that his place in the creation was in *Libra*. In the 23. of Exodus, God commanded that the feast of tabernacles should bee celebrated in the end of the yeare, when the Israelites had gathered their fruits out of the fields. Wherefore it must needs be that harvest was in the beginning of the yeare (the beginning and ending being both together) and so by counting backwards wee shall finde that the *Sunne* was in *Libra* in the beginning of the world. To this agreeth *Iosephus de antiquit. Lib. 1. cap. 2. Rabbi Eleazar* upon *Genes.* and *Rabbi Abraham, Aben Ezra* upon the 7. of *Daniel*.

The rest of the dignities of the *planets* consist of Principles more weake than water. First, what is more unreasonable to a reasonable man than this, that swift motion should give unto a *planet* two dignities, and slow motion two debilities: it seemeth to be plaine contrary. For a swift course hindereth the force of the *Planet*, a slow course helpeth the same: and the stations of any *Planet* make an effectuall and sensible operation. As oale of fire in a mans hand if it be shaken about very much, it heateth very little, if it be shaken more slowly, it heateth more: but if it lie still, it burneth violently. Beside this, also experience confirmeth my assertion. In the yeare of our Lord 1513. the Sunne entring into *Pisces* was almost in mine aspect with *Saturne* stationarie, a little while after, there was a great frost and snow continuing many dayes: and when *Saturne* began againe to be direct, the weather was indifferent warme. In the yeare 1518. in Aprill *Iupiter* almost *in secunda statione*, beholding *Saturne in statione prima*, caused a great heat, considering the time of the yeare. In the yeare 1520. *Saturne* (as I said before) being stationarie made such a cold, that spoiled the Grapes and made Wine deare. Upon these examples and many other I may conclude, that the worke and influence of *Planets*, is most felt when they are stationary: because their vertue is fixed (as it were) in one place by reason of the slow motion.

Combustion is in like sort a feined thing. What reason can *Astrologers* give, why it should give unto a starre five debilities? They talk how that experience teacheth them, that *Planets* being under the beames of the Sunne, doe lose a great, nay (some say) all their force. It is a manifest untruth. For, *Mercurie* being of the nature of that *Planet* with which hee is conjoyned, if he goe from conjunction with *Saturne* unto the Sunne, he getteth no debilities thereby, but rather losing the feeble and unfortunate Nature of *Saturne*, receiveth a more strong and fortunate nature of the Sunne. If any man say against mee that *Mercurie* combust hath no force, he deceiveth himselfe. For if hee be not hindered, he naturally will cause winds, being combust, he not onely ingendereth winds, but causeth tempestuous winds and foule weather. In *Aries, Taurus, Cancer*, he maketh tempests, in *Virgo* and *Scorpius*, raging Seas, in *Sagittarius, Capricornus, Aquarius*, and *Pisces*, raine and snow. Againe, when many dayes together there hath beene faire weather, the Sunne if it come to be in conjunction or any other aspect with *Saturne*, maketh very foule weather, and therefore the aspects of the Sunne and *Iupiter* are called *aspectiones portentum pro plurya*. This could not come to passe if *Saturne* had his force diminished by the beames of the Sunne. A *planet* also being in *Sextum*, that is, being within 16. minutes of the Suns middle, hath thereby 5. dignities, which cannot well be, if that combustion give 5. debilities. For the *Planet* is in the middle of his combustion, and the Sunne casteth his beames and force very vehemently upon it. These things shew how absurd a dreame combustion is: yet if it were a good and sound principle of *Astrologie*, and gave unto every planet five debilities, yet it could not be proved, that liberty from combustion should give five dignities, being only a meere absence and privation of the other. *Magnes* at the presence of the *Adamant*, is hindered from drawing Iron: yet if the *Adamant* be away, the attractive vertue of the *magnes* is not increased. Here I might with ease confute the triplicities of *Planets*, directions, aspects, applications, preventions, reflexations, with many such like, but my intent at this time is onely to shew thee some untruths of our *Prognesticators*.

Thus much of the grounds of their predictions, now follow the matters, of which they *Prognosticate*, and they are very many: nay, there is no matter almost, of which they will not give their verdite: but how they doe this I will briefly make it manifest unto thee, that their lies and their unchristian dealing may bee more loathed of thee.

1. They foretell of Comets, Earthquakes, Famines, and plagues, &c. but they doe it as the blind man which casteth his staffe hee knoweth not where. No man as yet ever knew the true cause

causes of these. As for Comets and blazing starres, they doe not rise of the influence of any starres, neither are they any earthly things, but are in heaven, most commonly farre above the Moone, as by Geometricall and Astronomicall demonstrations may bee proved: How this commeth to passe the Lord only knoweth. And surely they doe thee great injury, that when as no doubt, God doth lighten them, and send the rest extraordinarily, as threatning tokens of his sore displeasure, yet they will rocke thee asleepe in the cradle of security, by telling that such tokens came from the ordinary course of the heavens.

2. They foretell all things which happen in civill affaires amongst men, as are these which follow:

- *Love and hatred of kinsfolke.*
- *Marriages.*
- *Increase of farmes and livings.*
- *Injuries and quarrels.*
- *Keeping of rents.*
- *Exalting of subsidies by officers.*
- *False rumors.*
- *Imprisonments.*
- *Hard intreating of Ecclesiasticall persons.*
- *Buying, selling, undermining.*
- *The studying of sciences.*
- *Friends fall out for trifles.*
- *Solemne progresses.*
- *Favour of noble men.*
- *Men shall fall, body, and goods, into the Princes hands.*
- *Merchandise unprofitable, &c.*

These and such like proceed onely from the will of man: the constellations of starres are neither signes nor causes of them. Some will say, *Non imponere necessitatem, sed inclinare Stellas*, that is, That starres doe not constraine, but onely incline the minds of men: a most wicked saying, although most commonly spoken of and defended. For the inclining of the will of man is onely the worke of God, as the holy Scriptures doe teach us. *The heart of man* (saith *Salomon*) *purposeth his wayes, but the Lord directeth his steps. O Lord* (saith *Ieremy* the Prophet) *that the way of man is not in himselfe, neither is it in man to walke and direct his steps.* He speaketh this because that *Nebuchadnezzar* purposed to have made warre against the *Moabites* and *Ammonites*, but hearing of *Zedekias* rebellion, he turned his power to goe against *Ierusalem*, therefore the Prophet saith, that whereas hee had otherwise purposed, yet this was the Lords inclination and direction. Againe, in the Proverbs we reade this: *That the heart of the King is in the hands of the Lord, as the rivers of water, hee directeth it whither hee will.* It will be said, that although God properly and immediately incline the will of man; yet also some small inclination must be given unto the Starres, and that immediately. For

Prov. 16. 9. Ier. 10. 23.

Prov. 21. 1.

Say some,
- *Constellations worke upon the Elements by the foure first qualities.*
- *Elements worke upon, and alter the compound bodies and humors.*
- *Compound bodies by their qualities change the senses.*
- *The senses being altered, the understanding is altered.*
- *The understanding lastly altereth and inclineth the will of man.*
- *Therefore Constellations incline the will.*

This reason is not much unlike that which the drunken man maketh, serving as well for the defence of his vice, as the former for approving of truth in divination.

He which drinketh well, sleepeth well:
He which sleepeth well, thinketh no harme:
He which thinketh no harme, is a good man:
Therefore hee which drinketh well, is a good man.

The deceits and untruths which bee in their reasons, are very many:

1. The starres worke upon mens bodies, yet so that the nature of the Countrie and soyle, the meats and drinkes have most commonly greater force. Why are the bodies of Gentlemen of England and poore labouring men of divers dispositions? are they not both in one country? doe not the starres shew their force in them alike? yes truly, but the kind of life and diet prevaileth. In the same region, why are they, which dwell upon hils, of other temperatures than they which dwell upon plaine and champion ground? why doe not the same influences of Starres make them of like natures? is it not because the nature of the soyle prevaileth? So then, when as there be many causes effectuall, and differing in altring mens bodies, to build an argument upon one cause is most unreasonable.

2. The starres worke upon the Elements, earth, water, ayre, by making heat, cold, moisture, drinesse. The Elements, how worke they on mens bodies? They will also say by making heat, cold, moysture, drinesse: which is most untrue: for the hotter, and drier the elements be, the colder and moyster by nature are mens bodies. According to that saying of *Empedocles*, Nature placed a hot body in a cold countrey, and a cold body in a hot countrie.

3. The *Philosophers* say that all causes are either *per se* or *per accidens*. Now the heavens being causes of the alteration of the senses *per accidens*, they must not be causes of the inclination of the will, either *per se* or *per accidens*, but *per accidentis accidens*, which is most ridiculous.

4. This long chaine by which they linke the will of man to the starres, if it shall be applied unto particulars, it must needs breake: for the actions of the will is buying, selling, travelling, lying, heaping up wealth, murdering, spreading of false rumors, offering of discourtesies, hating of kinsfolkes, and such like,

which our heaven-gazers foretell, have no coherence with the first qualities, heat, cold, moisture, drinesse: neither can they any way proceed from them, and therefore the starres cannot be causes of them, for they worke onely by these qualities.

5. This reason is nothing to their purpose: for because they grant that a man may freely resist the inclination of the starres, and he may hinder that, unto which the starres bend his will, how dare they presume to say this or that will come to passe? The heathen men gave up themselves to their owne lusts and vanities, and followed every little and vaine inclination: and of them, in this order, did ancient *Astrologers* among them divine that this or that time, such actions, such vices, such enterprises, such affaires should be among them. In like manner our English wisemen, speake of us as though wee were beasts, not reasonable men, as though we never had heard the blessed Gospell of God, never tasted of the grace of God, never learned what is good and what is bad, never laboured to subdue our lusts and affections, alwayes turned to and fro with the blast of any influence, working very slenderly in us.

Thus much of Civill affaires. They make mention also yearely of the diseases which shall reigne: but the way which they follow, is taken forth of the barren and uncertaine rules of the old *Astrologers*, who doe so ascribe unto every Planet certaine diseases, that if need shall require, they may referre the same diseases unto many significators, as in the plague, the putrifaction of humors is attributed unto *Iupiter*, the sharpe fever unto *Mars*, the madnesse which followeth unto *Mercurie*, the whole plague unto *Mars*. In the pluresie the inflammation of the bloud betweene the skinne called *Pluritis*, and the ribbes, is attributed unto *Iupiter*, the suppuration of the bloud unto *Saturne*, and the whole pluresie unto *Iupiter*: In the Jaundes the inflammation and corruption of humors, unto *Iupiter*; the yellow humor in the gaule, unto *Mars*, the obstruction of the parts unto *Saturne*, the whole Jaundes being white, unto *Mars*; black, unto *Saturne*. And so in every disease, they use this inconstancie and ambiguity in *Prognosticating*. It is a rule among the *Astrologers*, that if the Planets significrs of diseases be well affected, then there shal be no diseases but health: if they be evilly affected, then diseases follow. Our *Prognosticators* never marke this rule, but howsoever the Planets be affected, they straitwaies pronounce that such diseases shall reigne. For example; The last winter quarter it was said by one of them, that the diseases which should afflict mens bodies, were rhewmes; coughs, cold laskes, swelling of the face and throte, falling of the Colmell, sore eyes, deafenesse, the stone, gowt, dropsie, greensickneſſe, madnesse, quartenne fevers, &c. And all the Planets significrs of diseases in that quarter were indifferent well affected: wherefore thou hast not one cause to feare their threatnings, but rather to be sorry for their continuall deceits, wishing them minds that they may one day see their owne folly.

Concerning the time when the constellations take their effects, our *Prognosticators* say that some take their effects the same yeare, some not the same yeare, but long after, as great conjunctions and eclipses. For they say if the *Moone* be eclipsed one houre, she worketh her effect a moneth after; if two houres, two moneths after; and the *Sunne* for every houre it is eclipsed, taketh his effect an whole yeare after. Truly this rule which they follow, must needs be against all reason. For why should not all conjunctions and oppositions of the *Sunne* and *Moone* deferre their effects, as well as those conjunctions and oppositions in which the *Sunne* and *Moone* is eclipsed? if they shew forth their power immediately after, why should not these also doe the same? Moreover Epignosticall *Astrologers* who have conferred the course of the heavens with histories, shew very manifestly, that eclipses doe not deferre the time of working their spite upon the earth.

In the yeare of our Lord 1419. the *Sunne* was eclipsed in *Aries*, & presently after shewed all his force. There was a great sedition in *Prag* that yeare; In *Paris* an uprore betweene them of the City and the University, and two thousand Schollers were slain. Then also *Wenceslaus* king of *Bohemia*, being in a great palsie, died. In the yeare 1524. there was a conjunction of *Saturne* and *Iupiter* in *Scorpius*, and also a great eclipse of the *Sunne* in *Sagittarius*, his effects began presently, and lasted a great while: Even then *Constantinople* was taken by the *Turkes*. The *Hungarians* and *Bohemians* besieged *Fredericke* the Emperour. 1472. the 27. of Aprill, the *Sunne* was eclipsed in *Taurus*, *Mars* being in *Aries*, and *Iupiter* in *Sagittarius*. The same yeare in summer was such heat and drinesse of weather, that woods even withered, and one might wade over deepe rivers. In the yeares of our Lord 1476. 1460. 1469. 1486. 1502. 1518. and many yeares after, there were both great conjunctions and strange eclipses, which tooke their effects presently, not one, or two, or three yeares after (as our heaven-gazers beare thee in hand.) All these examples which I bring against them, I have not fained, but taken forth of those bookes which they have in greatest estimation, and could, if need should serve, bring an hundred more, all to shew their lies, when as they commonly say thus, There shal be an eclipse this yeare, marry I will not here determine his effects, but reserve them to be declared

clared in my *Prognostication* one yeare or two yeares hence, when it will take place.

To know where the effects of the starres shall take place, they have appointed unto every signe certaine countries, as over *Europe* they have set the fiery *Triplicity*, over the Orientall and North parts of *Asia*, the ayrie *Triplicity*, the watery *Triplicity* over *Africa*, over the South parts of *Asia* the earthy *Triplicity*: and so every peculiar signe hath his dominion over some parts of those. Now therfore when a conjunction or eclipse is in any of these signes, the Cities and countries subject unto them, feele the force of that constellation especially. This is a most manifest untruth, and may be confuted by many reasons: 1. The nature of the signes is not the same now as it was in times past, and by the confession of the best learned have other effects now, than they had in the dayes of king *Ptolomie*: yet we see the nature of countries and people to remaine the same still, as may bee seene by reading *Tacitus*, *Pliny*, *Cæsar*, *Strabo*. 2. *America* which is halfe the world, hath no signes appointed over it: why? it was found out of late. True it is, but this is an argument that the Rules of *Astrologie* are absurd, and were the bare inventions and imaginations of idle braines. For, there is no doubt, but that *America* his parts and Ilands, as *Brasilea*, *Peru*, *Pari*, *Terra Florida*, *Iava Major*, *Iava Minor*, *Puloaina*, *Pavvilonga*, *Subath*: *Maffana*, *Mattan*, *Iruvana*, *Cozumella*, *Iamaica*, &c. have felt the force of those Constellations, which they attribute to some parts of the old world. Because these Countries be about the middle *Zone*, and have both Planets and signes ful over them, and therefore if the starres threaten any strange thing to come, they must especially feele it. 3. Experience the cause of all acts, is against them, as is manifest in these examples: 47. yeares before the Nativity of our Saviour Christ, there was a conjunction of the higher Planets in *Scorpius*, and then was civill warre betweene *Cæsar* and *Pompey*: And the change of the Empire was in *Europe*. But according unto the institution of *Astrologers*, all these troubles should have beene in *Affrike*, because *Scorpius* hath his dominion there. In the yeare of our Lord 34. there was a great conjunction of planets in *Leo*, and then (saith he very prophanely) was the Gospell preached through the world. But if he make this conjunction to be a signe of the preaching of the Gospell, then it should more have ben preached in the parts of *Europe* than *Asia*, which is not true. In the yeares of our Lord 331. and 1127. there were great conjunctions in *Virgo*, and yet the Countries subject to this signe felt no harme, but *Italy* was troubled with the *Popes* superstitions, and *Arrius* his heresie was broched. There was a meeting of Planets in *Sagittarius* 73. yeares after *Christ*, when as *Otho*, *Galba*, *Vitellius*, and *Vespasian* troubled the *Roman* Empire, yet there was no where more grievous warres than in *Palestine*, and no greater slaughter than of the *Iewes*. who are subject unto *Scorpius* and not unto *Sagittarius*. In the yeare 1464. a conjunction of higher Planets was in *Pisces*, under whose dominion, although *Europe* be not placed, yet it most felt the smart by troubles and civil warres. So 1576. and 1577. two eclipses of the Sunne, the one in *Leo*, the other in *Capricorne* tooke their effects in *Germany*: when as *Leo* and *Capricorne* doe not rule that Countrey. It is vaine to shew the absurdity of this rule by moe examples, these shall be sufficient.

This shall suffice to have spoken of their generall Prædictions, now follow their special determinations of the state and temperature of the weather, wherein I will set forth first of all a most manifest and absurd contradiction, which most of them make, and that is this: They use (as I have said) to set downe their judgements of the whole quarter, that it should be either moist, hot, cold, or dry: afterward judging particularly they disprove by particular dayes that which they said before. In the yeare of our Lord 1581. one said that in the Autumne quarter should be a great drought, yet I perusing his particular judgement upon the dayes of the quarter, finde it should have plenty of raine. In the yeare last past, another said, the Summer should be so hot and drie, that even wels and rivers should be dried up, and fishes be scarce, and cattell die for want of water: yet the same party in his particular judgement of the weather, maketh 20. dayes of the same quarter, at the least raine and misling, and 30. other either temperate or very cold.

In one word, the judgements which are set downe of the weather, they are more tolerable than the rest: yet as long as the world endureth, no man shal be able to *prognosticate* truly what weather shall be in every day of the yeare. The causes of this I have set downe before, and need not now to repeat. Wherefore they might leave off any longer to buse themselves in this kinde. And it shall be sufficient for the leading of a Christian life, to know the generall and ordinary estate of the parts and seasons of the yeare.

The third reason, impieties.

BEsides all this, the impious speeches and ungodly practices, which these men use, might move a Christian man to loath their *predictions*. First, yearely some of them doe foretell whether men shall study and imbrace, or forget and neglect true Religion. What a filthy and devillish thing is this, not to bee suffered in a Common-wealth where the Gospell of Christ is preached. Every man naturally is the child of wrath, the unprofitable servant, dead in all kind of sinne, his understanding it is enmity against God, his affections are rebellious against his wil; none doth good, no not one: not one hath any faculty to receive or keepe true religion: we are as sawes in the hands of God, as the Prophet

Iob.6.44.

Eſa.) ſpeaketh: how then become we religious? by the onely worke of God. *No man can come to me* (ſaith Chriſt) *except the father draw him.* And as God draweth us firſt unto true religion, ſo hee alſo maketh us continue in the profeſſing of the ſame, as S. *Paul* ſaith, *hee which hath begunne a good worke in you, will finiſh the ſame, &c.* By what meanes doth God doe this? by the outward preaching of the Law and the Goſpell, and by the inward working of his holy Spirit: other meanes the Scripture never mentioneth. On the contrary part, if any man refuſe the grace of God, and will not imbrace the true Religion, it proceedeth from the hardneſſe of his owne heart, and wilfull rebellion. Seeing therefore the rebellion of man commeth from his owne will, and the imbracing of true godlineſſe from God alone: why dare they preſume, without great impiety, to adjoyne the conſtellations as adjuvants either unto man or God in this divine worke. Againe, theſe *predictions* are very perilous, for if a man be wickedly given, they hinder him from the acknowledging of his ſinne, becauſe they make him lay part of his faults upon the ſtarres, when as all indeed come from his owne ſoule. And if a manbe a penitent ſinner, and feele the grace of God; yet being weake in faith and conſcience, they make him not to put his whole truſt in God, and to love him with all his ſoule, with all his ſtrength; but allure him in ſome part to attribute that unto the ſtarres, which is the onely worke of God, and not of any creature.

2. They uſe to foretell what vices ſhall reigne, as in theſe examples:

There ſhall be much unlawfull and ſecret whoredome.
Great robbing by high-wayes ſides:
As *Wanton and young men ſhall ſit in their Ladies laps, by reaſon of their* GODDESSES *wel placing.*
Many ſhall uſe deceit and conzening.

By theſe and ſuch like, lewd and diſſolute people take occaſions and are ſtirred up to live prophanely, and to follow thoſe vices, unto which the luſts of their nature carry them.

The fourth reaſon, tricks of deceit.

A Jugler which taketh upon him to doe ſtrange things muſt uſe many ſleights, leſt if the ſtander by ſhall ſee his tricks of ligierdemaine hee be deſcried, and all his former cunning turne to his ſhame. Our *Prognoſticators* underſtanding this, have thought it convenient to uſe in their kinde ſome tricks of deceiving Juglers, I can call them by no better name, for ſo they are indeed. Firſt, publiſhing their predictions in thy behalfe, they uſe ſuch abſurd, unknowne, and inſolent words, as (I thinke) never the like were read or heard amongſt us in England. As are theſe which follow:

1. *A Prognoſtication Aſtrologically calculated for the pole Artick, for ſuch a city whoſe longitude and latitude is thus.*
2. *Quartill revolution.*
3. *Rectified for the motions and aſpects of the meridian and elevation.*
4. *Capricorne in quality cold and drie, melancholie, in taſte bitter, nocturnall, feminine, meridionall, of the earthly trigon.*
5. *Mercurialiſts, Jovialiſts, Martialiſts. Hiemal Solſtice; Æſtival, Vernal, Autumnal.*
6. *Pars fortunæ coupled with the Dragons taile.*
7. *Taurus a ſigne of the earthly trigoniſme naturally, cold in the ſigne horoſcop: and Virgo of the ſame ſtampe the ſigne of the prevention precedeing.*
8. *All ſigne of: their ſome triangularity, Jupiter Lord of this revolution reſident with Venus in domicilio diverſum ab angulo cadente.*
9. *Planets retrograde.*
10. *Cardinalor aſſuccedent poſition.*
11. *Lunary defect.*
In hiis dodecimorian.
12. *Names of ſtrange authors, Teucius, Alchindus, Meſſahala, Zael, Alhabazan, Haly, Albumaſer, Albubater, Gazdy, Bonetus, Hiſpalenſis, Firmine, Abraham, Avenezra, Triſmegiſtus, with many other wondrous.*
13. *Doctors, bearing a great deale of ſmall learning, and living far borne, as in Caldea, Perſia, Arabia, Iurie.*

1. Thou wilt ſay, what meanes all this? here is great learning no doubt it paſſeth my capacity: who would not have an *Almanacke*, if it were for nothing but for this, to ſee and heare how profound our *Prognoſticators* are? Thou farre deceiveſt thy ſelfe: for they perceiving well, that their deceits and lyes may be ſoone eſpied, have invented ſtrange termes to colour them, and to caſt a miſt before thine eyes, that thou maiſt not ſee their naughty dealing. For any man the more true and honeſt hee thinketh his matter, the more deſirous is hee to ſpeake plainly to the underſtanding of all.

2. It was a point of the knaverie of the Devill, otherwiſe called *Apollo*, as the Heathen men asked his counſell, to anſwer doubtfully, becauſe when as he was ignorant of the event, yet would not, but ſeeme to know, as in this anſwer,

I tell thee Pyrrhus *the Romanes may conquer.*

It is underſtood two wayes, either that *Æacides* might vanquiſh the Romans, or the Romans *Æacides*. Our *Prognoſticators* have choſen a very good patterne to follow, their dealing with thee is the like: when they doubt and cannot tell what to *Prognoſticate*, then they uſe two wayes of foretelling, either to ſpeake that which is true every way, or that which is true every yeare. For the firſt, amongſt many examples, I will put one or two that thou maiſt ſee their dealing in true, not forged examples.

1. The conjunction of *Mars* and *Saturne* threaten warres, but *Jupiter* will mitigate the

the ſame: as a man ſhould ſay, the *Prognoſticator* telleth true, except he tell a lye.

2 1585. We ſhall have a very dry winter, if peradventure any flouds and ſtore of raine doe fall, they ſhall proceed of former cauſes.

3 This ſummer quarter is like to be for the greateſt part drie and whole, yet it is like neither to bee too hot, or too cold, but indifferent.

4 Neither faire, nor foule, both together.

5 Faire and calme, but a little miſſling.

6 Clouds portending raine and ſnow.

Examples of thoſe *predittions*, which may agree to every yeare, are common with them, as theſe;

1 This yeare Artificers muſt take heed of too much ſtraining their backes.

2 Take heed of venturing in ſlippery places boldly in building.

3 Old men ſhall die.

4 Death of Sheepe and other cattell this yeare ſhall be.

5 Sundry diſeaſes are like to reigne amongſt many which will ſweepe away many.

6 Falſe rumors, impriſonments, tortures.

7 Brethren and ſiſters ſhall not love one another.

8 Sundry men and women ſhall be troubled with paines in their eyes.

9 Much ſtrife amongſt men and women.

10 Small love amongſt kinſfolkes.

11 Much unlawfull luſt, this yeare, and ſecret fornication.

12 Some Eccleſiaſticall perſon ſhall bee in trouble, and ſome noble man ſhall die, this is ever at one place or other.

13 Many ſhipwracks, and other ſtirres on the ſeas.

14 Many ſhall addict themſelves to the ſtudy of *Negromancie*.

Againe, beſide theſe wayes there is alſo a third, and that is this: They fearing leſt their *Prognoſtications* ſhould not bee regarded becauſe of their lies, and that they might winne men unto the uſing of them, have adjoyned *Aſtronomicall* matters of the riſing and ſetting of ſtarres, of the aſpects and motions of planets, which are no profit to thee. Here alſo they have annexed tables of all the faires in the land, and of the chiefe high wayes, which being of ſome price with thee, make that which is naught of it ſelfe, to be of ſome account.

A Concluſion.

THus much (good Reader) I hope ſhall be ſufficient to perſwade thee of the vanity of *Prognoſtications*: if not, I beſeech thee accept of my ſimple endevour, ſerving in ſome part unto thy profit. For if thou bee a Chriſtian man, thou oughteſt only to be contented with knowing the times and ordinary ſeaſons of the yeare: not regarding nor ſearching any ſecret and ſpeciall Predictions, for which the Lord never gave any man warrant, but in plaine words hath forbidden them. Nay, they which be ingraffed into Jeſus Chriſt indeed, are ſo farre from ſearching what ſhall bee hereafter, that they lead a life which is a continuall meditation of preſent death. The which the Lord for Jeſus ſake, graunt unto us, that we may in ſome meaſure behold our owne vanities.

Trinum Deo ſit omnis honos, omnis gloria.

OECONOMIE:
OR,
Houshold-Government.

A SHORT SVRVEY OF THE RIGHT MANNER OF ERECTING AND ORDERING a Family, according to the SCRIPTVRES.

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A short

SVRVEY OF THE RIGHT MANNER

of erecting and ordering a Family, according to the Scriptures.

CHAP. I.

Of Christian Oeconomie, and of the Family.

CHristian Oeconomie is a Doctrine of the right ordering of a Family.

The only rule of ordering the Familie, is the written Word of God. By it *David* resolved to governe his House, when hee saith, *I will walke in the uprightnesse of my heart in the midst of my house*, Psal. 101. 2. And *Salomon* affirmeth, that *through wisdome an house is builded: and with understanding it is established*, Prov. 24. 3.

A Family is a naturall and simple society of certaine persons, having mutuall relation one to another, under the private government of one. These persons must bee at the least three, because two cannot make a society. And above three under the same head, there may be a thousand in one family, as it is in the households of Princes, and men of state in the world.

CHAP. II.

Of the household service of God.

A Family, for the good estate of it selfe, is bound to the performance of two duties; one to God, and the other to it selfe.

The duty unto God, is the private worship and service of God, which must be established and setled in every family. And the reasons hereof are these.

First, because this duty standeth by the expresse commandement of God, who by his Apostle willeth men *to pray every where lifting up pure hands, without wrath or doubting*, 1 Tim. 2. 8.

Againe, it is confirmed by the custome and practice of holy men in their times: *I know* (saith the Lord touching *Abraham*) *that he will command his sonnes and his household after him, that they keepe the way of the Lord, to doe righteousnesse and iudgement: that the Lord may bring upon Abraham that which hee hath spoken of him*, Gen. 18. 19. To the same purpose speaketh *Iosua*, *If it seeme evill unto you to serve the Lord, choose this day whom you will serve: whether the gods whom your fathers served (that were beyond the flood) or the gods of the Amorites in whose land ye dwell: But I and my house will serve the Lord*, Iosh. 24. 15. And *Cornelius* is reported to have beene *a devout man, and one that feared God with all his household*, Act. 10. 2.

Thirdly, common reason and equitie sheweth it to bee a necessarie duty; for the happy and prosperous estate of the family, which consisteth in the mutuall love and agreement of the Man and Wife, in the dutifull obedience of children to their parents, and in the faithfull service of servants to their Masters, wholly dependeth upon the grace and blessing of God: and this blessing is annexed to his worship: for 1 Tim. 4. 8. *Godlinesse hath the promises of this life, and the life to come*. Psal. 127. 1. *Except the Lord build the house, they labour in vaine that build: except the Lord keepe the city, the keeper watcheth in vaine*. Ver. 2. *It is in vaine for you to rise early, and to lie downe late, and eat the bread of sorrow: but he will surely give rest to his beloved*. Ver. 12. *Behold, children are the inheritance of Iehovah, and the fruit of the wombe his reward*. Psal. 128. 1. *Blessed is every one that feareth the Lord, and walketh in his waies*. Ver. 2. *When thou eatest the labors of thy hands, thou shalt be blessed, and it shall be well with thee*. Ver. 3. *Thy wife shall bee as the fruitfull Vine upon the sides of thy house, and thy children like Olive plants round about thy Table*. Ver. 6. *Yea, thou shalt see thy childrens children, and peace upon Israel*. 1 Sam. 1. 27. *I prayed* (saith Hannah) *for this childe, and the Lord hath given me my desire which I asked of him*.

The household service of God hath two parts; the first, is a conference upon the Word of

of God, for the edification of all the members thereof to eternall life. The second is, Invocation of the name of God, with giving of thanks for his benefits; both these are commended in the Scriptures. Deut. 6.6. *These words which I command thee this day, shall be in thy heart.* V.7. *And thou shalt whet them upon thy children, and talke of them when thou tarriest in thine house, and as thou walkest by the way, and when thou liest downe, and when thou risest up.* V.20. *When thy son shall aske thee in time to come, saying, What meane these testimonies, and ordinances, and lawes, which the Lord our God hath commanded you?* V.21. *Then thou shalt say unto thy son, We were Pharaohs bondmen in Ægypt, but the Lord brought us out of Ægypt with a mighty hand.* V. 24. *Therefore the Lord hath commanded us to doe all these ordinances, and to feare the Lord our God.* Psal. 14.1. *The foole hath said in his heart, There is no God,* ver. 4. *They call not upon God.*

The times of this service are these: The morning, in which the family, comming together in one place, is to call upon the name of the Lord, before they begin the workes of their callings.

The evening also is another time to bee used in prayer, because the family hath seene the blessing of God upon their labours the day before, and now the time of rest draweth on, in which every one is to commend his body and soule into the protection of the Lord; for no man knoweth what shall befall him before he rise againe, neither knoweth any whether ever hee shall rise againe or not: it is therefore a desperate boldnesse without praying to goe to rest.

Besides this, there be other times also wherein to performe this duty, as before and after meales: For meats and drinks are blessed to the receivers, by the word and prayer. 1 Tim. 4.4. *Whatsoever God hath created is good, neither is any thing to bee refused, if it bee taken with thanksgiving: for it is sanctified by the Word of God and prayer.*

Now these times, the Word of God approveth. Deut. 6.6. *Thou shalt talke of them, when thou liest downe, and when thou risest up.* Psal. 55.18. *Evening and morning and at noone, I will pray and make a noise, and he will heare my voice.* Psal. 127.1. *It is in vaine to rise early, and to lie downe late, and eat the bread of sorrow,* except the Lord vouchsafe a blessing, *who will surely give rest to his beloved.*

To these may sometimes be added the exercise of fasting, which is (as occasion serveth) to be used both publikely and privately, especially when they of the family be thereunto called by some present or imminent calamitie. Hest. 4.16. *Goe and assemble all the Iewes that are found in Shushan, and fast ye for me, and eat not, nor drinke in three dayes, day nor night: I also and my maids will fast likewise, and so will I goe in to the King, which is not according to the Law, and if I perish, I perish.* Zach. 12.12. *And in that day shall there be a great mourning in Ierusalem, and the land shall bewaile every family apart, the family of the house of David apart, and their wives apart, the family of the house of Nathan apart, and their wives apart, &c.*

Wherefore, those families wherein this service of GOD is performed, are (as it were) little Churches, yea, even a kinde of Paradise upon earth. And for this purpose S. *Paul* writing to *Philemon, greeteth the Church that is in his house,* Philem. 1. 2. And in like manner he sendeth salutations to the Church of Corinth, from *Aquila* and *Priscilla*, and *the Church which was in their house,* 1 Cor. 16. 19. On the other side, where this duty of Gods service is not used, but either for the most part, or altogether neglected, a man may teame those families no better than companies of prophane and graceless Atheists, who as they deny God in their hearts, so they are knowne by this note, that *they doe not call upon the name of the Lord,* Psal. 14.4: Yea, such families are fitly compared to an heard of swine, which are alwaies feeding upon the Mast with greedinesse, but never looke up to the hand that beateth it downe, nor to the tree from whence it falleth.

The other duty concerning the house it selfe, is, That every member in the family, according to their abilitie, employ themselves in some honest and profitable businesse, to maintaine the temporall estate and life of the whole. Gen. 3.19. *In the sweate of thy face shalt thou eat bread, till thou returne to the earth, for out of it wast thou taken; for dust thou art, and to dust shalt thou returne.* 1 Cor. 7.20. *Let every man abide in the same vocation wherein he was called.* Now if any one in the family step aside out of his calling, and inticeth another to idolatry, he is to be revealed, Deuter. 13. 6. And againe, their case is very fearefull that doe nothing in their houses, but goe finely, and fare daintily from day to day. This is the blacke marke that the Scripture sets upon the rich glutton, Luk. 16.19. *There was a certaine rich man which was clothed in purple, and fine linnen, and fared deliciously every day.*

CHAP. III.
Of married folkes.

A Family is distinguished into sundry combinations or couples of persons.

A couple, is that whereby two persons standing in mutuall relation to each other, are combined together as it were in one. And of these two the one is alwaies higher, and beareth rule, the other is lower, and yeeldeth subjection.

Couples are of two sorts, principall, or lesse principall.

The principall is the combination of married folkes: and these are so teamed in respect of Marriage.

Marriage is the lawfull conjunction of the two married

married persons; that is, of one man and one woman into one flesh. So was the first institution of Marriage, Gen. 2. 21. which is expounded by our Saviour Christ, Matth. 19.6. *Therefore they are no more two, but one flesh.* And also by *Paul*, Eph. 5.31. *For this cause shal a man leave father and mother, and shall * cleave unto his wife,* (as two boords are joyned together with glue) *and they which were two, shall be one flesh.* Wherefore this is an eternall law of marriage, that two, and not three or foure, shall bee one flesh. And for this cause, the fathers, who had many wives and concubines, it may bee that through custome they sinned of ignorance, yet they are not in any wise to be excused.

* *vel* cleave unto.

Marriage of it selfe is a thing indifferent, and the Kingdom of God stands no more in it than in meats and drinkes; and yet it is a state in it selfe, farre more excellent than the condition of single life. For first, it was ordained by God in Paradise, above and before all other states of life, in *Adams* innocency before the fall. Again, it was instituted upon a most serious and solemne consultation among the three persons in the holy Trinity. Gen. 1.26. *Let us make man in our image, according to our likenesse, and let them rule over, &c.* Gen. 2.18. *Iehovah Elohim said, It is not good that the man should bee himselfe alone, I will make him an help meet for him.* Thirdly, the manner of this conjunction was excellent, for God joyned our first parents *Adam* and *Eve* together immediatly. Fourthly, God gave a large blessing unto the estate of marriage, saying, *Increase and multiply, and fill the earth.* Lastly, marriage was made and appointed by God himselfe, to be the fountaine and seminary of all other sorts and kinds of life in the Common-wealth and in the Church.

Now if mankind had continued in that uprightnesse and integrity which it had by creation, the state of single life had bin of no price and estimation among men, neither should it have had any place in the world, without great contempt of Gods ordinance and blessing.

Nevertheless, since the fall, to some men who have the gift of continency, it is in many respects farre better than marriage, yet not simply, but only by accident, in regard of sundry calamities which came into the world by sin. For first it freeth a man from many and great cares of houshold affaires. Againe, it maketh him much more fit and disposed to meditate of heavenly things, without distraction of minde. Besides that, when dangers are either present or imminent, in matters belonging to this life, the single person is in this case happy, because hee and his are more secure and safe, than others be who are in married state. 1 Cor. 7.8. *Therefore I say to the unmarried and widowes, It is good for them if they abide even as I doe.* Ver. 26. *I suppose then this to be good for the present necessity, I meane that it is good for a man so to bee.* Ver. 28. *But if thou take a wife thou sinnest not, and if a virgin marry she sinneth not: nevertheless such shall have trouble in the flesh.* Ver. 32. *And I would have you without care.*

The end of marriage is foure-fold:

The first is, procreation of children, for the propagation and continuance of the seed and posterity of man upon the earth. Gen. 1. 28. *Bring forth fruit, multiply, fill the earth, and subdue it,* Gen. 9.1. 1 Tim. 5.14.

The second is the procreation of an holy seed, whereby the Church of God may be kept holy and chaste, and there may alwaies be a holy company of men, that may worship and serve God in the Church from age to age: Mal. 2.15. *And did not he make one? yet had he abundance of spirit; and wherefore one? because he sought a godly seed.*

The third is, that after the fall of mankind, it might be a soveraigne meanes to avoid fornication, and consequently to subdue and slake the burning lusts of the flesh: 1 Cor. 7.2. *Nevertheless, for the avoiding of fornication, let every man have his wife, and every woman have her husband.* Ver. 9. *But if they cannot abstaine, let them marry; for it is better to marry, than to burne.* And for this cause some Schoolemen doe erre, who hold that the secret comming together of man and wife, cannot bee without sinne, unlesse it be done for procreation of children. *Lombard* the master of the Sentences saith the contrary, namely, *That marriage before the fall was only a duty, but now since the fall it is also a remedy.*

The fourth end is, that the parties married may thereby performe the duties of their callings, in better and more comfortable manner: Prov. 31.11. *The heart of her husband trusteth her, and he shall have no need of spoile.* Ver. 13. *She seeketh wooll and flax, and laboureth cheerfully with her hands.*

Marriage is free to all orders and sorts of men without exception, even to those that have the gift of continency: but for them which cannot abstaine, it is by the expresse commandement of God necessary. Heb. 13.4. *Marriage is honourable among st all men, and the bed undefiled.* 1 Cor. 7.9. *But if they cannot abstaine, let them marry.*

By which it appeareth to bee a cleare case, that the commandement of the Pope of Rome, whereby hee forbiddeth marriage of certaine persons, as namely of Clergy men, is meerely diabolicall; for so writeth the Apostle, 1 Tim. 4.1. *The Spirit speaketh evidently, that in the latter times some shall depart from the faith, and shall give heed unto spirits of error, and doctrines of Devils,* vers. 3. *forbidding to marry.*

But against this doctrine sundry things are alleaged.

Ob. 1. The Apostle commandeth the married among the Corinths, *to abstaine with consent for a time, that they might give themselves to fasting and prayer.* 1 Cor. 7.5. I answer, that *Paul* speaks not in that place of daily and common service of God in prayer, but of the solemn and

and extraordinary exercise thereof, which was joyned with fasting and abstinency, in common dangers and calamities.

Object. 2. 1 Cor. 7. 32. *He that is unmarried careth for the things of the Lord, how hee may please the Lord; but the married person careth for the things of the world.* *Ans.* The place is not generally to be understood of all, but indefinitely of those married persons that are carnall and fleshly. And he that is married, is to bee so carefull for the things of the world, as he ought and may have also a speciall regard of those things that concerne God and his Kingdome.

Object. 3. 1 Tim. 5. 11. *The younger widowes* (saith the Apostle) *will marry, having damnation because they have broken the first faith.* *Ans.* *By the first faith, Paul* understandeth that promise and vow which they made unto Christ when they were baptized; and they are there said *to beginne to wax wanton against Christ*, by denying or renouncing that faith, and not otherwise.

Object. 4. Hee that doth earnestly and from his heart crave the gift of continency, GOD will give it him, and therefore hee need not marry.

Ans. The gifts of God are of two sorts: some are generall, some are proper. Generall gifts are such as God giveth generally to all: and these may bee obtained, if they bee asked according to Gods Word, lawfully: Jam. 1. 5. *If any of you lacke wisdome, let him aske it of God who giveth to all men liberally, and reproacheth no man, and it shall be given him.* Ver. 6. *But let him aske in faith, and waver not.* Proper gifts are those which are given only to some certaine men: of which sort is the gift of continency, and such like; which though they bee often and earnestly asked, yet they are seldome or never granted unto some men: as appeareth in *Pauls* example, who being *buffeted by Satan*, saith of himselfe, *For this thing I besought the Lord thrice, that it might depart from me; but he said unto me, My grace is sufficient for thee,* 2 Cor. 12. 8, 9.

CHAP. IV.
Of the Contract.

MArriage hath two distinct parts: the first is the beginning; the second, the accomplishment, or consummation thereof.

The Beginning, is the Contract or Espousals; the End or accomplishment, is the solemne manifestation of the Contract, by that which properly we call Marriage. Deut. 20. 7. *What man is there that hath betrothed a wife, and hath taken her? Let him goe and returne againe unto his house, lest he die in battell, and another man take her.* Mat. 1. 18. *When his mother Mary was betrothed to Joseph, before they came together, she was found with child of the holy Ghost.*

Betweene the Contract and Marriage, there ought to bee some certaine space or distance of time. The reasons whereof may be these:

First, busines of so great importance as this is, would not be rashly or unadvisedly attempted, but should rather be done by degrees in processe of time, according to that saying, not so ancient as true, * *Actions of weight before resolution, require mature deliberation.* Secondly, That during such a space inquirie may bee made, whether there be any just cause, which may hinder the consummation of Marriage: considering that before the parties come and converse together, what is amisse may be remedied and amended, which to doe after ward will be too late. Thirdly, in these cases, persons espoused must have regard of honestly, as well as of necessity; not presently upon the Contract, seeking to satisfie their owne fleshly desires, after the manner of brute beasts, but proceeding therein upon mature deliberation.

The Contract is a mention or mutuall promise of future marriage, before fit and competent Judges and Witnesses.

The best manner of giving this promise is, to make it * *in words touching the present time*, and simply without any exception or condition expressed or conceived. For by this meanes it comes to passe, that the bond is made the surer, and the ground or foundation of future marriage the better laid. And hence alone it is, that the persons betrothed in Scripture are termed man and wife. *Jacob* speaking of *Rahel*, who was onely betrothed unto him, said to *Laban*, *Give mee my wife*, Gen. 29. 21. Deut. 22. 23. *If a maid be betrothed to a husband, and a man findher in the towne, and lie with her, then shall ye bring them both out unto the gates of the City, and shall stone them with stones to death; the maid, because she cried not being in the city; and the man, because hee hath humbled his neighbours wife.* Mat. 1. 20. *Joseph feare not to take Mary thy wife.*

Now if the promise bee uttered in words, * *for time to come*, it doth not precisely binde the parties to performance. For example: If one of them saith to the other; *N. I will take thee, &c.* and not, *N. I doe take thee, &c.* by this forme of speech the match is *not made, but only promised* to bee made afterward. But if on the other side it be said, *N. I doe take thee*, and not, *I will take thee*; by these termes, the marriage at that very instant is begunne, though * not in regard of fact, yet in regard of right and interest, which the parties have each in another in deed and in truth. And this is the common opinion of the learned. Yet notwithstanding, if the parties contracting shall say each to other, *I will take thee to, &c.* with intention to binde themselves at the present; the bond is in conscience precisely made before God, and so the Contract indeed made * *for the present time* before God. True it is, that he which standeth to his promise made as much as in him lyeth, doth well: yet if the promise hath or conceiveth some just cause, why he

* Dis deliberandum quod semel statuendum.

* In verbis de præsenti & puré.

* In futurum.

* Non de facto, de jure.

* De præsenti.

hee should afterward change his purpose, the Contract expressed in termes for time to come, though it were formerly made, and confirmed by oath, must notwithstanding give place to the Contract made for time present.

Those espousals, which are made upon condition, which is honest, possible, and belonging to Marriage, doe cease or depend, so farre forth as the condition annexed ceaseth or dependeth. For example; If the one party promiseth to marry the other upon condition, that his or her kinsman will yeeld consent to the match; or upon condition of a dowrie, that shee shall bring unto him, suitable to her education, and the family whereof shee commeth; these conditions being kept or not kept, the promise doth likewise stand or not stand.

But those conditions which are necessarily understood, or which may certainly bee kept and come to passe, doe neither hinder nor suspend Marriage. As this: *I promise thee marriage, if I live*; or *I promise to marry thee, if the Sunne rise to morrow.*

Againe conditions that are either impossible, or dishonest, are not to be accounted as promises annexed in way of marriage. Of which sort are these, *I will be thy wife, if thou wilt take unto thee wings and flie*, or *if thou wilt bring an untimely birth.*

* In favorem Matrimonij.

Furthermore, if the parties betrothed, doe lie together before the condition (though honest and appertaining to Marriage) bee performed; then the contract for the time to come, is without further controversie, sure and certaine. For where there hath beene a carnall use of each others body, it is alwayes presupposed, that a mutuall consent, as touching Marriage, hath gone before.

CHAP. V.
Of the choice of persons fit for Marriage.

FOr the making of a contract, two things are requisite: first, the choice, and then the consent of the parties.

Choice is an enquirie after persons marriageable.

Persons marriageable, are such as be fit and able for the married state.

This fitnesse or ability is knowne and discerned by certaine signes; which are either essentiall to the contract, or accidentall.

An essentiall signe is that, without which the contract in hand becomes a meere nullity. And of this sort there are principally five.

The first is the distinction of the sex, which is either male, or female. The male is man of a superiour sex, fit for procreation. The female is woman of an inferiour sex, fit to conceive and beare children. 1 Corinth. 11. 7. *The man ought not to cover his head: for as much as hee is the image and glory of God, but the woman is the glory of the man,* 1 Tim. 2. 12. *I permit not the woman to teach, neither to usurpe authority over the man, but to bee in silence.* By this distinction is condemned that unnaturall and monstrous sinne of uncleannesse betweene parties of the same sex, commonly tearmed Sodomie; as also the confusion of the * *kindes* of creatures, when one kinde commits filthinesse and abomination with another.

Rom. 1. 26.
* Species. Levit. 18. 23, 23.

The second signe, is the just and lawfull distance of bloud.

Distance of bloud is then just and lawfull, when neither of the persons that are to be married, doe come neere to the kindred of their flesh, or to the flesh of their flesh: for so the Scripture speaketh, Levit. 18. 6. *No man shall come neere to any of the flesh of his flesh:* or to the * *kindred of his flesh.* Where it is to be observed, that by *a mans flesh*, is meant that substance which is of himselfe, or whereof himselfe consisteth. And by the *flesh of his flesh*, that which next and immediately issueth out of that flesh whereof he consisteth. Whereupon it followeth that the touching or comming neere of flesh to flesh, is not *spoken of strangers*, but *of those* only that are of kindred.

* Ebr. Sheer Besaro,

Kindred is of two sorts, consanguinitie, or affinity.

Kindred in consanguinitie, are those which issue from one, and the same common bloud or stocke. And there be certaine degrees, whereby kinsmen of this sort are distinguished one from another.

A degree is a generation or descent betweene two persons that are of the same bloud. For one person cannot make a degree, unlesse he be considered relatively in regard of generation.

Now many degrees continued or derived from one and the same head, doe make a Line. And a Line is twofold, the Right line, or the Overthwart, commonly tearmed collaterall.

In the right Line, looke how many persons there are, so many degrees there be, that onely excepted, which upon occasion offered, is in question, and from which we begin the account.

Abraham.
|
Isaac.
|
Iacob.
|
Ioseph.

Here *Ioseph* is distant three degrees from *Abraham*, *Iacob*, two, *Isaac* one, or the first.

The Right line is either ascending, or descending.

The Right Line ascending, is the race of all the ancestors; and it hath sundry degrees. Of the first whereof is, the father and the mother: of the second, the grand-father both by the father & mothers side, that is, the father of my father, and the father of my mother; & the grand-mother, that is to say, my fathers and my mo-

thers mother. Of the third, is the great grandfather, or the father of my grandfather; and the great grandmother or the mother of my grandfather. Of the fourth, is the great grandfathers father, and the great grand-fathers, or grandmothers mother. Of the fifth is the great grandfathers grandfather, and the great grandfathers or great grand-mothers grand-mother. Of the sixth, is the great great grand-fathers grand-father and the great great grand-fathers, or great great grand-mothers grand-mother.

The right line descending, is the race of a mans owne posterity. And that also hath sundry degrees. The first whereof is, the sonne and the daughter; the second, the nephew, and the neece; the third, the nephewes sonne, and the neeces daughter. The fourth is the nephewes nephew, or the sonne in the fourth degree of lineall descent, and the neeces neece, or the daughter in the same degree of descent. The fifth, is he and shee that are three lineall descents from the childes childe. And so are the rest in their order, by what meanes soever they be called and knowne.

Now in this right line, whether ascending or descending, the person, of whom the case or question is moved, commeth neere to the kindred of his flesh. And therefore marriages in this line are prohibited infinitely without any limitation; so as if *Adam* himselfe were now alive, he could not marry by the law of God, because he should come neer to the kindred of his owne flesh, as *Moses* speaketh. The reason hereof is, because in the right line, superiours and inferiours are to each other as parents and children, and the kindred between parents and children, being the first and neerest of all other, their conjunction in marriage must needs bee most uncleane, and repugnant unto nature.

The collaterall or crooked line, is that which walketh by the sides of the right line, whether ascending or descending, in the row of the kindred. And it is either unequall, or equall.

The unequall is that whereby the person in question and his kinsman, are unequally distant from the common stocke, or head of the kindred.

And in this line, looke how many degrees the kinsman that is furthest off from the common stocke, is distant from the same, so many is hee and his kinsman in question distant one from the other.

For example,
Thare.

Abraham —— *Nachor*
|
Bethuel
|
Laban.

Here *Laban* being removed furthest off, to wit, three degrees from the common stocke *Thare*; is likewise three degrees distant from *Abraham*, his great uncle, and *Abraham* so many from him.

Furthermore, kinsmen in this Line are of two sorts; some are Superiours to the person in question, some are inferiours to him.

Superiours are such, as are a kinne to his father, and mother, *of some side*; and that either neerer, or further off.

Those that are of *neere* kinne to them, bee these. I. The uncle of the fathers side, or the fathers brother; the aunt of the fathers side, or fathers sister. The uncle of the mothers side, or the mothers brother; the aunt of the mothers side, or the mothers sister. II. The great uncle, or grandfathers brother; the great aunt, or grandfathers sister. The great uncle or grand-mothers brother, and the great aunt, or grandmothers sister. III. The great uncle by the fathers side, or great grand-fathers brother, and great aunt by the fathers side, or great grandfathers sister. The great uncle by the mothers side, or the great grand-mothers brother; and the great aunt by the mothers side, or the great grand-mothers sister. IV. The great grand-uncle by the fathers side, or great grandfathers fathers brother: and the great grand-aunt by the same side, or the great grand-fathers fathers sister. The great grand-uncle by the mothers side, or the great grand-mothers mothers brother: and the great grand aunt by the same side, or the great grand-mothers mothers sister.

Now these in regard of their inferiours, are in stead of parents, and therefore doe come neere to the kindred of their flesh.

Those superiours which are of kindred to parents on the one side, *a parte one*, are these. 1. The son and daughter of the great uncle or aunt by the fathers side; or of the great uncle or aunt by the mothers side. II. The nephew and neece of the great uncle or aunt by the fathers side, or of the great uncle or aunt by the mothers side, *neere to the cozen germane.*

And these as they stand in comparison with their inferiors, doe not come neere to the kindred of their flesh.

The equall collaterall line, is that whereby kinsmen are equally distant from their head.

Kinsmen of this line are, I. whole brothers, that is, brothers by the same father & mother, or halfe brothers, that is, brethren by the same father, but not by the same mother. Again, whole sisters by the same father or mother, or halfe sisters by one of them and not by both. II. The brothers children or cozen germans; that is, the uncles sonnes or daughters, or the aunts sonnes or daughters. The sisters children, or cozen germans: that is, the aunts sonnes or daughters, which are the children of two sisters. III. The cozen german, the sonne of the great uncle by the fathers or mothers side, and the cozen german the soune of the great aunt, by the fathers or mothers side. The cozen german the daughter of the great uncle, by the fathers or mothers side, and the cozen german, the daughter of the great aunt by the same sides.

In

Sobrino propior.

in this line, look how many degrees the partie in question is removed from the common stocke, by so many twice told, is hee removed from his kinsman in question. Put the case betweene *Bethuel* and *Isaac*, as in this example:

Thare

Abraham —— *Nachor*
|
Isaac. *Bethuel.*

Here *Bethuel* being two degrees removed from *Thare*, is foure degrees distant from *Isaac*.

Now hee that is in the second degree of this line, comes neere to the kindred of his flesh; and for that cause the marriages of brethren and sisters are unlawfull, and forbidden.

But against this sundry things are alleaged.

Ob. 1. The sons of *Adam* who were the first brethren in the world, married their sisters; marriages therefore in this degree may seeme to be lawfull. *Ans.* The case of those persons in those times, was a case of necessitie, which could not be avoided, and thereupon was warranted by divine dispensation. For God had given them his owne expresse commandement in this behalfe; *Beare fruit and multiply*, Gen. 1. 28. Besides that there were then no other women in the world, by whom they might have issue and posteritie, but onely by their sisters. Whereupon it is manifest, that Gods will was to permit them to take even their sisters to their wives. But now out of this speciall dispensation from God, such matching is utterly unlawfull, being an apparant breach of another expresse commandement given afterward by God himselfe, Levit. 18. 9. 11. To this purpose saith *Augustine*, in way of answer to the example propounded; *The practice of those first times, then backed by urgent necessitie, the more ancient it was, the more damnable it proved afterward, when it was restrained by Gods commandement.*

De civit. Dei lib. 15. cap. 16.

Object. 2. *Sarah* was *Abrahams* sister, and yet *Abraham* tooke her to wife, Genes. 20. 12. *Yet in very deed shee is my sister: for shee is the daughter of my father, but not the daughter of my mother, and she is my wife*, Genes. 11. 29. *Abraham and Nahor took them wives, and the name of Abrahams wife was Sarah. Ans.* Touching this instance, there are sundry opinions. The Jewes doe grant thus much, that shee was called by a name common to all kins-folke of that sex, to wit, a *Sister*; yet indeed shee was *Abrahams* neece, the sister of *Lot*, and the daughter of *Haran*, *Abrahams* brother, which *Moses* elsewhere calleth *Iscah*, Genes. 11. 29. Others thinke that she was daughter in law to *Thare*, *Abrahams* father; because *Abraham* himselfe saith, *She is the daughter of my father, not of my mother.* Others are of opinio, that she was *Harans* daughter in law, and after his death was translated into the family of *Terah* her grand-father; who was also in stead of her father being dead, and thence shee was tearmed his daughter. Now howsoever in this variety of judgements, it is hard to find certainty of truth, yet this is out of doubt, that God in those dayes tolerated many things, which notwithstanding he did not altogether approve.

Object. 3. 2 Sam. 13. 13. *Thamar* sayes to her brother *Amnon*: *Speake I pray thee to the King, and hee will not deny me unto thee. Answ.* The speech of *Thamar* is not simply to be taken as if shee desired that which shee said, or as if it were lawfull to be done, which she wished him to doe; but only that she sought to put him off, by giving him this councell, in respect of her owne deliverance from that present danger wherein she was. Or at least it may be said, that she erroneously supposed it was lawfull for the King to grant such a suit, if it had beene made unto him by her brother *Amnon*. Whether way soever this speech bee taken, there can no such thing be gathered thence, as is pretended.

Now out of the second degree of the equall collaterall line, it should seeme that those who are joyned one to another in marriage, doe not touch the kindred of their flesh: and therefore the Law of God forbiddeth not cousbrines or cozen Germanes, that is, brothers and sisters children to marry.

Yea, if examples be of force for this purpose, the Scripture approves such marriages. For thus it is written, that *Iacob* married *Rahel* the daughter of *Laban* his mothers brother, Genes. 28. 2. Againe, that *Mahla, Tirza, and Hoglah, Milcah, and Noah, the daughters of Zelophchad, were married unto their fathers brothers sonnes* Num. 36. 11. And *Othniel the sonne of Kenaz the cozen of Caleb, took Kiriath-sepher; and he gave him Acsah his daughter to wife.* Jos. 15. 17.

How beit in this case, the rule of the Apostle is to be followed; *That nothing be done, even in things that are otherwise lawfull, wherby a mans brother may stumble, or be offended, or made weak*, Rom. 14. 21. Wherefore it is convenient, that such marriages should not be, because sometimes they may give offence in regard of the Law of the Magistrate; and because they come somewhat neere to the bonds and tearmes of bloud and flocke, which God hath set downe in his word. *Augustine* in his 15. booke *De civitate Dei*, chap. 16. saith to this purpose, *experti autem sumus, &c.* that is, *we have found by experience, that in regard of that neernes of bloud, which cozen germans have unto the degrees of brothers and sisters, how rarely custome hath admitted those marriages, which were warrantable by laws, because the law of God hath not forbidden them, nor as yet the law of man. Nevertheless, the practice lawfull in it selfe, was forborne the rather, because it came neere to that which was unlawfull, and therefore marriage with the cozen germane, seemed in a manner to bee marriage with a mans owne brother or sister, &c. Howbeit there is no question, but in these times it hath beene well provided by lawes, that such marriages should not be undertake. For as the multiplication of alliance is hindred therby, so this inconvenience also grow-*

eth from them, that friendship and love which is procured by affinity, betweene men that are strangers; cannot be inlarged and increased, where men goe not out of the limits, and tearmes of their owne bloud. Yea, there is naturally in man a comendable measure of shamefastnes, wherby upon consideration of the neerenesse in bloud, he acknowledgeth a due debt of modesty and honour to his next kindred, and consequently restraineth himselfe in regard of them from the occasions and actions of concupiscence, whereunto he is inclineable in respect of others, and hence it is, that generally the modesty that ought to be in those which intend marriage, avoideth as much as may bee, these and such like conjunctions. The same is the judgement of *Ambrose* in one of his Epistles to his friend *Paternus*, wherein he dissuadeth him from marrying his sonne with his cozen Germane, upon the grounds before alleaged by *Augustine*, adding this withall, that though it were in it selfe lawfull, being no where forbidden by God, yet in sundry respects being inexpedient, it ought not to be done, according to the saying of the Apostle, *All things are lawfull for mee, but all things are not expedient.*

Epist. Lib. 8. Epist. 66.

1 Cor. 6.

But it is avouched to the contrary, that God by expresse law forbiddeth marriage with the aunt, the fathers sister, Levit. 18. 12. and with the mothers sister, vers. 13. and with the fathers brothers wife, which is also the aunt, verse 14. therefore by the law of proportion, hee forbiddeth matching with the children of these persons. For in nature it is a ruled case: If a man may not marry the mother, much lesse may hee marry the daughter.

Ans. The argument is faulty, and concludes nothing to the purpose. For there is not the same reason of both. In the right line of consanguinitie, those which are sisters to father and mother, stand in place and stead of parents; and their nephewes and neeces are to them as children: therfore marriages among them can stand by no law, either of God, of nature, or by the positive lawes of nations. It is not so with cozen germans. For having no such relation, there is not in their marriages by the law of *Moses*, any discovery of shame or breach of civill honestie. The blessing of God upon some of them mentioned in Scripture, as upon *Iacob* and *Rachel*, and such like, doe evidently shew that they were lawfull in themselves, and pleasing unto him. And thus much touching kindred by bloud or consanguinity.

Kindred in affinitie is that, wherby the tearms of two kindreds, are brought into the societie of one and the same family; or whereby persons that are not of bloud, are by marriage alied each to other. Hence it is termed affinitie, because it maketh an unitie of tearmes in kindred which before were distant.

Affinitie or alliance groweth by mixtion or participation of bloud, in the coupling of man and wife together in lawfull marriage. For a bare and simple contract, maketh not alliance betweene party and party properly, but marriage after the contract finished and consummate.

Again, the same alliance ceaseth and determineth upon the death of either partie espoused or married; yet so as the prohibition of conjunction remaines and stands in force, for the preservation of publike honestie.

Now there is a kinde of resemblance and proportion betweene kindred of bloud, and kindred by marriage, not onely in regard of degrees and line, but also in respect of the prohibition of degrees.

Those that are of alliance, are commonly reduced to these heads. I. The father in law, or the husbands or wives father. The mother in law, or the husbands or wives mother. II. The mothers husband or step-father to them that come by another man. The fathers wife, or step-mother to those that come by another woman. III. The wives fathers father, or grand-father and the wives mothers mother, or grand-mother; or the grand-father and grand-mother of the wife. I V. The sonne in law, or daughters husband, and the daughter in law, or sonnes wife. V. The neeces husband, and the nephewes wife. VI. The step-sonne, or sonne in law, that is, the sonne of a man by another wife, or of a woman by another husband. The step-daughter, or daughter in law, that is, the daughter of a man by another wife, or of a woman by another husband. VII. The step-sonnes sonne, or his sonne who comes of a man by another woman, or of a woman by another man. And the step-daughters daughter, or her daughter who comes of a man by another woman, or of the woman by another husband. V I I I. The husbands or wives brother, and the husbands sister, or brothers wife. IX. The sisters husband, and the brothers wife.

Concerning affinity, I propound these rules.

I. Looke in what degree a man is of consanguinitie to ones wife, in the same degree of affinitie he is to the wives husband. And contrariwise: for example,

Isaac | *Samuel*

Esau. Iacob. Ioseph. | *Aaron. Eli. Levi.*

Ioseph ——— *Maria.*

Here, if *Mary Iosephs* wife, be distant from *Esau Iosephs* uncle by the fathers side, two degrees, then also is *Ioseph* himselfe distant from *Aaron* the brother of *Eli* his father in law, two degrees. If *Mary* the wife, be distant from her own father *Eli* one degree, and from her grandfather *Samuel* two; then also is her husband distant from *Eli* his father in law, one degree, and from *Samuel* his wives grand-father, two.

Another example,

Herod.

Herod: | *Philip, whose wife is Herodias.*

Here *Herod* being in the first degree of consanguinitie with his brother *Philip*; *Herodias* his brothers wife is in the first degree of affinitie to him.

II. *Rule.* Cosins by marriage within the degrees, both of the right and collaterall line, doe come neere to the kinred of their flesh, in the same manner that cosins by bloud doe, in the same lines; and the like degrees in both are forbidden. Therefore in the right line of affinitie it is as well unlawfull for the father in law to marry the daughter in law, or the sonne in law to martie the mother in law, as it is for the father to marry the daughter, or the sonne the mother. Againe, in the collaterall, it is as unlawfull for the uncle by the mothers side, to marrie the wife of his sisters sonne, and so in other degrees, as it is for him to match in the same degrees of consanguinitie. The reason is, because in these lines, as wel as in those of consanguinitie, superiours and inferiours, are each to others as parents and children.

From hence amongst other things it may be gathered, that it is in no sort lawfull for a man, when his wife is dead to marrie her sister: Lev. 18. 16. *Thou shalt not discover the shame of thy brothers wife; for it is thy brothers shame.* And Levit. 20. 21. *The man that taketh his brothers wife, committeth filthinesse, because he hath uncovered his brothers shame.*

Against this doctrine it is objected. First, that God commandeth not to take a wife with her sister, during her life, Levit. 18. 18. in which place, he doth not simply forbid a man to marry two sisters one after another, but to marrie them both together, and therefore after the wife is dead, a man may marry her sister.

Answ. The place is a flat prohibition of the sinne of *Polygamie*. For to take a wife to her sister in the Hebrew phrase, is nothing else but to take two wives one to another. The like forme of speech is used otherwhere by *Moses*, as Exod. 26. 3. *Five curtains shall be coupled together*, [the woman to her sister] that is, one to another; *and the other five curtains shall be coupled*, [the woman to her sister] that is, the one to the other. Ezech. 1. 9. *The foure beasts were joyned with their wings*, [the woman to her sister] that is, the one to the other. Againe, *Moses* himselfe there alleageth two reasons against *Polygamie*: the one is, because the man is to love, cherish, and comfort his wife; whereas, if he should take unto him another besides her, he should greatly vex his first lawfull wife. The other, because by that meanes he should uncover the shame of his wife; that is, he should play a very dishonest part with her, to whom he was before lawfully married.

Obiect. 2. The Lord commanded by a speciall law, that the brother in case his brother died without issue; should take his wife, and raise up seed unto him, Deut. 25. 5.

Answ. The words of *Moses* are a speciall exception of a generall law propounded in Levit. 18. 16. *Thou shalt not discover the shame of thy brothers wife; for it is thy brothers shame.* And they are peculiarly directed to the Israelites, upon speciall cause; that, when the elder brother died without any seed, the name of the first-borne might not be extinct, but the family might be preserved in that name, by raising up of seed unto him; which being a privilege proper to the Israelites, upon that speciall consideration, it must not be enlarged to any other sort of men whatsoever. Neither is the text to be understood of cousins removed onely, as some thinke, but also of the next of the kinred by bloud; as appeareth plainely by the history of *Ruth*, chap. 1. vers. 11. in these words of *Naomi* to her daughters in law, *Turne again, my daughters: for what cause will you goe with me? Are there any moe sonnes in my wombe, that they may be your husbands? Turne againe, my daughters, goe your way, for I am too old to have a husband, &c.*

III. *Rule.* The wives kinsman by bloud, is of affinity to her husband only; but unto his kinred by bloud, the said kinsman hath no affinitie at all. So on the contrary it is true, that though the husbands kinsman by bloud, be allied to his wife, yet he hath no alliance to those that are kinsmen of bloud unto her. The reason is, because betweene the kinred of bloud on the mans side, and the kinred of bloud on the womans side, there is no affinitie. For the prohibition of the degrees of affinitie, hath force in those onely which are the cause thereof, and goeth no further. Now the cause being onely in the married persons themselves, the effect may not in reason be inlarged, to them that are of the same bloud with either of them.

From this rule it followeth, that the kinred of both married persons by bloud, may lawfully match together. The sonne in law may match with the daughter of his mother in law. The father and sonne by another wife, may marry the mother and the daughter. Two brothers may lawfully match with two sisters.

IV. *Rule.* Kinred of affinitie to the wife, are also kinred of affinitie to her husband; but how? not properly, but onely after a sort, and as it were, of affinitie. So on the contrary. Kinred of alliance to the husband, are as it were of alliance to his wife. For example. The wife of my father in law, which is not my wives owne mother, but her step-mother is, as it were my mother in law: for she is (as it were) of affinitie to me, because she is indeed of affinitie to my wife.

Those which are of affinitie onely after a sort, cannot conveniently match one with another. And therefore the sonne in law may not marrie with his wives step-mother; because being of affinitie to his wife, she is in stead of a mother in law to him. Neither may the daughter in law match with her husbands step-father, because he is (as it were) a step-father to her. Againe, my sisters husband may not marrie my brothers wife; for they are after a sort brother

Beza de repud. diu. 82.

and sister each to other. The reason hereof is, because the wife is holden in law a * part of her husband, and therefore if affinitie hinders marriage with one of the married couples, it hindreth as well in the like case and respect, marriage with the other.

* Cujus nuptias interdicit, ejus rec conjugia licet.

And thus much touching the distance of bloud, which in the choice of persons fit for marriage is most necessary to be observed. For in the 18. chap. of *Leviticus* there are sixteene severall sorts of persons with whom marriage is forbidden. The first is the mother. The second is the step-mother. The third, the sister by the same father and mother. The fourth, the halfe-sister, by one of the parents onely. The fifth, is the neece by the sonne. The sixth, the neece by the daughter. The seventh, the fathers sister. The eighth, the uncles, that is, the fathers brothers wife. The ninth the mothers sister. The tenth, the daughter in law, or sonnes wife. The eleventh, the brothers wife. The twelfth, the wives mother. The thirteenth, the step-daughter, or the wives daughter by another husband, or husbands daughter by a former wife. The fourteenth, is the step-sonnes daughter, that is, his daughter who was the wives son by another husband. The fifteenth, the step-daughters daughter. The sixteenth, is the wives sister. And not onely these, but all other answerable to them, either in the same or like degree, are by equall proportion forbidden to be had in marriage.

It is alleaged, that the prohibitions mentioned in that chapter, are meerely Mosaicall, that is, Ceremoniall, and therefore doe not bind us now in the new Testament.

Ans. It is a flat untruth; as shall appeare by these reasons.

First, the Cananites long before these lawes were given by *Moses* to the Israelites, were grievously afflicted for the breach and contempt of the same, as may be gathered by that which is written in the same chapter of *Levit.* ver. 3. *According to the works of the land of Canaan, ye shall not doe, neither walke in their ordinances.* And ver. 24. *You shall not defile your selves in any of these things; for in all these the nations are defiled, which I will cast out before you.* ver. 25. *And the land is defiled; therefore I will visit the wickednesse thereof upon it, and the land shall vomit out her inhabitants.*

Chap. 18.

Secondly, the Prophets themselves after *Moses*, are wont to count these prohibitions not Ceremoniall, but Morall: Ezech. 22. 10. *In thee have they discovered their fathers shame; in thee have they vexed her, that was polluted in her flowers.* Amos 2. 7. *A man and his father will goe in to a maid, to prophane the name of my holinesse.*

Thirdly, the same lawes are also urged in the new Testament, wherein Legall Ceremonies were determined, and had their end. Mark. 6. 18. *John* said to *Herod*, *It is not lawfull for thee to have thy brothers wife.* 1 Cor. 5. 1. *It is heard*

A *certainly, that there is Fornication among you, and such Fornication, as is not once named among the Gentiles, that one should have his fathers wife.*

Fourthly, Nature it selfe by proper instinct, abhorreth such kinde of conjunctions, and the prohibitions of them, have sufficient ground, even from her principles. For to this purpose it is, that not onely the lawes of the Romane Emperours, but also the civill Canons, and constitutions of men, very skilfull in that kind, have in all ages expreslly been made against such persons as have offended in those societies forbidden by the Law of *Moses*.

Fifthly, the Lord himselfe hath denounced many and great punishments to be inflicted upon the breach of the same lawes. Levit. 20. 11. *The man that lieth with his fathers wife, because he hath uncovered his fathers shame, they shall both die, their bloud shall be upon them.* ver. 12. *The man that lieth with his daughter in law, they both shall die the death; they have wrought abomination, their bloud shall be upon them.* v. 14. *He that takes a wife and her mother, committeth wickednesse; they shall burne him and them with fire.* ver. 16. *The man that taketh his sister, his fathers daughter, or his mothers daughter, and seeth her shame, and she seeth his shame; it is villanie: therefore they shall be cut off in the sight of their people.* ver. 20. *The man that lieth with his fathers brothers wife, and uncovereth his uncles shame, they shall beare their iniquity, & shall die childles.* Deu. 23. 2. *A bastard shall not enter into the congregation of the Lord even to his tenth generatio.* Deu. 27 20. *Cursed be he that lieth with his fathers wife.*

B

C

The third essentiall Signe of a person marriageable, is abilitie and fitnesse for procreation. And this in an holy and modest sort is alwaies supposed to be in the party contracted, unlesse the contrary be manifestly knowne, and discerned by some apparent infirmity in the body.

D

Hence I gather, that it is unlawfull to make a contract with such a person, as is unfit for the use of Marriage, either by naturall constitution of body, or by accident. For example; inregard of sicknesse, or of frigiditie, or of the palsie uncurable, or lastly of the deprivation of the parts belonging to generation. These and such like impediments are of force, though a contract should already be made, yet to make it a meere nullity; considering that God maketh knowne his will in them, that hee approveth not of such espousals, but would have them to be dissolved.

Againe, that which is made betweene two persons that are under age, is to be holden and accounted as unlawfull. And though it should be done by consent, or commandement of Parents, yet it is of no moment. This alwaies remembred; except it be ratified by a new consent of the parties after they be come to age; or that they in the meane time have had private and carnall copulation one with another.

* Impuberes.

Againe, put the case two be espoused, where-

of the one is under age, the other of full age; the partie that is of full age ought to tarry and expect the time, wherein the issue of the espousals formerly made may be manifested. And the under-aged may not breake off consent, either before, or when they be come to perfect yeares, but must rest in expectation of the accomplishment of the contract when he or she shall be out of their minoritie.

The fourth essentiall Signe, is a found and healthfull constitution of bodie, free from diseases incurably contagious.

Whereupon it followeth, that a promise of marriage made between those, whereof the one hath a disease so loathsome, as that the other upon good ground cannot possibly endure familiar societie and company with him, though it doe not wholly hinder the use of the body, is utterly unlawfull.

Of this sort is the Leprosie, the French pox, and such like. For seeing there cannot bee any matrimoniall use of them that are tainted with such contagious diseases, without apparent danger of infecting each other, and those also, which have society with them, and others; yea and by this meanes the issue of their bodies, growing of a corrupted seed, are even borne to perpetuall miserie, and to great hurt and hinderance of the Common-wealth; the case is plaine, that such marriages cannot be undertaken with good conscience.

Now if the one party have a disease, though not contagious, yet either incurable, or so loathsome, as the other hath just cause to abhorre his company; for example, if he be sicke of a Lethargie, of the falling sicknesse, or such like diseases; then, though it bee lawfull to match with him, because such a contract is not expresly forbidden, neither is it apparently hurtfull to the Common-wealth, yet it is not expedient, because the disease being loathsome to the found partie, the marriage will also become unprofitable, and the party in danger of breaking the commandement of the Morall law, wherein God forbiddeth to commit adulterie.

* Turpi.

The fifth essentiall Signe of a person marriageable, is freedome from marriage; whereby both the parties which enter contract, are so at libertie, that neither the man hath in present another wife, or is promised to another; nor the woman hath another husband, or is promised to another. This reason is, because God himselfe esteemeth that marriage only lawfull, wherein one man is joyned to one woman, and they both into one flesh; and consequently judgeth it unlawfull, as for one man to have more wives; so for one woman at the same time to have more husbands.

Hence it followeth, that it is against the law of God, and the first institution of Marriage, that a contract should be made betweene such persons, whereof the one is formerly betrothed to another. For so long as the first promise

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stands in force, the man can no more be betrothed to two women, than he may bee the husband of two wives; because the spouse by the bond of her promise to the man, becomes a wife; and the man by the bond of his promise to the woman, becomes an husband, Deut. 22. 23, 24.

Againe, there can bee no sure-making, and consequently no marriage with such an one, as either hath beene divorced without a sufficient cause, or hath wrongfully forsaken and rejected a lawfull mate before. To this purpose saith our Saviour Christ, Matth. 19. 9. *I say unto you, that whosoever shall put away his wife, except it be for whoredome, and marryeth another, committeth adultery; and whosoever marrieth her which is divorced, committeth adultery.* And S. *Paul* 1 Cor. 7. 11. *But and if she depart, let her remaine unmarried, or be reconciled unto her husband, and let not the husband put away his wife.*

Hitherto I have treated of essentiall markes, which belong to the being of marriage. Now I come those that are accidentall.

An accidentall marke of a person fit for marriage, is that; which belongeth not to the being, but to the well being, that is, to the holinesse and purity of that estate. And of this sort, there be three that are the principall.

The first is parity or equality, in regard of Christian religion; For in marriage, there is a speciall care to be had, that beleevers be matched with beleevers, and Christians with Christians; not beleevers with Infidels, or Christians with Pagans. For the former sort are onely and alwaies to be made and kept, and the latter to be avoided, yea, inhibited by positive lawes and constitutions, the breach whereof in such cases is severely to bee punished. The neglect of this point was one principall cause of the destruction of the old world by the flood. Gen. 6. 2. *The sonnes of God saw the daughters of men, that they were faire, and they tooke them wives of all that they liked. Abraham* observed it in the marriage of *Isaac* his sonne; and for that purpose tooke an oath of his servant. Gen. 24. 3. *I will make thee sweare by the Lord God of heaven, and God of the earth, that thou shalt not take a wife unto my son of the daughters of the Cananites among whom I dwell.* And in imitation of that holy example, *Isaac* also gives a charge unto *Iacob* his son, that he should *not take a wife of the daughters of Canaan.* Gen. 28. 1. Afterward there was an expresse Law of God given by *Moses*, touching the Gentiles that arrived in that land. Exod. 34. 15. *Beware that thou make not a covenant with the inhabitants of the land, &c.* verse. 16. *And take of their daughters unto thy sonnes, and their daughters goe a whoring after their gods; and make thy sonnes goe a whoring after their gods.* And the same law was urged by *Ezra* the Priest in his time. Ezra. 10. 11. *Separate your selves from the people of the land, and from the strange wives.* Lastly, S. *Paul* exhorteth the Corinthians, 2.

Cor. 6. 14. *Be not unequally yoked with the Infidels.* And Titus 3. 10. *Reject him that is an heretike, after once or twice admonition.*

But suppose it faileth out, that the espousals be past, & that both parties are the first were beleevers, or one of them only; or that at first both were unbeleevers, and yet afterward one of them is converted to the faith, or further, admit that both were beleevers at the contract, yet within some time after, the one becomes an Infidell, that is to say, a Jew, a Turke, or an obstinate Heretike, that denies the faith, and raiseth even the very foundation of Religion; in this case what is to be done? Surely even such espousals once made and ended, if there be no other impediments but these, are to stand and continue firme and unchangeable; so long as the unbeleeving party doth willingly yeeld & submit him or her selfe to the performance of mariage duties, properly belonging to man & wife. My reason is, the speech of *Paul*, who saith, *If any brother have a wife, that beleeveth not, if shee be content to dwell with him, let him not forsake her.* Againe, *The woman which hath an husband that beleeveth not, if he be content to dwell with her, let her not forsake him.* 1 Cor. 7. 12, 13.

If it be here alleaged, that the sinne of adulterie dissolves the bond both of contract and marriage, and therefore much more doth Idolatry or infidelity, which is a sinne farre more detestable than adultery: I answer, that the question is not, whether of these is the greater sin, or more heinous in the sight of God; for Infidelity in both respects farre exceedeth the other; but whether of them is more pregnant to the nature and condition of wedlocke. Now the sinne of adulterie is that alone, which breakes the bond, and renounceth the troth plighted in marriage, and is the proper cause of a divorce, and not Idolatrie or Infidelitie.

The second note, is parity or equalitie in regard of age and condition.

First of Age, because though the marriage of persons, whose yeares are farre unequall, is not expressly forbidden in the word; yet it is agreeable to the rules of expedience and decencie, that the aged should match with the aged, the younger with the younger.

Reasons are these. First, because the comforts of this societie in likelihood will by this meanes alwaies be equall, and consequently bring the more contentment to either partie. Secondly, these unequall marriages are oftentimes offensive to others. Thirdly, they cannot but in some cases prove offensive even to themselves. For when a man of great yeares matcheth with a woman very young, or a young stripling marrieth an aged woman; the elder partie growing weake and impotent, may the sooner come to be unfit for marriage duties; and the younger being of greater strength and ability, the more in danger being exposed to incontinencie, and that in the highest degree, unlesse hee be restrained by Gods speciall grace.

For this cause it was a great fault, wherewith one *Apuleius* was justly charged, that being but a very young man, he was married to a wife of sixtie yeares of age.

Secondly, of condition and estate. For this also is answerable unto the Apostles rule, who exhorteth men to thinke of, and to doe those things which are true, *just, commendable, and of good report*, Philip. 4. 8. Thus it is a seemely and commendable practice, that the Prince, the Noble man, the freeman, the gentleman, the yeoman, &c. should be joyned in societie with them, that are of the same or like condition with themselves, and not otherwise. For this cause are the ancient Romans greatly to bee commended, who (as wee read in the stories) had such a carefull respect of their marriages in this behalfe, that they made lawes and constitutions for the restraining of inequalitie of worldly estate in such societies; by this meanes preventing much confusion and disturbance in families, and other orders of men. Whereunto agrees that of *Tertullian*, who saith, *That if a free-woman had affianced her selfe to him that was a bond-man to another, and being thrice admonished thereof, by him that had authoritie over her, did notwithstanding persevere in her purpose, shee should according to the law, lose her freedome.*

Tertull. ad uxor. lib. 2. c

The third note is, publike honestie and credit, whereby the contract made becomes a matter of good report, well thought and spoken of abroad. *Whatsoever things are of good report, thinke on them*, Philip. 4. 8. From hence I gather,

I. That it is an unseemely thing for a man to make promise of marriage to such a woman, as hath beene formerly defloured, or hath and is, or may be convinced of adulterie, and uncleanesse. Nay, I adde further, that a contract made with such an one, as himselfe hath before defloured, is by the Law of God unlawfull. For the adulterer and the adulteresse, by divine law should be put to death, and be cut off from humane societie, Levit. 20. 10.

II. It is altogether inexpedient that a woman should be married to such a man, as hath a concubine, unlesse he formerly renounce her, and testifie the same by true and unfained repentance. The reason is plaine. Such a marriage cannot be undertaken in the Lord. And the partie himselfe, being before polluted with his concubine, becomes now by marriage to another, an adulterer; & she that is married unto him, by this her act yeelds consent unto his adulterie.

III. That no man professing Christian religion, much lesse a minister of the word, ought to take to him selfe in marriage an harlot, a defamed woman, or one that comes of infamous parents, though she be repentant. Levit. 21. 7. *The Priest shall not take to wife one that is a whore, or prophaned*; that is to say, which hath an evil name, or comes of ignominious parents. Which law, though it was in part Ceremonial and Levitical, and so farre forth abrogate; yet having in it some Moralitie, in as much as the reason thereof (to wit, because it is reproachfull to a Christian, but specially to a Minister) is still in force, it is to bee holden perpetuall. For Christian profession, and the Ecclesiasticall Ministery is principally to be respected, and whatsoever may prejudice the dignitie and credit thereof, to be avoided.

Object. 1. The Prophet *Hosea* was commanded to take unto him a *wife of fornication*, that is, an harlot, Hosea 1. 2. *Answ. Hosea* did it not indeed, but in type and resemblance. For God commanded him in his prophecy, to take upon him (as it were) the person of a fornicator, that by this meanes hee might the more effectually charge and convince the Israelites of their uncleane and unchaste conversation.

Object. 2. The Lord also forbiddeth the Priest to marry a widow, Levit. 21. 14. it may seeme therfore unexpedient for a Minister so to doe. *Answ.* The law concerning the marriage of a virgin, and not a widow, was not injoyned to all Priests, but onely to the chiefe Priest, Levit. 21. 10. And hee also might Marrie a widow, but such an one onely, as hath beene the widow of a Priest, and not any other, Ezech. 44. 22. Now this was commanded them upon speciall consideration. For the high Priest was a type of Christ, and Christ was in time to come to call his Church the elect, among the Gentiles, and to marry them as a virgin espoused unto himselfe. Yea, hee was also to marry his Church as a widow, but the widow of a Priest onely, because he was to gather to himselfe the remnants of the Church of the Jewes; Howbeit, not all of them, but such onely as came of the holy Fathers, and were Israelites, not according to the flesh, but according to the promise.

IV. That it is not meet for a man to be contracted to the sister of her that is already affianced unto him.

And so much of the first point, required to the making of a contract, namely, the choice of a person fit for marriage.

CHAP. VI.

Of Consent in the Contract.

THe second thing required to the making of a contract, is the free and full consent of the parties, which is indeed the very soule and life of the contract. And this consent standeth in the approbation, or (as we commonly call it) the *fore-making* of the parties contracted.

Consent in this case is two-fold, either of the man and the woman, or of their parents.

Touching the first: That a man and the woman may yeeld free consent each to other, it is necessarie that, in respect of understanding,

their judgement should be found; and in regard of will, their choice should bee free. And here sundry cases are to be resolved.

I. Case. When the contract flowes not from the will and good liking of the parties, but is forced and compelled, what is then to bee done?

Answ. If the espousals have beene made through force or feare; I meane, such as may befall a constant, and resolute man, and which hath beene wrought upon good knowledge, and consideration; then are they of no moment, and in truth meere nullities; because there is wanting to them the free and voluntary accord and assent of both parties. Nevertheless if afterward they shall grow to a new consent, or both yeeld to an after-acceptation of that which was formerly made, the espousals shall then stand in force; without further exception, or contradiction.

II. Case. But how if consent bee past, and in processe of time it appeares to the espoused persons, that they have erred; either in choice, or consent: or both?

Answ. There is a threefold errour in consent; the one of the person, the other of the abilitie, or estate of the person, the third of the qualitie.

Errour in respect of the person is, when one person is taken for another; or when the contract is made betweene two, whereof the one was taken to bee such a party, as afterward hee proved not to bee. Now where this errour is committed, it is a plaine case, there was no consent; and therefore the contract, upon certaine knowledge thereof is quite frustrate. For the knowledge of the party is the ground of consent, and belongs consequently to the very substance of marriage,

Nevertheless, if the errour being once knowne, the parties have had secret societie one with another; and have either againe consented, or growne to an after-acceptation of the consent before made, the contract may and doth stand in full force. For example; *Jacob* by the deceit of *Laban*, had taken *Leah* for *Rachel*, to his wife: so saith the text, *When the evening was come, Laban took Leah his daughter, and brought her to him, and he went in unto her*, Gen. 29. 23. *But when the morning was come, behold it was Leah*, 25. Now by the judgment of the best Divines, *Jacob* might justly have renounced *Leah*, if hee would, because *Laban* had given her unto him for *Rachel*, and so deceived him; yet hee would not use extremitie, but kept her as his wife.

If it bee said, there was an errour in the person, therefore no consent, and so *Leah* was not his lawfull wife, but *Rachel*: I answer, that *Jacob* did renew his contract afterward, and that renewed content following upon their knowing one of another, made her his wife though in extremitie, and rigour shee was not. Againe, *Rachel* was indeed the partie

tie to whom hee was espoused, by the former contract: and therefore upon their mutuall agreement afterward, shee also became his wife. So saith the holy Ghost, verse 27. *Fulfill seven yeares for her, and we will also give thee Rachel for thy service, &c.* v. 28. *Then Iacob did so, and Laban gave him Rachel his daughter to bee his wife.*

Errour of the ability or estate is, when one of the parties to whom consent was given by the other, being taken for rich and wealthie, in the issue proves to have beene very poore, and not sufficient to maintaine that state of life.

Touching this errour, it is to bee considered, whether the contract was made absolute, for the time present, and so for ever afterward, or conditionall for time to come only. If it were absolute, that is, conceived in tearmes of the present time then, though the deceit be very offensive to the party deluded, & upon his complaint ought in equity to be punished by the Magistrate; yet it is not of force to breake the contract: because the abilitie of either, or both parties, belongs not to the essence of marriage. But if it were for time to come and conditionate, then hee or shee that made promise upon this condition, is free and not bound in conscience to fulfill the promise; unlesse the condition expressed aforehand be kept and performed.

Errour of the quality of the person is, when shee which was in the espousals taken to bee a virgin, is afterward found to be with childe by another before they come together. By this errour the Covenant is made void, and becomes a meere nullity; for as the man cannot be compelled upon true and certaine knowledge thereof, to marry the woman; but may renounce her, unlesse both parties come to a new agreement, or have privately knowne each other upon mutuall consent. For first, God did in expresse tearmes command the Iewes, that such a woman should bee stoned to death: Deut. 22. 20. *If the maid of that was given to wife, bee not found a virgin*, vers. 21. *then shall they bring the maid to the doore of her fathers house, and the men of her city shall stone her with stones to death, because shee hath wrought follie in Israel, by playing the whore in her fathers house.* Therefore it was not the will of God, that shee should be retained as a wife, but utterly rejected and forsaken. Againe, this was so usuall a practice in Israel, upon Gods Commandement, that godly and righteous men, upon the discovery of this error, would not in conscience bee perswaded to marry them to whom they had beene betrothed, Matth. 1. 18. *Ioseph her husband* (having found, before *Mary* and *hee* came together, that shee was with childe, *being a just man, and not willing to make her a publike example, was minded to put her away secretly.*

III. Case. What shall wee thinke of the espousals of such, as are furious, and franticke?

Ans. We must distinguish of the diseases. For madnesse is either perpetuall, or by fits only with intermission.

If it bee perpetuall, the case is cleare, that whether one of the parties onely, or both bee franticke, the contract made betweene them, is altogether unprofitable and vaine. For such know not what they doe when they make a promise, and the consent which passeth betwixt them cannot be free, full, and perfect, but must needs bee hindered and prejudiced by the heat and violence of their disease.

Now although perpetuall madnesse be a just impediment of marriage, and a sufficient cause to dissolve a contract, yet it is meet that there bee a convenient space of time agreed upon, wherein all meanes may be used for the curing of this disease, to the end that Gods will touching their amendment may bee the more evidently known; and both the parties themselves and their friends may give testimonie to the world, that they have had a carefull respect of the contract before made.

Againe, if it bee not continuall, but by * *fits*, so as they have some good dayes, and quiet intermission, the case is otherwise. For the contract shall be ratified, and stand in force: provided, that it was manifestly knowne, that the said parties were both in their right wits, before they plight their troth each to other; and themselves bee willing afterwards to confirme their promise formerly made, by renewing their consent.

* Dilucida intervallo.

Consent of the Parents, is that act whereby they give their word and promise, to bestow their children in Marriage, and in regard of right, doe indeed presently bestow them.

Therefore private contracts, that are made without free and lawfull consent of parents, are not onely unprofitable and unlawfull, but even by the law of God meere nullities. Reasons. I. they are contrary to the expresse will and commandement of God: Exod. 20. *Honour thy Father and thy Mother.* II. They are flat repugnant to naturall equity: which teacheth, that hee who hath not power, nor right over himselfe, cannot binde himselfe by promise to another. Now children have not power over themselves, but are under the government, and at the disposition of their parents; therfore the covenants which they make, are not made and appointed of God; and those which God maketh not, are in deed and truth none at all.

Gal. 4. 1.

Chap. 7.

Of Rejection, or Refusall of the Contract.

Repudium.

Contrary to the compleat and lawfull contract is Rejection, whereby the Contract is dissolved, or broken off.

A lawfull Contract is then dissolved, when some

some great and heinous fault followeth immediatly upon it, in either of the parties espoused. And from hence arise divers and sundry cases to be set downe and resolved.

The first is this: What is to bee done, when some disease befals one of the parties immediately after the contract made?

Ans. Those diseases which take away the use of the bodie, and altogether disable the partie from the performance of the promise made in respect of marriage duties, are very just impediments of marriage, and consequently do break off the Contract. Of which sort are incurable palsies, frigidity, and such like, whereof I have spoken before.

Nevertheless a covenant once made is not suddenly to be renounced for feare of breeding offence. And therefore some longer respite is to bee taken from the time of the Contract, in which they are to rest in expectation of amendment, before the said diseases be publikely and solemnly declared to bee incurable, and consequently that the covenant made is become void.

Now if the disease doe not for the present take away the use of the body, and yet in time proves incurably contagious, and so loathsome that the one may justly feare to keepe and converse with the other, as it falleth out when one is tainted with leprosie; then the Contract is utterly to bee dissolved, as if God himselfe should have commanded it, though the promise was formerly made, and the parties themselves should bee unwilling. God hath ordained Matrimony to helpe, not to hurt, either the persons themselves, or others. Where therefore these diseases be, which may infect, hurt, or destroy others, there God hath, as it were, testified from heaven, that the act done is not pleasing unto him, and that presently it ought to bee frustrate.

The contract being thus once dissolved, the founder partie shall bee at his or her liberty to marry againe. But the diseased is by the Magistrates authoritie to bee forbidden societie with any other in way of marriage, and commanded to leade his life, where he may conveniently from company, for feare of infection. And with all he is for his owne part, to sue unto God by prayer in faith for the gift of continency. For certain it is, that he to whom God hath denied the power of using marriage with good conscience, is thereby even called to continencie and single life.

But if the disease bee not contagious, yet either incurable, or so nasty, that either of the espoused hath just cause to be afraid of the others company; then both are to bee advised, not to claime their right, but willingly to surrender it each to other by mutuall consent, that they may be free againe, and not bound by any former promise to live together as man and wife; considering that they have no hope mutually to converse together, with comfort and contentment, while they so remaine.

Upon this advice given by their lawfull Pastor, or some in his stead; if they both yeeld, or one of them at the least desires to bee at his owne liberty, the espousals are forth-with to be broken off. But if neither will consent to a separation, but rather proceed as they had begun, and in probabilitie the one have no just cause to hold the other in suspicion, in respect of contagion; they are not to bee hindered from the consummation of their marriage.

Furthermore, though one of them should have a disease, which is continuall without intermission, and yet curable, or any other inconvenience should befall either of them, after the sure making whereby they become lame, deafe, or dumbe, &c. yet this is not a sufficient cause to move them to renounce, and dissolve the Contract.

A second Case. What if it falleth out that after the finishing of the contract, one of the espoused persons bee long absent from the other, so as the absence be prejudicial to the marriage, that should ensue upon the contract.

Ans. Inquiry must be made, whether this absence bee voluntary, or against the will of the party.

If it bee voluntary. For example; if the man upon an honest and just cause, the woman also being privy thereunto, shall goe beyond seas, and being admonished of his dutie beforehand, shall not with standing stay a whole yeare or more, and will not returne, but further wilfully absent himselfe; then may it be lawfull to the woman, to crave of the publike Magistrate a dissolution of the covenant made, and consequently marry another man, unlesse the former to whom shee was contracted, be heard of. If he be, then shall it be lawfull for him to plead for himselfe, and rendering no just cause of his refusall, hee shall bee forced by the Magistrates authority to stand to his promise, and take the woman for his wife. And the same order is to bee taken in the wilfull absence of the woman, after she is contracted.

If againe, the man or woman shall upon an evill minde, and with purpose to deceive each other, absent themselves, and depart; meanes must be used, that they may be admonished of their dutie. That being done, or at least undertaken, and yet the partie offending will not appeare, if the other that is present, upon certaine knowledge of his or her want in respect of continency, shall sue to the Magistrate; after publike and solemne notice given, the contract may be broken.

But if on the other side, either of them bee absent against their wil, and intendeth no fraud or deceit, but is violently detained, by captivity, imprisonment, sicknesse, force, banishment, transportation, and such like; then the partie present being desirous of the consummation of the Marriage, ought either to make means unto him, and expect his returne, or have certaine

taine notice of his death, before she promise, or have to doe with any other in way of marriage.

A third case. What if after the contract, one of the parties becomes furious, or mad?

Ans. If the disease be continuall, without intermission, in all equity and likelihood, the espousals are to bee dissolved, unlesse both parties after knowledge and experience of the disease, have knowne one another: yet in this, and all such like cases, it is fit that good meanes bee tried and used, and sufficient time bee given for the restoring of the diseased, to their former good estate, and for the accomplishment of the marriage lawfully begun, as before.

Chap. VIII.
Of Marriage.

MArriage is that, whereby the conjunction formerly begun in the contract, is solemnly manifested, and brought to perfection. Marriage is consummate by three sorts of actions; one of the Parents of the Bride and Bridegroom, the other of the Minister in publike, the third of the persons coupled together.

The action of the Parents is upon the Marriage-day, to bring the Bride, and deliver her to the Bridegroome, that they two may become actually man and wife, and performe each to other all matrimoniall duties.

And where the marriage is complete, in any other manner, so as the Parents upon sound judgement and deliberation, shall deny their full and free consent, either in expresse words, or by connivence and silence, and that upon just and lawfull cause; there though in the civill Courts of men, it may stand, and the children borne therein be legitimate before men, yet the truth is, before God it is of no force, but a meere nullity.

And because this doctrine, touching consent of Parents in these cases, is of great use, and availeth much to the supporting and maintaining of families; I will first open the truth thereof, and then prove it by reasons.

Under the name of Parents are comprehended; First, the Father and Mother. Secondly, all Tutors and Guardians, who have the proper and sole charge of wards, or others under years of discretion. Thirdly, all such as are kindred of bloud, who are instead of parents to children; as the uncle by the fathers side, the uncle by the mothers side, and such like.

Now touching the consent of parents, that is of father and mother, I hold it requisite of necessitie to marriage; for the authority of parents must not be resisted, or violated. As for Tutors, and such as have the place of Parents, their consent is not required of necessity, but of honesty at least, because the power and authority of the Parent, though it be not taken away, yet it is lessened, when it is either transferred to an other person, or in part resteth in the childe already bestowed.

De bonis Rat.

Secondly, by parents consent, I understand that which they give, not rashly, unadvisedly, or foolishly, but out of good and wise consideration, and upon true and sound judgement of the businesse in hand: for otherwise, as much as in them lieth, they make the marriage void and of none effect. And they are then thought to carrie a right judgement of the thing, when they be able to yeeld a just cause of yeelding, or denying their consent. For example: if a father denies to bestow his daughter *Iulia* upon *Sempronius*, because hee knowes him to be an Arrian, a Pelagian, or of any other sort of Heretikes: hee with-holdeth his consent upon a good ground, and hee doth that which hee doth, of judgement.

Yet further I adde, that where the Parents doe dissent, and can yeeld no probable cause therof; the marriage consummate without their consent, ought to be confirmed and ratified by the authoritie of the Magistrate, who is *Pater Patriæ*. And this seemes to bee the most equall course, both for the avoiding of greater scandals, and for the preventing of wrong, that may otherwise be done in some particular case, as to a woman that is deflowred and rejected.

Thirdly, consent of parents is either expressed, or implyed: expressed, when it is given by word: Implyed, when it is yeelded by silence. For it standeth with most equity and indifference, to thinke that those Parents doe give consent, who doe not by word expresly deny the same.

Fourthly, children are either subject to the authoritie of their parents in the family; or at their owne liberty, and out of their parents subjection. Those that are at liberty, are tied necessarily to subjection in respect of marriage; but the other being still of the familie, and under jurisdiction, are bound to bee ordered by their parents in the bestowing of themselves.

This is briefly the meaning of the question in hand. Now, for proofe of this point, I will propound three sorts of arguments, whereof some are drawn from the law of God, some from the light of nature, and some from the judgement of the ancient Church.

For the first sort. According to the law of God, marriage is not onely a civill and politike, but also a divine and spirituall conjunction, the author and ordainer whereof, upon special cause was God himselfe: this our Saviour Christ witnesseth, when he saith, *those whom God hath joyned together, let no man separate*, Mat. 19.6. That therefore marriages may bee soundly ratified and confirmed, the authoritie and power of God himselfe is necessarily to be interposed.

If it bee asked, How God that is in heaven, should bring and joine together man and wife upon earth;

I answer, that he doth it not immediately by himselfe, as he brought *Eush* unto *Adam*, but in and by some solemne and lawfull meanes.

And

And this meane, is that great and ancient power and prerogative of Parents. And the law of God hath given them this power, not in civill contracts and in compositions alone, but even in the beginning and accomplishing of marriages. Deut. 7.3. *Thou shalt not give thy daughter unto his sonne, nor take his daughter unto thy sonne.* Jerem. 29.6. *Take wives for your sonnes, and give your daughters unto husbands, that they may beare sonnes and daughters.* 1 Cor. 7.36. *But if any man thinke that it is uncomely for his virgin, if she passe the flower of her age, and need so require, let him doe what he will, he sinneth not, let them be married.*

Hence it was, that *Abraham* by right of this authoritie, gave order what wife his servant should provide for his sonne: *Thou shalt not take a wife unto my sonne of the daughters of the Canaanites: But thou shalt goe unto my Country, and to my kinred, and take a wife unto my sonne Isaac*, Genesis 24.3,4. *Samson*, though he was inflamed with the love of the woman in Timnath, woon he saw to be beautifull in his eye, yet he durst not take her to his wife, till she was given him of his parents, Judg. 14. It was an expresse law of God, that if a *man inticed a maid that was not betrothed, and lay with her, he should endow her, and take her to his wife*: But how? make in what manner the holy Ghost proceedeth, *If her father refuse to give her to him, he shall pay money according to the dowrie of virgins*, Exod. 22.16,17. Deut. 22.28,29. In which Text, *Moses* plainly teacheth, that the consent of the two parties is not sufficient, no not though they have had societie together, unlesse they have the free consent of their Parents also. In like manner it was ordained by God, Numb. 3.4 5.6. *That if a woman vowed a vow unto the Lord, being in her fathers house, and her father hearing it, holdeth his peace concerning her*, that is, approveth her vow by winking at it, *her vow shall stand. But if her father disallow her*, that is, give no approbation or consent unto the vow made, *it shall be of no value, and the Lord will forgive her, because her father consented not.* Now, if the vow of children made unto God, and pertaining to his worship, cannot bee ratified without the Parents approbation; of how much lesse force shall any private contract or marriage be, without their allowance.

The second argument is taken from the light of nature, and it is gathered by proportion, on this manner. A sonne privily alienateth and selleth away his fathers lands, either in whole or in part. The question is, whether this alienation be good in Law, yea, or no? Answer is, No. And why? Because the land did not belong to the sonne, but was part of his fathers substance. In like manner, a sonne alienates himselfe, and is betrothed to a woman, to marrie her without his parents knowledge: Is this act of the sonne warrantable and sound? By no meanes: for the sonne in respect of his body is part of the fathers goods, and may not be alienated from him without consent. A notable reason hereof we finde in Job 1. For when God had given Satan power to destroy and spoile all *Jobs* goods, and whatsoever he had, the Devill doth not onely touch the wealth of *Iob*, but his children also, as a part of his substance. In this respect the Jewes were permitted by God to sell their children, Exod. 21.7.

Againe, for the accomplishment of marriage, there must needs be a mutuall donation, betweene the Spouse and the espoused. And what is that which is mutually given? Surely their persons, or rather their bodies each to other: for so *Paul* saith, 1 Cor. 7.2. *Let every man have his wife, and let every woman have her owne husband.* But by whom is this donation to be made? by sonnes and daughters that are in the family, under the jurisdiction of their parents? It may not be: For nature her selfe taketh it for granted, that he which is not at his owne libertie, cannot yeeld to the giving of himselfe. The donation therefore remaines in the gift of the Parent, in as much as the will and consent of the childe ought to depend upon his will and consent, to whom God hath given power and authoritie in this behalfe.

In the third place, let the judgement of the ancient Church be observed. *Ambrose* in his first booke of the Patriarch *Abraham*, Chap. 9. requires this consent in marriages, which he saith is so equall and agreeable to nature, that even the Poets acknowledged the same. For which purpose he reciteth two verses out of the Grecian Poet *Euripides*, in his Tragedie called *Andromacha*, wherein when *Orester* desired to marry *Hermion*, she frames him this answer: That the matter of her marriage wholly depended upon the pleasure and authoritie of her father, and was not in her owne power or libertie. *Innocentius*, who was both a Pope and Martyr, in his decretall Epistles, so strictly requireth consent of Parents, *as where it is wanting, he concludes that marriage to be void.* In the Councell of Lateran it was decreed, that clandestine contracts and *secret marriages, made and undertaken betweene parties and parties, should be holden as unlawfull, as marriages in those degrees of consanguinitie and affinitie, which are forbidden by God.* Tertullian saith, *That in this world the sonne cannot rightly and lawfully marry without the allowance of his father.* *Basil* in an Epistle to *Amphilochius* Bishop of Iconium affirmeth, *That marriages which are made without them which have power over the parties, are fornications, and therefore that they which are joyned together in marriage while their parents or masters live, are in no sort free from imputation of sinne, untill they have approbation from them: for then marriage is ratified and confirmed, when they have yeelded allowance thereunto.*

Sub Innoc. 3. canon. 51.

Tertul. l. ad uxor. 2. a finem. † Basil & Interp. Basil. Epist. 1. ad Amphil. can. 42.

The second Action touching the consummation of Marriage, is the action of the Minister. And that is the blessing or sanctification there-

of, which is a solemne worke, whereby the Minister pronouncing the parties contracted to be man and wife before the whole congregation, commendeth them and their estate unto God by solemne prayer.

This solemne sanctification is grounded upon the practice of God himselfe, who having given *Evah* to *Adam*, blessed them, saying, *Increase and multiply*, Gen. 2.22. & 1.27. For that which God then gave, the Minister standing in his roome, now prayeth it may be given to the man and wife. Yea, it is agreeable to the generall rule of the Apostle, *Let all things be done decently and in order*, 1 Cor. 14.40.

Now that this action is to be approved and used in the Church, appeares by these reasons. I. Marriage as it is a publike action, so it is after a sort a spirituall and divine ordinance, whereby it differeth from the contract: For the contract being meerely civill, as it standeth by the consent of men, so by the same consent, it may be broken and dissolved, but with marriage it is otherwise. II. Marriage is the seminarie of the Church and Common-wealth. III. It was the practice of the Primitive Church. *Tertullian* speaking of marriage of Christians with Christians, acknowledgeth himselfe not to be able sufficiently to declare the happinesse of that *conjunction which is made by the Church, confirmed by prayers and solemne service, witnessed by the Angels, and ratified by God himselfe.* *Nicephorus* reporteth of one *Synesius*, who avouched, *That God, and the Lawes, and the holy hand of Theophylus had given him a wife.* *Ambrose* saith, *That marriage ought to be sanctified, with the vaile wherewith the Priest was wont to cover the Bride and the Bride-groome in the publike Congregation, and with his blessing.*

Lib. 2. ad uxorem.

Obtulerunt sic exponit Beatus Rhenanus. Nicephorus lib. 14. c. 55. Ambros. epistl. 27 epist. 70 ad Vigil.

The third and last action belonging to the accomplishment of this estate, is that of the parties themselves, whereby the Bride is in decent and modest manner, brought unto the house and home of the Bride-groome. It is the Law of this estate published by God himselfe in Paradise, that the man, even in respect of habitation, *should leave father and mother, and cleave to his wife*, Gene. 2.24.

Here question is moved, whether marriage is to be solemnized with mirth and feasting. *Answ.* I. It is lawfull and warrantable to use feasting and mirth at marriages, because these be things indifferent, and we have examples thereof in the Scriptures: *Laban* made a feast at the wedding of *Iacob* and *Rachel*, and invited all the men of the place to it, Gene. 29.22. Christ himselfe did approve the resort of people to the marriage at Cana in *Galilee*, both by his presence, and by that honourable gift of six water pots of the best wine, John 2.2.7,8. II. It is not onely lawfull, but convenient and fit to be done, if there be abilitie; according to the commendable custome of the place and country wherein men doe dwell; so as in the use thereof, these cautions be observed. First, that in mirth and merrie-making, there be care had that nothing be done which is dishonest, prophane, or of ill report. Philip. 4.8. *Whatsoever things are honest, pure, of good report, thinke on these things.* Secondly, that joy in them be mixed and moderated with the feare of God, without which, *Laughter* and rejoycing is meere madnesse, Eccles. 2.2. Thirdly, that it be performed in a moderate and sober use of the creatures, without riot and excesse. Thus we reade that at the great feast of *Assuerus*, it was appointed by the King himselfe, that they should *drinke orderly, that none might compell another to drinke more than hee thought convenient*, Esther 1.8. And where weddings are kept contrarie to these directions, they are not feasts celebrated unto God, but unto the Devill; which also may bee said of all other festivall meetings.

And so much touching the point of marriage, in which this is to be remembred for a conclusion, That where there is generally a nullitie in the contract, or a separation following upon it, there is also a nullitie in regard of the consummation of marriage.

CHAP. IX.

Of the duties of married persons.

THus farre have we proceeded in the doctrine of marriage; and now we come to the duties which they who be married are to performe each to other.

These are principally two: Cohabitation, and Communion.

Cohabitation is their quiet and comfortable dwelling together in one place, for the better performance of mutuall duties: 1 Cor. 7.10. *And to the married command I, not I but the Lord, let not the wife separate her selfe from her husband:* Verse 12. *But to the remnant I say, not the Lord, If any brother have an unbeleeving wife, and she be content to dwell with him, let him not forsake her.* Verse 13. *And the wife which hath an unbeleeving husband, which is content to dwell with her, let her not forsake him.* 1 Peter 3.7. *Likewise let the men dwell together, as becommeth them that have knowledge, giving honour to the woman as to the weaker vessell, even as they which are heires together of the grace of life, that your prayers be not interrupted.*

This dutie must be kept especially the first yeare of marriage: Deut. 24.5. *When a man taketh a wife, he shall not goe on warfare, neither shall be charged with any businesse, but shall be free at home one yeare, and rejoyce with his wife which he hath taken.* And the ground of this commandement no doubt, is, that they might learne to know one anothers conditions, and that they might worke a setled affection one towards

wards another, which afterward upon no occasion might be changed.

Yet they may be absent each from other in two cases: First, upon mutuall consent for a time, for the performing of some businesse, that is requisite for the family. Proverbs 7.19. *For mine husband is not at home, he is gone a farre journey: at the appointed time will he returne againe.* Secondly, the like absence is allowed, when some great and weighty affaires either in the Church or Common-wealth are in hand. Samuel 11.9,10. *But Uriah slept at the doore of the Kings Palace, with all the servants of his Lord, and went not downe to his house.* verse 11. *Then Uriah answered David: The Arke, and Israel, and Iudah dwell in tents, and my Lord Ioab, and all the servants of my Lord abide in the open field; shall I then goe into my house to eat, and drinke, and lie with my wife? by thy life, and by the life of my soule, I will not doe this thing.*

Hence ariseth a question: What if after marriage consummate, there grow upon one of the parties a contagious disease that cannot be cured, but is so loathsome, that the other whole partie cannot endure cohabitation at all?

Answ. Both the marriage it selfe, and the dutie of dwelling together, ought to continue firme and sure notwithstanding: yet so as the partie neither may, nor ought in good conscience to desire conjunction with other, whereby he or she may bring infection upon themselves, consequently hurt their children, and indanger the Common-wealth.

But if either of the parties have not the gift of continencie, nor cannot abstaine, they must sue for it unto God in earnest prayer, who will give it unto them.

For there God hath called a man or woman to continencie, where they be necessarily hindred from the use of the ordinary and lawfull remedy of the Contract.

The contrary to Cohabitation is Desertion.

Desertion is, when one of the married folkes, upon a wilfull and obstinate minde of their owne head, departeth from the other, without a just and necessary cause.

Touching this point, there be sundry cases expounded.

I. Case. Suppose that an husband which is an unbeleever, or an heretike in the foundation, of his owne accord, upon detestation of true religion, quite forsakes the beleeving wife, and denies any more to dwell with her: what is to be done?

Answ. All good meanes must first be used to bring the infected partie to repentance; and when none will succeed, but the case remaineth desperate, then marriage is dissolved on his part, and the beleeving wife is free to marry another. So saith the Apostle, 1 Corinth. 9.7.15. *If the unbeleeving partie depart, let him depart: a brother or a sister is not in subjection in such things: but God hath called us unto peace.*

In which words observe a two-fold reason: I. He that is at libertie may marry another; now the beleeving partie forsaken, is at libertie, because he is not in subjection in such things; therefore hee may marry another. II. God hath called us unto peace, saith *Paul*, and this peace cannot be kept, if the beleeving partie forsaken cannot containe unlesse hee marry. *Ambrose* upon the place saith, *That marriage cannot stand firme, which is separated from the worship and service of God; and therefore it is no sinne in the partie that is forsaken for Gods cause, to bee married to another: and the unbeleever departing, sinneth both against God, and against the law of wedlocke, because he denies to remaine in that estate, in regard of religion.* Ambros. in 1 Cor. 7.5.

Therefore he breakes the covenant of marriage, and the other is not bound in this case to keepe touch with him. *Lombard*, the Master of the sentences saith, *That the beleeving partie in this case, is not bound to follow the unbeleever when he departeth, but while he lives may marry another.* *Augustine* affirmeth, *that even the wife which is joyned to her husband in lawfull societie, if she will not abide with her Christian husband, because he is a Christian, may be forsaken and left, without sinne.* And it is farre better that the covenant should be dissolved, that man and wife have made each with other, than that the covenant which man hath made with God. The people of Israel being in affliction, were constrained to breake the former made with strange women, that they might keepe the latter, Ezra 10.11.19. Lib. 4. dist. 39. Lib. de Fide & oper. c. 16.

It is alleaged, that the unbeleeving partie may haply repent, and then to make a dissolution is in vaine. But I say, that it is as likely that he will never repent, and therefore there is cause that the knot should be dissolved.

Againe, it is lawfull (say some) to make a Divorce out of the case of Adulterie. *Answ.* The beleeving partie which is forsaken, is not the cause of the Divorce, but is a patient of the separation, wrongfully made by the unbeleever. And Christ where hee mentioneth the case of Adulterie, Matthew 19. speaketh of an equall marriage, where as *Paul* speakes of an unequall.

II. Case. What if there fall out a desertion betweene two married folkes, which are both beleevers.

Answ. The faultie person, who is the cause of this desertion, is to be forced by course of Civill, and Ecclesiasticall censure, to performe his, or her dutie. Upon which proceeding, if he remaine obstinate and perverse in will; the other must in patience, and earnest prayer unto God, wait the time, untill his minde may bee changed, and hee made to relent by the order of the Magistrate. But if the one of them, by just occasion of feare, be compelled to depart from the other, and cannot returne againe without apparent danger of life; in this case they are not bound to returne; but the delinquent

linquent partie is to remaine solitary, till they be instructed and made willing to doe their duties: and in the meane while, the partie innocent must be resolved that God hath called him or her to single life.

Againe, be it that the one is resolutely unwilling to dwell with the other, and thereupon flies away without any fault of the other: if the thing after a long space be sufficiently knowne before-hand, and all possible meanes have beene used, to reclaime the guiltie person; yet, being called, he doth not personally appeare before the Judge, to yeeld a reason of the fact; after publike and solemne declaration made, the Minister upon such desertion, may pronounce the marriage to be dissolved. For he that upon malice flieth away from his mate, is to be holden in the same termes with an unbeleever, who departs upon detestation of religion, and the service of God, 1 Tim.5.8.

Howbeit if the place whither he is fled, be unknowne, and upon his flight there be found some fault in the Plaintiffe, shee is not to be heard, or set at libertie by the Judge in this case, though shee pretend want of the gift of continencie.

But suppose hee that fled come againe unlooked for, and requires his Spouse: then in case the former course hath not beene taken, nor judgement given against him, they may be reconciled and come together againe. If it hath, and matters be concluded, he is not upon his returne to bee heard, but rather severely punished.

Like unto *Desertion*, is malicious and spitefull dealing of married folkes one with the other.

Malicious dealing is, when dwelling together, they require each of other intolerable conditions: and when the one doth not regard nor releeve the other, being in danger or extremitie, as is meet. For this is as much as to betray one anothers estate and life to their utter enemies.

Here it may be demanded, what a beleever should doe, who is in certaine and imminent danger, either of losse of life, or breach of conscience, if they both abide together.

Answ. I. This certaine danger hath his originall, either from one that is a stranger, or from one of the parties: If from a stranger, then the husband either takes upon him the defence of his beleeving wife, or not; if he doth, then she ought to abide with him. If not, she may depart and provide for her owne safetie. II. Againe, if the husband threateneth hurt, the beleeving wife may flie in this case; and it is all one, as if the unbeleeving man should depart. For to depart from one, and drive one away by threats, are equipollent.

Neither may this seeme strange unto any, that the beleever in such case is allowed to depart. For a husband that is a Christian is married two wayes: First, with Christ; and secondly, with his wife. The former marriage is made in Baptisme, and is a more holy conjunction, than is the latter. Therefore when these two cannot stand together, but one of them must needs be dissolved; the latter must rather be left than the former. Againe, if the beleever should remaine with the unbeleever, she should haply be urged sometimes, in case of danger upon infirmitie, to deny Christ, and make shipwracke of faith and good conscience; which may in no sort be done of either partie: and therefore separation is to be made rather in this societie, than that the conjunction with Christ should not stand firme, and continue.

It is alleaged, that if this be so, then the beleeving wife forsakes the unbeleeving husband, which she may not doe.

Ans. She forsakes him not finally, but leaves him for a time. Againe, the desertion is not made by the person, which giveth place for the time, but by him in whom is the cause of the desertion; even as he is not to be termed a schismatike, which separateth himselfe, but he in whom is the cause of the Schisme.

Againe, it is objected, that he which flieth, leaves his calling; and every man must abide in his calling, according to the rule of the Apostle, 1 Cor.7.20.

Ans. There is a double calling: The generall, standing in the worship of God: The particular, as the calling of marriage, or of single life. When these two callings cannot stand together, the latter must give place to the former: Luke 14.26. *If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters: yea, and his owne life also, he cannot be my Disciple.*

III. Case. When the husband is perpetually absent from the wife, what is to be done?

Answ. If he be absent either because he is in captivitie, or upon malice, or feare, or any such like cause; the wife must rest in the expectation of his returne, till she hath notice of his death, either by sufficient testimonie, or by apparent likelihoods. Now in the want of testimonies, and conjectures in this behalfe, if the party forsaken cannot certainly determine, that the absence was made upon an evill minde; some have thought that it behoveth her to expect his comming againe for the space of foure yeares; others of five, some of seven, some of ten yeares; after which time, she is free, and may marry another man. And if the party doe haply returne againe after some long space of time, who was probably thought to have beene dead, the latter marriage undertaken upon necessary ignorance of such an event, may be dissolved; and it shall not be imputed to either party, considering it fell out not by their fault, but onely by accident.

Now if the question be of wilfull and affected absence, the same is to be determined concerning that, which hath beene said before touching the point of Desertion.

CHAP.

CHAP. X.

Of the Communion of married folkes, and of due benevolence.

THe Communion of man and wife, is that dutie, whereby they doe mutually and willingly communicate, both their persons, and goods each to other, for their mutuall helpe, necessitie, and comfort: Ephes.5.28. *So ought men to love their wives as their owne bodies: he that loveth his wife, loveth himselfe.*

This dutie consisteth principally in the performance of speciall benevolence one to another, and that not of courtesie, but of due debt: 1 Cor.7.3. *Let the husband give unto the wife due benevolence, and likewise also the wife unto the husband.*

Due benevolence must be shewed with a singular and entire affection one towards another; and that three wayes principally.

First, by the right and lawfull use of their bodies, or of the marriage bed, which is indeed an essentiall durie of marriage.

The marriage bed signifieth that solitary and secret societie which is betweene man and wife alone.

And it is a thing in it owne nature indifferent; neither good nor bad: and so *Paul* numbreth it among indifferent things, 1 Cor.7.27. *Art thou bound unto a wife? seeke not to be loosed: art thou loosed from a wife? seeke not a wife.* Wherefore the Church of Rome erreth two contrary wayes. First, in that it maketh marriage to be a Sacrament, and so every action of it, to be of it owne nature good. Secondly, in that they prohibite marriage of certaine parties, and the reason of the prohibition may seeme to be this; that they thinke this secret comming together of man and wife to be filthinesse. This was the sentence of *Syricus*, that filthy Pope of Rome; who determined that marriage was the uncleanesse of the flesh, and to that purpose abused the words of the Apostle, Rom.8.8. affirming, that they which are in the flesh, that is, in the state of Matrimonie, *cannot please God.* Yea, and after that marriage was condemned by them, some began to detest and hate women, as *Ephraim* the Syrian, of whom Ecclesiasticall stories make mention. And the Councell of Trent is of the same judgement. For whereas it opposeth marriage and chastitie; it plainly determineth that in marriage there is no chastitie.

This comming together of man and wife, although it be indifferent, yet by the holy usage thereof, it is made a holy and undefiled action: Hebr.13.4. *Marriage is honourable among all, and the bed undefiled.* And it is (as all other creatures and ordinances of God are) sanctified by the word and prayer: 1 Tim.4.5. --- *Forbidding to marrie, &c.* vers.4. --- *And nothing ought to be refused --- for it is sanctified by the word of God and prayer.* In which place is to be observed, how the Apostle applieth the point of sanctification directly to marriage.

The word of God giveth direction to married folkes two wayes. First, by giving them warrant, that they may lawfully doe this action; because whatsoever is not done of faith (which faith must be grounded on Gods word) is a sinne: Secondly, by prescribing the right and holy manner of doing the same.

The holy manner stands in these particulars.

Ambros. lib. de Philosop. citat. & Augist. conc. Iulian. lib. 2.

First, that it be done in moderation. For even in wedlocke excesse in lusts is no better than plaine adulterie before God. This is the judgement of the ancient Church, that intemperance, that is, immoderate desire even betweene man and wife, is fornication.

Secondly, that it be used in a holy abstinence.

Abstinence from this secret societie, must be used in two cases.

First, while the woman is in her flowers. Levit.18.19. *Thou shalt not goe to a woman to uncover her shame, as long as she is put apart for her disease.* And it is made one of the properties of a good man, not to lie with a menstruous woman, Ezekiel 18.6.

Secondly, in the time of a solemne fast, when some grievous calamitie is imminent. Then they are to give themselves (by mutuall consent) to fasting and prayer: 1 Cor.7.5. *Defraud not one another, except it be with consent for a time, that you may give your selves to fasting and prayer; and againe come together, that Satan tempt you not for your incontinencie.* 2 Samuel 11.11. *The Vrish anfwered David, The Arke, and Israel, and Iudah, dwell in tents: and my Lord Ioab, and the servants of my Lord abide in the open fields; shall I then goe into mine house to eat and drinke, and lie with my wife? By my life, and by the life of thy soule, I will not doe this thing.* Zach.12.12. *The family of the house of David shall mourne apart, and their wives apart: the family of the house of Nathan apart, and their wives apart, &c.*

Canon. Propos. fisti, Dist.32.

Next unto the word, this action may be sanctified by prayer, for a blessing upon it. Children are the gift of God, and therefore married folkes are not onely to use the meanes, but also to pray for the obtaining of them: Psal.127.3. *He maketh the barren woman to dwell with a family; and to be a joyfull mother of children.* Psal.127.3. *Behold, children are the inheritance of the Lord, and the fruit of the wombe his reward.* Examples for this purpose are these, Gen. 25.21. *Isaac prayed unto the Lord for his wife, because she was barren: and the Lord was intreated of him, and Rebeccah his wife conceived.* 1 Sam.1.26,27. *And she said, Oh my lord, as thy soule liveth, my lord, I am the woman that stood with thee here, praying unto the Lord.* vers.27. *I prayed for this childe, and the Lord hath given me my desire which I asked of him.*

Sozom. l.3. c.16. Scil.8.cap.9.10.

Now the fruits which are reaped and enjoyed by this holy usage of the marriage bed, are three. I. The having of a blessed seed. Deut. 28.1. If thou shalt obey diligently the voyce of

the Lord thy God, &c. blessed shall be the fruit of thy body, and the fruit of thy ground. Which also is called *the seed of God*, being begotten in an holy manner, Malac. 2.15. *And did not he make one? yet had he abundance of spirit: And wherefore one? because he sought a seed of God; therefore keepe your selves in your spirit, and let none transgresse against the wife of his youth.* II. The preservation of the body in cleanneſſe, that it may be a fit Temple for the holy Ghoſt to dwell in: 1 Theſſ. 4.4. *This is the will of God, even your sanctification, that every one of you should know how to possesse his vessell in holinesse and honour, and not in the lust of concupiscence, even as the Gentiles that know not God.* III. The holy eſtate of marriage is a lively type of Chriſt and his Church; and this communion of married perſons, is alſo a figure of the conjunction that is betweene him and the faithfull: Hoſ. 2.19. *I will marry thee unto me, for ever; yea, I will marry thee unto me in righteousnesse, in judgement, in mercy, and in compassions: I will even marry thee unto mee in faithfulnesse, and thou shalt know the Lord.* Eph. 5.23. *For the husband is the wives head; even as Christ is the head of the Church, and the same is the Saviour of his body.*

Here ſome queſtions are to be reſolved.

I. Caſe. Whether may marriage be diſſolved in the caſe of barrenneſſe?

Anſw. No: For barrenneſſe is an hidden infirmitie for the moſt part, and which God hath many times cured, even when it ſeemed to be deſperate, as in *Sarah*. Againe, the fruit of the wombe is Gods bleſſing, and wholly dependeth upon him. He therefore that in want of children, rejecteth his wife, whom he hath received at the hands of God, offereth wrong even to God himſelfe.

II. Caſe. What if either of the married folkes commit fornication, or any ſinne of the ſame kinde greater than fornication, as Inceſt, Sodomie, lying with beaſts, or ſuch like?

Anſw. Adultery and fornication are moſt grievous and open crimes, which doe breake the very bond and covenant of marriage. Prov. 2.17. and therefore when they are certainly knowne by ſuch perſons, they are at no hand to be winked at, but the Magiſtrate is preſently to be informed of them. Howbeit, if the innocent partie be willing to receive the adulterer againe, in regard of his repentance, leſt hee ſhould ſeeme to favour and maintaine ſinne, and to be himſelfe a practicer of uncleanneſſe, hee is to repaire to the Congregation, and declare the whole matter to the Miniſter, that he may underſtand the parties repentance, and deſire of forgiveneſſe.

And if the adultereſſe hath conceived and is in travell, the husband to avoid the imputation of having an heire in baſtardy, is to make relation to the Church of the repentance of the adultereſſe; or to acquaint ſome certaine perſons therewith, not to the end that ſhe ſhould be puniſhed for the fact, but that they may take notice A of a childe conceived in adultery, whom afterward he may lawfully put off, as none of his.

The matter being knowne, the innocent partie may require a divorcement. For adultery is ſuch a ſinne as doth quite breake off, not onely the uſe, but the bond and covenant of marriage. Matth. 19.9. *I ſay therefore unto you, that whoſoever ſhall put away his wife, except it be for whoredome, and marry another, committeth adultery, &c.* And yet the ſame bond may be continued and grow up againe by the good will and conſent of the party innocent, and conſequently they may be reconciled, and dwell together ſtill. 1 Sam. 25.14. *Now Saul had given Michal his daughter Davids wife to Phalti the ſonne of Laiſh, which was of Gallim.* 2 Sam. 3.14. *Then David ſent meſſengers to Iſhboſheth Sauls ſonne, ſaying, Deliver me my wife Michal, which I married for an hundred fore-skins of the Philiſtims.* The ſame courſe may be taken in like caſes by the innocent, ſpecially upon the repentance of the guiltie perſon. But yet every man muſt be left to his owne conſcience, and none is compelled to take another, from whom he may juſtly be ſeparated, againſt his will.

Now in requiring of a divorce, there is an equall right and power in both parties, ſo as the woman may require it as well as the man, and he as well as ſhe. The reaſon is, becauſe they are equally bound each to other, and have alſo the ſame intereſt in one anothers body; provided alwayes, that the man is to maintaine his ſuperiority, and the woman to obſerve that modeſtie which beſeemeth her towards the man.

After the divorcement made, it ſhall be lawfull for the harmleſſe partie, not having the gift of continencie, upon leave obtained of the Church, and the Chriſtian Magiſtrate, to marry againe.

But what then ſhall become of the partie offending?

Anſw. If upon the hazard of his conſcience, any libertie of ſecond marriage be to be granted to the partie offending, by the Church, or civill Magiſtrate, (as indeed here in England there is not) divers reſtraints muſt bee obſerved. Firſt, no libertie is to be granted him for marriage ſo long as the matter remaines uncertaine, whether they may be reconciled: ſpecially while the partie innocent liveth in ſingle life. Secondly, it muſt evidently appeare, that he hath earneſtly repented him of his ſinne, before he can either be received into the Church, or admitted to a ſecond marriage. Thirdly, this libertie is not to be granted him either preſently or unadviſedly; but upon frequent and ſerious admonition, rather to give himſelfe to mourning and lamentation, and ſtill to remaine alone, than to deſire againe to enjoy the benefit of that eſtate, which he hath already ſo ſhamefully abuſed.

So much of the firſt way of performance of due benevolence.

The ſecond way is, by cheriſhing one another: Epheſ. 5.29. *No man ever hated his owne fleſh, but nourisheth and cherisheth it, as Christ also doth the Church.* This cheriſhing is the performing of any duties, that tend to the preſerving of the lives one of another. Wherefore they are freely to communicate their goods, their counſell, their labours each to other, for the good of themſelves and theirs.

The third way is, by an holy kinde of rejoycing and ſolacing themſelves each with other, in a mutuall declaration of the ſignes and tokens of love and kindneſſe: Prov. 5.18. *Rejoyce with the wife of thy youth: verſe 19. Let her be as the loving Hind, and pleaſant wild-goat: let her breſts ſatisfie thee at all times, and delight in her love continually.* Cant. 1.1. *Let him kiſſe me with the kiſſes of his mouth, for thy love is better then wine:* Geneſ. 26.8. *And after he had beene there a long time, Abimelech King of the Philiſtims looked out at a window, and loe, he ſaw Iſaac ſporting with Rebeccah his wife: Then Abimelech called Iſaac, and ſaid; Loe, ſhe is of a ſurety thy wife.* Eſay 62.5. *As a young man marrieth a virgin, ſo ſhall thy ſonnes marry thee: and as a Bride-groome is glad of the Bride, ſo ſhall thy God rejoyce over thee.*

This rejoycing and delight is more permitted to the man, than to the woman; and to them both, more in their young yeares, than in their old age.

CHAP. XI.

Of the Husband.

MArried folkes are either husband or wife. The husband is he which hath authoritie over the wife; hereupon in Scripture he is called the *guide of her youth*, Prov. 2.17. and they twaine being but one fleſh, hee is alſo the head over his *wife*.

The duties of the husband towards the wife, are theſe:

I. To love her as himſelfe: Epheſ. 5.33. *Let every one love his wife even as himſelfe.* Geneſis 24.67. *Afterward Iſaac brought her unto the tent of Sarah his mother; and he tooke Rebeccah, and ſhe was his wife, and he loved her: ſo Iſaac left mourning for his mother.* Note how the love of the husband to the wife mitigates ſorrow for the death of the mother.

He is to ſhew this love in two things; Firſt, in protecting her from danger, Gen. 20.16. *And unto Sarah he ſaid, behold I have given 1000. ſhekels of ſilver unto thy brother: behold he is the covering of thine eyes amongſt all that are with thee. Let it be knowne amongſt all, and be thou inſtructed.* 1 Sam. 30.5. *Davids two wives were taken priſoners alſo, Ahinoam the Iſraelite, and Abigail the wife of Nabal the Carmelite:* verſ. 8. *Then David asked counſell of the Lord, ſaying; Shall I follow after this company? ſhall I overtake them? And he anſwered him, Follow, for thou ſhalt ſurely overtake them, and recover all.* Secondly, in regarding her eſtate as his owne, and providing maintenance for her, both for his life time, and as much as he may, for time to come after his death. Epheſ. 5.28. *So ought men to love their wives as their owne bodies: he that loveth his wife loveth himſelfe:* verſ. 29. *For no man ever yet hated his owne fleſh, but nourisheth it, &c.* Exod. 21.10. *If hee take him another wife, he ſhall not diminiſh her food, her raiment, and recompence of her virginitie.* Ruth 3.9. *Vine whom he ſaid; Who art thou? which ſaid, I am Ruth thine hand-maid, ſpread therefore thy wing of thy garment over thine hand-maid: for thou art the kinſman.*

II. To honour his wife: 1 Peter 3.7. *Giving honour to the woman.*

This honour ſtands in three things; Firſt, in making account of her as his companion; or yoke-fellow. For this cauſe, the woman when ſhe was created, was not taken out of the mans head, becauſe ſhe was not made to rule over him; nor out of his feet, becauſe God did not make her ſubject to him as a ſervant; but out of his ſide, to the end that man ſhould take her as his mate. Secondly, in a wiſe and patient bearing or covering of her infirmities, as anger, waywardneſſe, and ſuch like, in reſpect of the weakneſſe of her ſex: 1 Pet. 3.7. *Giving honour to the woman as unto the weaker veſſell, ſeeing ye are heires together of the grace of life, that your prayers be not hindred.* Thirdly, by ſuffering himſelfe ſometimes to be admoniſhed or adviſed by her. It was Gods commandement to *Abraham* concerning *Sarah* his wife; *Let it not be grievous in thy ſight, for the childe, and for thy bond-woman: in all that Sarah ſhall ſay unto thee, heare her voice. For in Iſaac ſhall thy ſeed be called,* Gen. 21.12. Thus *Elkanah* was willing to ſubſcribe unto his wife *Anna*'s advice for her tarrying at home till the childe was weaned: 1 Sam. 1.23. *And Elkanah her husband ſaid unto her, doe what ſeemeth thee beſt: tarry untill thou haſt weaned him: onely the Lord accompliſh his word.* Hereupon the Heathen Philoſopher ſaid, *That the Maſter of the family exerciſeth (as a ſort) a power tyrannicall over his ſervants, a power Regiall over his children, becauſe Kings are fathers of their Commonweales: but in reſpect of his wife, he exerciſeth a power Ariſtocraticall, not after his owne will, but agreeable to the honour & dignitie of the married eſtate:* and conſequently, that he ought not in modeſtie to challenge the privilege of preſcribing and advertiſing his wife in all matters domeſticall, but in ſome to leave her to her owne will and judgement.

Ariſt. Ethic. lib. 8.

Here queſtion is moved, whether the husband may correct the wife?

Anſw. Though the husband be the wives head, yet it ſeemes he hath no power nor libertie granted him in this regard. For we reade not in the Scriptures, any precept or example to warrant ſuch practice of his authoritie. He may reprove and admoniſh her in word onely, if he

hee seeth her in fault. For thus we reade, that *Iacob* censured his wife, being impatient, even in anger, Gen. 30.2. *Am I in Gods stead, which hath with-holden from thee, the fruit of the wombe?* And *Iob* reproved his wife, Iob 2.10. *Thou speakest like a foolish woman. What? Shall we receive good at the hand of God, and not receive evill?* But he may not chastise her either with stripes or strokes. The reason is plaine: Wives are their husbands mates, and they two be one flesh. And no man will hate, much lesse beat his owne flesh, but nourisheth and cherisheth it, Ephes. 5.29. Againe, it is the commandement of God, that man should not trespasse *against the wife of his youth*, Malach. 2.15. *Chrysostome* saith, *It is the greatest reproach for any man that can be, to beat his wife.* *Plutarch* in the life of *Cato* the *Censor*, affirmeth, *That he which smiteth his wife*, doth all one, *as if he should lay violent hands upon the sacred images of the gods*, which was counted an nigh degree of offence among the Heathen.

In 1 Cor. 11. Hom. 26.

It is alleaged, husbands are commanded so to love their wives, as Christ doth his Church; now Christ chastiseth his Church with strokes: and therefore so may the husband his wife. *Ans.* As Christ doth entirely love his Church, so he may also chastise the same, because he is not onely the husband, but absolute Lord and King of his Church; so is not the husband absolute over the wife.

But his authoritie over his wife, is after a sort civill, as is the authoritie of the Magistrate over his people. *Ans.* It is not so. For the Magistrate hath in his hand the power of the sword, by which power hee inflicteth punishment in case of offence. But the husband can challenge to himselfe no such power: yea, it is flatly forbidden in the civill law, that he should scourge or strike his wife.

L. Confensu. Cod. de divortiis.

Nevertheless, if she grow to extremities, and be desperately perverse, so as there be no hope of amendment, then the Magistrate may be informed; who to prevent scandalls, and to provide for publike peace, both ought and may assigne unto her necessary correction, and punishment according to her desert. Now the husband that hath a wife so stubborne and peevish, must beare it, if it may be borne, as the portion of his crosse laid upon him by God. And in this case if he be impatient, he may in some sort be pardoned and pitied, but he is not wholly to be excused.

CHAP. XII.

Of the Wife.

THe wife is the other married person, who being subject to her husband, yeeldeth obedience unto him.

Touching the subjection of the Wife, the word of God mentioneth it in sundrie places. Rom. 7.2. *The woman which is in subjection to* A *the man, is bound by the Law to the man while he liveth.* Ephes. 4.24. *As the Church is in subjection to Christ, even so let the wives be to their husbands in every thing.* Colossians 3.18. *Wives submit your selves unto your husbands, as it is comely in the Lord.* 1 Tim. 2.12. *I permit not a woman — to usurpe authoritie over the man.* And it was a law established by God immediately after the fall, Gen. 3.16. *Vnto the woman he said, I will greatly increase, &c. and thy desire shall be subject to thine husband, and he shall rule over thee.* Indeed the daughter according to the Civill law, even when she is married, is * *in the power of her father*, and not of her husband. But this is directly against the Law of *Moses*, and crosseth the law of nature, Levit. B 22.12, 13. Numb. 30.13.

* In potestate patris.

Now the duties of the wife are principally two.

The first, is to submit her selfe to her husband, and to acknowledge and reverence him as her head in all things. Gen. 20.16. *Likewise Abimelech said unto Sarah, Behold thy brother*, that is, thy husband whom thou calleth thy brother, *is the waile of thine eyes to all that are with thee.* As if he should say, *Thy husband is thy head, and hath power over thee, and thou oughtest to reverence him.* For of ancient times, the wife was covered with a vaile in the presence of her husband, in token of subjection unto him. Thus *Rebeccah* at the sight of *Isaac* tooke a vaile, *and covered her head therewith*, Gen. 24.65. 1 Cor. C 11.7. *The man is the womans head.* Ephes. 5.22. *Wives submit your selves unto your husbands, as unto the Lord: for the husband is the wives head, even as Christ is the head of the Church.* The reason hereof is good. For the wife enjoyeth the privileges of her husband, and is graced by his honour and estimation amongst men. His Nobilitie maketh her noble, though otherwise she is base and meane; as contrariwise, his basenesse and low degree causeth her, though she be by birth noble and honourable, to be by estate base and meane.

The second dutie is, to be obedient unto her husband in all things; that is, wholly to depend upon him, both in judgement and will. For looke as the Church yeelds obedience to Christ her head, and yeelds her selfe to be commanded, D governed, and directed by him, so ought the woman to the man. So *Sarah* is said, *to obey Abraham*, and to give him the termes of obedience, *She called him Lord, or Sir*, 2 Peter 3.6. Hence it followeth, that the woman is not to take libertie of wandring, and straying abroad from her owne house, without the mans knowledge and consent. 2 King. 4.22. *Then she called to her husband and said, Send with me, I pray thee, one of the young men, and one of the Asses for I will haste to the man of God, and come again.* Againe, that she is to follow her husband when hee flitteth or departeth from place to place, unlesse he forsake either her or Christ. To this purpose *Paul* saith, he *had power to leade about a wife, being a sister, as well as the rest of the* A *Apostles*, 1 Cor. 9.5. Thus *Sarah* went with *Abraham* into Ægypt, Gen. 12.11. and out of Ægypt, Gen. 13.1. and to *Gerar* to sojourne there, Gen. 20.1, 2, 3. Thus the wives of *Iacob* departed with him from their father *Laban*, Gen. 21.17.

Contrary to these duties, are the sinnes of wives: To be proud, to be unwilling to beare the authoritie of their husbands; to chide and braule with bitternesse; to forsake their houses, &c. Pro. 27.15. *A continuall dropping in the day of raine, and a contentious woman are alike*, ver. 16 *He that hideth her, hideth the wind: and she is as the oyle in his right hand, that bewrayeth it self.* Exod. 4.26. *Then Zipporah said, O bloody husband; because of the circumcision.* It was the fault of the Levits Concubine, Judg. 19.2. *Who played* B *the whore, and went away from him unto her fathers house to Bethlem Iudah, and there continued the space of foure moneths.* It was the sinne of *Queene Vashti, who refused to come at the Kings word, which he had given in charge to the Eunuches: therefore the King was very angry, and his wrath kindled in him*, Esther 1.12. Lastly, to be a cause of griefe to their kinred. Thus the proud wives of *Esau*, the daughters of the Hittites, were a griefe of minde to *Isaac* and *Rebeccah*, Gen. 26.35. & 27.46.

CHAP. XIII.

Of the Parent.

HItherto hath beene treated of the first couple, whereof the family consisteth, namely of married folkes. Now follow the other; and they are of two sorts; either such as whereby the family is increased, and multiplied; or such as are helps thereunto.

Those whereby the family is inlarged, are also of two sorts; Parents and Children.

Parents are they which have power and authoritie over children.

The duties of Parents are especially two; One to bring up their children: The other to bestow them when they have brought them up.

Touching Education or bringing up of children, the Parents care must be, both that they may live, & also that they may live wel, Eph. 6.4.

Touching the preservation of the life of the childe, there are many duties required of the Parents, specially foure. First, the Mother is her selfe to give the infant sucke, and to wrap it up in swadling cloaths. *Paul* commends it for the note of a good wife, *to nurse her owne children*, 1 Tim. 5.10. Thus *Sarah* gave sucke to *Isaac*, Gene. 21.7. *Anna* nursed *Samuel*, 1 Sam. 1.22. *David* in likelihood was nursed by his mother, Psal. 22.9. *Thou gavest me hope even at my mothers brests.* And our Saviour Christ was also nursed by *Mary* his mother, Luke 11.27. and swadled, Luke 2.7. Now the reason hereof is plaine. God hath given milke to women that beare children, and hath so appointed, that no meat is more naturall to the childe, than the mothers milke. And nature it self teacheth this in the course of other creatures. The earth nourisheth that which it bringeth forth. The fruit which the tree beareth is fed by the sap that comes from the root thereof. Yea, amongst the brute beasts, even those that be most savage, as the Tigres, doe give sucke unto the yong ones which they bring forth.

Yet in case of want of health, or abilitie, or any other just impediment, the mother may in equitie be forborne, and the childe committed unto a Nurse. And so we reade that *Rebeccah* the daughter of *Bethuel*, and afterward the wife of *Isaac*, had a Nurse, Gen. 24.59. whose name was *Deborah*, Gen. 35.8. And *Pharaohs* daughter in a case of necessitie, committed *Moses* to be nursed of an Hebrew woman, whom she tooke not to be his mother, but a stranger: and her fact was allowed by God, Exod. 2.7.9.

The second dutie of the Parent is, to provide for his childe meat, drinke, and cloathing. Our Saviour Christ saith, that Parents even by the light of Nature, though they be evill, will not denie or with-hold necessary foode from their children: Matth. 7.9, 10. *What man is there among you, that if his sonne aske him bread, will give him a stone, or if he aske a fish, will give him a scorpion?* And *Paul* saith, *If there be any that provideth not for his owne, and namely for them of his houshold: he denieth the faith, and is worse than an infidell*, 1 Tim. 5.8. C

The third dutie is, when God giveth abilitie and meanes, to lay up something for the future maintenance of the childe. 2 Cor. 12.14. *— for the children ought not to lay up for the Fathers, but the Fathers for the children.* Prov. 19.14. *House & riches are the inheritance of the fathers:*

The fourth is, to observe both the inclination, and the naturall gifts of body and minde that are in the childe, and accordingly to bestow it in some honest calling and course of life: Prov. 20. 11. *A childe is knowne by his actions, whether his worke be pure and right.* In the Ecclesiasticall Historie, written by *Ruffinus*, it is recorded, that *Alexander* Bishop of *Alexandria*, saw a farre off, in a place neare to the sea, a company of children playing together, and in their play imitating himselfe in sundry ministeriall actions. And when he had a while viewed them, he perceived that they examined and baptized one another, according to the solemne order used in the Congregation: which thing, when hee had made some of his Clergie acquainted withall, and taken order that the children should be sent for, and brought before him, he demanded of them, what sport they used, and in what manner they played one with another. The children at first for feare, denied what they had done, yet upon further examination they confessed, that they had made *Athanasius* (who afterward became Bishop of the place) their Bishop, and that he instructed and baptized sundry of their company. D

Ruffin. Eccl. Hist. l. 1. c. 13.

company. He further asked both *Athanasius* himselfe, and those which were said to have beene baptised, what questions he asked them, and what answers they gave; and perceiving by their speeches, that they had framed themselves, though in sporting manner, to the Church-proceedings in those actions; upon conference had with his Clergie, hee determined, that those which had first beene asked, and had given answer fully, according to the forme used in that Church, and thereupon baptised, should not be rebaptised; And for *Athanasius* and the other children, which had done the part of Ministers in their kinde, he sent for their parents, and gave them great charge that they should be brought up in learning and religion, that so they might in time be fit for the publike Ministerie. The like course we reade to have beene taken by the Heathen, for judgement of the inclination and towardnesse of their children. The Athenians made a law, that before children were bestowed in any calling, they should be first brought into a publike place, where instruments belonging to all sorts of trades were laid; and looke in what kinde of Instrument any of them tooke most delight, the childe was thought to be most fit for the trade, whereunto that Instrument belonged, and afterward applied to the same with good successe.

Now the parents first and principall care must bee for the Church; that those of their children which have the most pregnant wit, and be indued with the best gifts, be consecrated unto God, and brought up in the studie of the Scriptures, to serve afterward in the Ministery of the Church. Thus *Anna* dedicated *Samuel* her sonne unto God by vow, 1 Sam. 1.11. *And she vowed a vow, and said, O Lord of Hosts, if thou wilt give unto thine handmaid a manchild, then I will give him unto the Lord all the dayes of his life.* And she did according to her vow, and the Lord blessed *Samuel* her sonne, who in processe of time became a great Prophet.

The next point of education of children, is to provide that they may live well and lead a godly life. To this purpose Parents must doe three things.

First, they are to be carefull that the childe so soone as may be, after it is borne, be admitted into the true Church of God by Baptisme, and have a fit name given unto it.

Secondly, they are to endevour to sow the seeds of godlinesse and Religion in the heart of the childe, so soone as it comes to the use of reason and understanding; and as it growes in yeares, so care must bee had that it grow in knowledge and grace. To this purpose is the vow and promise made in Baptisme, which parents are bound to call upon the childe to remember, when it comes to yeares. It was the godly care of *Timothies* parents, 2 Tim. 3.14. *But continue thou in the things which thou hast learned, knowing of whom thou hast learned them,* verse 15. *And that thou hast knowne the holy Scriptures of a child, which are able to make thee wise unto salvation, through the faith which is in Christ Iesus.* This was the commandement of God to the Parents of his people, Deut. 6.7. *Thou shalt rehearse these words which I command thee continually to thy children, and shalt talke of them when thou sittest in the house.* And ver. 20. *When thy sonne shall aske thee in time to come, saying, What meanes these testimonies, and ordinances, and lawes, which the Lord our God hath commanded you? Then thou shalt say unto thy sonne: We were Pharaohs bondmen in Ægypt, &c.* This was observed by the Israelites in the ages succeeding: Ps. 44.1. *We have heard with our eares, O God, our fathers have told us the workes that thou hast done in their dayes in old time.*

Thirdly, the first instruction of children in learning and religion, must be so ordered, that they may take it with delight. For which purpose, they may be sometimes allowed in moderate manner to play and solace themselves in recreations fitting for their yeares. And if they doe amisse in either, they are to be restrained by the bridle of discipline. First, by reproofe in word; and when that will not helpe, by the rod of correction. Zach. 8.5. *The streets of the citie shall be full of boyes and girles, playing in the streets thereof.* Prov. 29.15. *The rod and correction give wisdome, but a child set at liberty makes his mother ashamed.* verse 17. *Correct thy sonne and he will give thee rest, and give pleasures to thy soule.* Heb. 12.9. *We have had the fathers of our bodies which correct us, and we gave them reverence.*

Yet in this point two extremes are carefully to be avoided; That the Parent be not either too severe, or too indulgent to the childe. For severitie *Paul* gives this rule, Ephes. 6.4. *Parents provoke not your children to anger,* that is, by too much austeritie in government. For lenitie, we have old *Eli* his example: 1 Sam. 2.22. *And he said unto them, Why doe ye such things? for of all this people, I heare evill reports of you. Doe no more my sonnes, &c.* So much for Education.

The second generall dutie of Parents, is the bestowing of their children. This bestowing is, when they knowing their children fit for marriage, not to have gift of continencie, doe use their best indevour to provide matches for them in time, or at least, doe advise them thereunto by themselves, or by their friends: 1 Cor. 7.36. *If any man thinke it uncomely for his virgin to passe the flower of her age, and need so require — let them be married.* verse 38. *he that giveth her to marriage, doth well.* Jerc. 26.6. *Take ye wives — and take wives for your sonnes, and give your daughters to husbands, &c.* Gen. 28.1. *Isaac called Iacob and blessed him, and charged him, and said unto him, Take not a wife of the daughters of Canaan; Arise, get thee to Padan Aram — and thence take thee a wife of the daughters of Laban thy mothers brother.* Judges 14.2. *Samson came and told his father and his mother, and said, I have seene a woman of the daughters of the Philistims; now therefore give me her to wife.*

This

Nazian. Epist. ad Eudox.

This article is now adayes carefully neglected of Parents; and the fruit thereof is dangerous. For hence it comes to passe, that their children oftentimes doe either commit whoredome, or undertake wicked and ungodly marriages.

In the choice of a husband or wife, the Parents ought to have a greater respect unto pietie and wisdome, than unto beautie and riches, or any other outward blessings. Yet where they all concurre, the partie so qualified is the more thankefully to be entertained. Upon these grounds the Priest or Prince of Midian, gave his daughter *Zipporah* to *Moses*, and *Moses* agreed to take her: Exod. 2.19. *A man of Ægypt delivered us from the Philistims, and also drew us water enough, and watered the sheepe. — And Moses agreed to dwell with the man, who gave unto Moses Zipporah his daughter.* Iosuah 15.16. *Then Caleb said, Hee that smiteth Kiriath-sepher, and taketh it, even to him will I give Achsah my daughter to wife.* Yea, it is a signe to marry onely for beautie, without consideration of the better things. Thus the old world sinned, when *the sonnes of God saw the daughters of men that they were faire, and tooke them wives of all that they liked,* Gen. 6.2. and *Samson*, who onely upon the sight of the woman in Timnah, of the daughters of the Philistims, without further inquirie, desired that she might be given him for his wife, Judges 14.2.

Againe, it is meet that Parents should deale moderately with their children in this case, and not undertake at any hand to force and compell them to marry this or that partie. This was the just commendation of *Rebeccahs* parents, who though they were Idolaters, yet had that regard of equitie, that they first called her and asked her consent, before they sent her away with *Abrahams* servant, to be married to *Isaac*, Genesis 24.58. Now in case the Parents faile in their duty in this regard, the sonne or daughter may lawfully declare the matter first to their kinsfolke, and afterward (if need be) to the Minister or Magistrate, and sue for redresse by their meanes and direction.

CHAP. XIIII.

Of the Sonne.

THe Sonne is he who is in subjection to his Parents.

The duties of a Sonne to be performed to his Parents, are principally two.

First, to yeeld them obedience, whether they be his naturall Parents or otherwise, as his stepfather and stepmother, and that while he liveth. Eph. 6.1. *Children obey your parents in the Lord: for this is right.* Luke 2.51. *Then he went downe with them, and came to Nazareth, and was subject to them.* Exod. 18.19. *Moses* father in law said unto him, *Heare now my voyce, I will give thee counsell, and God shall be with thee.* Ruth 1.5 *And Ruth said unto Naomi her mother in Law, All that thou bidd'st me, I will doe.* Job 1.5. *And when the dayes of their banqueting were gone about, Iob sent and sanctified them.*

This obedience must shew it selfe in two things.

First, in the choice of a lawfull calling, wherein the childe is to be ordered and appointed at the discretion of the Parent.

Secondly, in marriage: For in that, the parent is the principall agent and disposer of the childe. Now although his authoritie be not so great as that the childe is to be forced and compelled by him; yet the reverent and dutifull respect which the childe ought to beare towards him, ought to be a strong inducement, not to dissent, or renounce his advice, without great and weightie cause. Yea, the childe must indevour by all manner of dutifull carriage to overcome, or at least to mitigate his parents feverities in that behalfe.

Now for the daughters: They must yeeld obedience to their Parents in all Domesticall labours, that they may be skilfull in houshold affaires. Thus did the seven daughters of the Priest of Midian, professe themselves to draw water, and fill the troughes *to water their fathers sheepe*, Exod. 2.16. Thus *Rebeccah* was reene to come out of her fathers house, with her pitcher upon her shoulder, and to goe downe with it to the well to fill it, and *give drinke to her fathers Camels*, Gen. 24.16, 17.

The second dutie of the sonne, is to recompence his fathers love, and care over him, by releeving him in case of want, if God give ability, with food and raiment, and other necessaries. Herein children must deale with their parents, as the brood of the Storke is reported to doe with her, by feeding her when she is old; wherein they do no more but what she before hath done unto them. It is *Pauls* counsell, that children and nepheews should recompence the kindnesse of their kinred in the first place, 1 Tim. 5.4. and therefore to their parents, the head and foundation of their kinred. When *Ioseph* was in prosperity, and his father *Iacob* in want, he first gave him come freely, and after sent for him to *Ægypt*, and there provided for him: in so much as the Text saith of him, that he nourished his father and his brethren, and all his fathers household with bread, *Even as the mother puts meat into the childes mouth*, Gen. 47.12. When *Naomi* the stepmother of *Ruth* was of great yeares, and her strength spent, *Ruth* gathered come in the harvest for releefe of them both. Yea, when *Boaz* gave her to eat and to drinke, she reserved part of her victualls, and brought it home with her gleanes, to refresh her mother, Ruth 2.14, 18.

The necessitie of the performance of these duties is so great, that if the sonne neglecteth them, and doth the contrarie, by ill usage of his Parent, either in word or deed, he is worthy of death, even by *Moses* Law: Exod. 21.15. *He that smiteth his father or his mother, shall die the death.*

The

The law of the first borne of a mans children, that he should have a greater portion of his fathers goods, than any of the rest of his brethren, is perpetuall, and admits no exception, but onely in the case of notorious wickednesse. Deut. 21.17. *Hee shall acknowledge the sonne of the hated for the first borne, and give him a double portion of all that he hath: for he is the first of his strength, and to him belongeth the right of the first borne.* This was the law; yet we reade that *Reuben* lost this prerogative, by reason of his incest, and *Judah* the fourth sonne of *Iacob*, had the dignitie of the first borne: Genesis 49.8. *Thou Judah, thy brethren shall praise thee --- thy Fathers sonnes shall bow downe unto thee.*

In the Church of the old Testament, the privilege of the first borne was threefold; the first of government and royaltie, the second of Priesthood, the third of the double portion. And it is probable that this was for the most part Ceremoniall, and was accomplished and determined in Christ, who was the *Image of the invisible God, and the first borne of every creature*, Coloss. 1.15.

Here two questions are propounded.

Quest. I. Whether is it lawfull for the sonne to make a vow belonging either to religion, or to civill conversation, without the consent of the Parent?

Ans. A vow so made is of no force to binde the childe, but by the law of nature and common equitie, is to be made void. For it is a ruled case, that he which is not his owne man, that is to say, at his owne libertie, but under the power of another, cannot bind himselfe. Againe, the authoritie of the Parent by the Law of God is great: For it alloweth the Father to make void the vow of the childe pertaining to Gods worship, Numb. 30.6.

Quest. II. Whether is the consent of the parents to be required in the second marriages of their children.

Answ. I. Of ancient times, both by * Civill Lawes, and also by Imperiall constitutions, it was provided that no widowes, though made free by their former marriages, should make any contract againe, without the good will of their Parents. II. Consent in this case, though it be not *absolutely necessarie*, yet it is to bee thought *fit and convenient*, because children in some regards exempted from Parents authority, doe owe notwithstanding the dutie of honour unto them, by Gods expresse commandement, Exod. 20.12. and consequently ought to testifie the same by being ordered and advised by them in some sort, even at the after-bestowing of themselves. Hence it is, that * latter Divines have holden upon good ground; That the espousalls of widowes, who have some more libertie, than the childe first married, being made without their Parents knowledge, cannot but incurre just reprehension, howsoever they may stand in force without it.

* C. de Nuptiis L. vidua, & L. in conjunctione.

* Beza de repud. & divor. fect. de sponsalibus absq; contensu par. facta.

CHAP. XV.

Of the Master.

NExt unto Parents and children, whereby the family is increased, is a second sort of couples, which are helps thereunto. And they are masters and servants.

The Master is a member in the family, which hath power, and beareth rule over the servant. And his dutie stands principally in three things.

First, to make a good choice of his servants; which is then done, when he inquireth first after such as feare God, and be willing to serve him. *Paul* makes the service and feare of God the maine ground of true obedience in servants, Ephes. 6.5,6,7. Colos. 3.22. It was the rule of *Davids* choice, Psal. 101.6. *He that walketh in the perfect way, he shall serve me. Abrahams* chiefe servant of his house, was a man that feared God, as appeareth in that he made conscience of his oath, Gene. 24.2,3. and prayed also for successe in the businesse whereabout he was sent. Gen. 24.12. *O Lord God of my Master Abraham, I beseech thee send me good speed this day, and shew mercie to my Master Abraham. Cornelius* of Cæsarea, the Captaine of the Italian band, had a Souldier that daily attended on him, *who feared God*; and servants also beside him, to whom he made knowne the heavenly vision which he saw, Acts 10.7.

Secondly, to enjoyne them labour, and not to require more of them than their strength will beare. The Master is to rule over the servant in *justice*. And then is his commandement unjust, when it will not stand with the course of nature, with the abilitie of his servant, or with the word of God. Therefore hee is to require labour at their hands proportionable to their strength, and yeeld them sometimes intermission and rest. Levit. 25.46. *Over your brethren the children of Israel, ye shall not rule over one another with cruelnie.* 1 Peter 3.8. *Be pittifull, be courteous, one beare with another.* And for the furtherance of businesse, it is convenient that the Master bee oftentimes present with the servants in their workes. Prov. 27.23. *Bee diligent to know the state of thy flocke, and take heed to thy herds.* The good Matron *overseeth the wayes of her household*, Prov. 31.27. A man of Libya being asked, what it was that might make a horse fat, he answered, *The masters eye.*

Thirdly, to recompence the diligence and paines of his servant, and that three wayes.

First, by giving him his due of meat and drinke for the present. The good Matron *giveth the portion to her household, and the ordinary to her maids*, Prov. 31.15.

Secondly, by paying him his hire in the end of his service. *The labourer is worthy of his wages*, Luke 10.7. *Well done good servant and faithfull; thou hast beene faithfull in little, I will make thee ruler over much, enter into thy Masters ioy*, Mat. 25.21.

Here three cavets are to bee observed. I. That the wages be proportionable to the worke. II. That it be paid in due time, without deferring. So the Master of the vine-yard *when even was come*, called his servants together to give them *their hire*, Mat. 20.8. III. That the servant be not defrauded of any part of his due. For this is a crying sin: Deut. 24.15. *Thou shalt give him his hire for his day, neither shall the Sunne goe downe upon it ---- lest he cry against thee unto the Lord, and it be sinne unto thee.* Jam. 5.4. *Behold, the hire of the labourers which have reaped your fields, which is kept backe by fraud, crieth, and the cries of them which have reaped, are entred into the eares of the Lord of hosts.*

Thirdly, if the servant in time of his service be sicke, the masters care must be by all meanes possible to procure his recovery. Equity must be the rule in these cases; and masters are to *doe to their servants that which is just and equall*, Col. 4.1. Now the servant haply falls sicke, by and in his service, and his health yeelds not only profit to his master, but incouragement also to himselfe. The good Centurion in case of his servants sicknesse, tooke the best course to have him restored, Mat. 8.6.

CHAP. XVI.

Of the Servant.

THe Servant is a person in the family subject unto his Master.

The duty of a servant is, faithfully and diligently to demeane himselfe in the affaires of his master, and to doe service unto him, as unto Christ, though he be froward and hardhearted. Tit. 2.9. *Let servants be subject to their Masters, and please them in all things, not answering again*, Eph. 6.5. *Servants, be obedient to them that are your masters according to the flesh, with feare and trembling, in singlenesse of your hearts, as unto Christ*, Col. 3.22. Thus *Iacob* served *Laban*, Gen. 31.38. *This twenty yeares have I beene with thee; thine ewes and thy goats have not cast their young, and the rams of the flocke have I not eaten, &c.*

Contrariwise, the servant must take heed that he doe not his masters businesse negligently or for fashion sake, or with eye-service as a man pleaser; that in case of rebuke or controlement, he answer not againe: lastly, that he be trusty, and with-hold his hands from picking, and his heart from deceiving his master.

Servants are of two sorts; either free, or bond-servants.

A free-servant is he, whom his master hireth for wages to doe him service. To him belonges the just paiment of his hire; and in case of offence the master hath authority to censure and correct him, provided that in the execution thereof respect be had unto his age, and that correction be used with moderation, as if hee were his sonne.

A bond-servant, is a servant bought for money, and is commonly called a slave. Touching this sort, a question is moved, whether a Christian may with safe conscience, have and use a man as his slave.

Arist. The power and right of having bondmen, in those countries where it is established by positive lawes, may stand with good conscience, if it be used with moderation, wherein these cavets be observed.

I. That the master haven it over his servant the power of life and death; for this takes away the lawfull power of the Magistrate, to whom onely the Lord hath committed the sword of justice.

II. That there be not liberty granted him, to use his servant at his owne will and pleasure in all things; for this was not granted by the law of God to his owne people: Exod. 21.26. *If a man smite his servant or his maid in the eie, and hath perished it, he shall let him goe free for his eie: Also if he smite out a tooth of his servants or his maids tooth, he shall let him go forth free for his tooth.*

III. That the power be not enlarged to the commanding of things against piety or justice: for in these cases a man must rather obey God than man, Act. 4.19.

IV. That masters doe not take liberty to make separation of those their servants that be married, the one from the other, or of those that be parents from their children: considering that God himselfe hath made these societies, and joyned such persons together, and therefore man may not separate them.

V. That the masters doe not take liberty to put over their servants to ungodly and unbeleeving masters: for that is an unkind and cruell liberty, and may bee an apparent occasion to make the servant fall away from religion, and renounce the true God.

VI. That they doe not bind them to perpetuall slavery, and never make them free. Exo. 21.5. *But if the servant say thus, I love my Master, my wife and my children, I will not goe out free.*

VII. That the servitude bee not procured and retained by force; for it is a more grievous crime to spoyle a man of his liberty, than of his riches.

Now that the same power limited with these cautions, is lawfull and warrantable in conscience, it appeares by these reasons:

I. God hath ordained and allowed it, even by warrant of his owne law: The posterity of *Cham* was curled by *Noah*, and condemned to slavery, Gen. 9.25. *And hee said, Cursed bee Cham, a servant of servants shall hee be to his brethren.* So were the Gibeonites by *Iosua*, Jos. 9.22. *Now therefore ye are cursed, and there shall none of you be free from being bond-men, and hewers of wood, and drawers of water, for*

the house of my God. So was the theefe, Exo. 22. 3. *If he had not wherewith to make restitution, then he shall be sold for his theft.* Againe, those that are overcome in warre may bee held captive, and it is lawfull for the conqueror to kill them, and therefore to make them slaves; and if being taken, they bee saved from death, they owe all that they have to them by whom they are saved.

II. The law of God gave liberty to any man that would, to make sale of himselfe to another. Levit. 25. 45. *Of the children of the strangers that are sojourners among you, of them shall yee buy, & of their families that are with you, which they begat in your land, these shall be your possession,* Deut. 15. 12. *If thy brother an Hebrew sell himselfe to thee, or an Hebrewesse, and serve thee six yeares, even in the seventh yeare thou shalt let him goe free from thee:* and v. 17. *Then shalt take an awle, and pierce his eare thorow against the doore, and he shall be thy servant for ever.*

III. The man that is ransomed from his enemy, is bound to serve as a slave in liew of thankfulnesse.

IV. The examples of the godly in the Scriptures. *Abraham* had servants whom he bought for silver, Gen. 17. 12. *Every manchild of eight daies old among you shall be circumcised in your generations, as well hee that is borne in thine house, as hee that is bought with money of any stranger, which is not of thy seed.* Gen. 24. 35. *The Lord hath blessed my Master Abraham wonderfully—for he hath given him sheepe, and beeves, and silver, and gold, and men-servants, and maid-servants, and camells, and asses.*

V. The Apostles doe not disallow of such servants, but command them being servants, and called to the profession of Christianity in that state, not to change, but to abide in their calling. 1 Cor. 7. 22. *Art thou called being a servant? care not for it.*

It is alleaged, that such servitude is against the law of nature. *Answ.* It is indeed against the law of entire nature, as it was before the fall, but against the law of corrupted nature since the fall it is not.

But Christ hath purchased liberty to beleevers, Col. 3. 11. *Answ.* Onely a spirituall liberty in this life, and a corporall onely in the life to come. For though the servant in regard of faith and the inner man be equall to his master, because in Christ Jesus there is neither master nor servant, bond nor free, yet in regard of the outward man, and civill order amongst men, the master is above the servant, and the servant is and must be subject to the master. Nevertheless where this kinde of servitude is abolished, it is not to be againe received or entertained among Christians, specially considering it is a far more mild & moderate course to have hired servants.

Theodor. Orat. 8.

If it be said againe, that the heathen Philosopher holdeth servitude to be naturall, where by some are by birth bond, and others free; I answer, That servitude proceedeth not of nature, but hath his originall from the lawes of Nations, and is a consequent of the fall. For all men by nature are equally and indifferently free, none more or lesse than others.

Aristotel. 1.

CHAP. XVII.

Of the Master of the Family, or Good-man of the house.

THus much touching the divers and severall combinations or couples belonging to the state Oeconomicall. From which doe arise two persons of a mixt or compounded nature and condition, commonly called the Goodman and the Goodwife of the house.

The *Goodman or Master of the Family*, is a person, in whom resteth the private and proper government of the whole houshold, and he comes not unto it by election, as it falleth out in other states, but by the ordinance of God, setled even in the order of nature. The husband indeed naturally beares rule over the wife, parents over their children, masters over their servants: but that person, who by the providence of God, hath the place of an husband, a father, a master in his house, the same also by the light of nature, hath the principality and soveraignty therein, and he is *Pater familias*, the father and chiefe head of the Family: to him therefore the true right and power over all matters domesticall, of right appertaineth. The duties of the master of the Family are specially five:

I. To beare the chiefe stroke, and to be the principall agent, directer, and furtherer of the worship of God within his family. Jos. 24. 15. *I and my household will serve the Lord.* And this he doth, partly by praying for and with his household, and partly by instructing them in the holy Scriptures, and in the grounds of religion, that they may grow in knowledge, and reape benefit by the publike ministery. Thus God commanded the men of Israel to walke in their families. Deut. 6. 7. *Thou shalt rehearse them continually unto thy children, and shalt talke of them when thou tarriest in thine house,——and when thou liest downe, and when thou risest up.* Againe, vers. 20. *When thy sonne shall aske thee, ...What mean these testimonies, and ordinances, and lawes, which the Lord our God commanded you? Then shalt thou say unto thy son, We were Pharaohs bond-men in Ægypt, but the Lord brought us out of Ægypt with a mighty hand.* This testimony God gave of *Abraham* before the Law was given. Gen. 18. 19. *For I know Abraham that he will command his sons, and his household after him, that they keep the way of the Lord.* And this houshold of *Abraham* was very large, for the holy Ghost sayes long before, that he had *three hundred and eighteene, that were born and brought up in his house*, Gen. 14. 14. It was in likelihood the course of *Salomon*, which

4 Ethechonicon) sues imitatores.

In Iconomach. 31. in fin.

were the rules learned of his father *David*, and given for a rule to all masters of families, Prov. 4. 1. *Heare, O children, the instruction of a father, and give care to learne understanding.—For I was my Fathers son, deare and tender in the sight of my mother, when he taught me, and said unto me, Let thine heart hold fast my words.* The company of the Disciples were the houshold of Christ, and he himselfe did administer all parts of the service of God with them, and among them, Luk. 22. 15. To this purpose *Augustine* saith, *That the Master of the family doth after a sort, and in his measure, performe the duty of a Church-man or Bishop within his house.*

II. To bring his family to the Church or Congregation on the Sabbath day, to looke that they doe religiously there behave themselves, and after the publike exercises ended, and the Congregation is dismissed, to take account of that which they have heard, that they may profit in knowledge and obedience, Act. 10. 24. *The day after they entred into Cæsarea: Now Cornelius waited for them, and had called together his kinsmen and speciall friends.* V. 32. *Now therefore* (saith *Cornelius* to *Peter*) *are we all here present before God, to heare all things that are commanded thee of God.* Job 1. 5. *And when the daies of their banqueting were gone about, Iob sent and sanctified them, and rose up early in the morning, and offered burnt offerings, &c.* 2 King. 4. 23. *And hee said, Wherefore wilt thou goe to him to day? It is neither new Moone nor Sabbath.* For this very cause the fourth Commandement is given first of all and principally to the master of the family, that he might see the Sabbath kept, and be a principall doer in all parts of Gods worship therein. Exod. 20. 10. *In it thou shalt not doe any worke, thou, nor thy sonne, nor thy daughter thy manservant, nor thy maid, nor thy cattell, nor thy stranger that is within thy gates.*

Neither is this his care tied only to the Sabbath, but upon other daies besides it, he ought to cause them of the houshold, as much as in him lyeth, to repaire to places where the Word of God is preached. Commendable was the practice of *Mary* the sister of *Martha*, in this case, who when Christ came to her house, is said *to sit at his feet and to attend unto his preaching*, Luk. 10. 39.

III. To provide for his family meat, drinke, and cloathing, and that they may live a quiet and peaceable life, 1 Tim. 5. 8. Prov. 27. 26. *The lambs are for thy clothing, and the goats for the price of the field.* V. 27. *And let the milke of thy goats be sufficient for thy food, for the food of thy family, and for the sustenance of thy maids.* 1 Cor. 9. 9. *Thou shalt not muzzle the mouth of the Ox that treadeth out the Corne: doth God care for Oxen? either saith hee it not altogether for our sakes?* Matth. 13. 52. *Every Scribe which is taught unto the Kingdome of Heaven, is like unto an householder, that brings forth out of his treasury things both new & old.*

IV. To keepe order, and to exercise discipline in his house, and that in this manner:

In case of offence, when a capitall crime is committed, which incurreth publike censure, he is not to punish it himselfe, but to bring the offender to the civill Magistrate, to informe of his fault, that he may have his desert: It was a course established by the Judiciall Law, which God gave unto *Moses* for his direction in causes criminall among the Israelites, Deut. 21. 18, 19, 20. *If any man hath a sonne that is stubborne and disobedient, which will not hearken unto the voice of his father, nor the voice of his mother, and they have chastened him: then shall his father and his mother take him, and bring him out unto the Elders of the City, and unto the gates of the place where hee dwelleth, and shall say to the Elders of his City: This our son is stubborne and disobedient, and he will not obey our admonition: he is a rioter, and a drunkard.* Againe, Deut. 13. 6. *If thy brother the sonne of thy mother, or thine owne son, or thy daughter, or thy wife that lieth in thy bosome, or thy friend which is as thine owne soule, entice thee secretly, saying, Let us goe and serve other gods, (which thou hast not knowne, thou, I say, nor thy fathers) thou shalt not consent unto him, nor heare him, neither shall thine eye pity him, nor shew mercy, nor keepe him secret.* Zach. 13. 3. *And when any shall yet prophesie, his father and mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the Lord: and his father and his mother that begat him, shall thrust him thorow when hee prophesieth.*

If the fault be of an inferior nature, and lesser in comparison; the master of the Family ought to proceed by private censure upon the delinquent party, sometimes by admonition, otherwhiles by correction and chastisement, according to the quality of the offence, and the condition and state of the person: *Levit.* 19. 17. *Thou shalt plainly rebuke thy neighbour, and not suffer him to sinne.* Matth. 18. 15. *If thy brother sinne against thee, goe and tell him his fault betweene him and thee alone: If he heare thee not, take yet with thee one or two.* Prov. 29. 17. *Correct thy sonne, and he will give thee rest, and will give pleasures unto thy soule.*

When admonitions and corrections will not prevaile, the party must be brought before the Ministers and Governours of the Church, that they may censure him. Matth. 18. 17. *If he will not heare them tell it unto the Church.* And the Apostle *James* giveth order that the Ministers of the Church should come to those that are sicke, and pray for them, James 5. 14. which if they doe in case of infirmity, then they are also to be sought unto, in case of error and offence committed, for redresse.

But when none of all these meanes will doe good, if the party be a servant, his master may and ought to remove him: Phil. 101. 7. *There*

shall no accentful person dwell within mine house; he that telleth lies shall not remaine in my sight. Joh. 8.35. *The servant abideth not in the house for ever.*

V. To give entertainment to those that are strangers, and not of the family, if they be Christians and Beleevers: but specially to the Ministers of the Word. Rom. 12. 13. *Giving your selves to hospitality.* Heb. 13.2. *Be not forgetfull to lodge strangers: for hereby some have received Angels into their houses unawares.* This duty the woman of Shunem and her husband performed unto the Prophet *Elisha*, 2 King. 4. 10. *Let us make him a little chamber, I pray thee, with walls, and let us set him a bed there, and a table, and a stoole, and a candlestick, that he may turne in hither, when he commeth to us.* B Thefe are the duties.

Here if it be demanded, whether the Master of a family is alway, and necessarily bound in his owne person to doe all these things;

I answer, that if there be just and necessarie cause, either in respect of his owne inability, or in regard of publike imployment, upon a lawfull calling, whereby he is hindred, so as he cannot doe any of them himselfe at some times; it is lawfull for him to have and use a deputy. This our Saviour Christ teacheth in effect, when hee saith, *Who then is a faithfull servant, and wise, whom his master hath made ruler over his houshold, to give them meat in season?* Matth. 24. 25. Thus *Abraham* had a steward of his house, *Eliezer* of Damascus, Gen. 15. 2. and C he performed the weightiest matters that concerned the establishment and continuance of a Family, not by himselfe, but by his Steward, as namely, the choise of a wife for his sonne *Isaac*, Gen. 24. 2. *Therefore Abraham said unto his eldest servant of his house, which had the rule over all that he had: Put now thine hand under my thigh.* &c. Thus *Pharaoh* King of Ægypt had *Joseph*, Gen. 39. 5. *So Joseph found favour in his sight, & served him, and he made him ruler of his house, and put all that he had in his hands.*

CHAP. XVIII.

Of the Mistresse of the Family, or Good-wife of the house.

THe Good-wife or Mistresse of the house, is a person which yeeldeth helpe and assistance in government to the Master of the family. For he is, as it were, the Prince and chiefe Ruler; shee is the associate, not only in office and authority, but also in advice and counsell unto him. 1 King. 17. 17. *And after these things, the sonne of the woman, which was wife or* D *mistresse of the house, was sicke.*

Her duty is two-fold:

First, to governe the house, as much as concerneth her, in her place. 1 Tim. 5. 14. *I will therefore that the younger women marry and governe the house.* And that shee doth three waies. I. By exercising her selfe in some profitable imployments, for the good of her changes. Prov. 31. 13. *Shee seeketh wooll and flaxe, and laboureth chearefully with her hands.* II. By appointing her maids their worke, and overseeing them therein. Ver. 15. *She riseth whiles it is yet night, and giveth the portion to her houshold, and the ordinary to her maids.* III. By ordering her children and servants in wisdome; partly by instruction, partly by admonition, when there is need. Vers. 26. *She openeth her mouth with wisdome, and the law of grace is in her tongue.* ver. 28. *Her children rise up and call her blessed, &c.* Tit. 2. 5. *That they bee discreet, chaste, keeping at home, &c.* Act. 18. 26. *Priscilla* in her house, with *Aquila*, instructed *Apollos*, in that wherein hee was wanting, expounding unto him the *way of God more perfectly. Gregory Nazianzen* in an Oration made for his father, saith, *That his mother was not only an helper, but also a teacher or instructer, and guide unto his father in matters of religion and godlinesse.*

The second duty is, to give the portion of food unto her family, or cause it to be given in due season. Prov. 31. 15. *She riseth whiles it is yet night, and giveth the portion, or meat to her houshold.* Thus did *Rebecca* in her house, Gen. 27. 6. *Get thee now to the flocke, and bring me thence two good kids of the goats, that I may make pleasant meat of them for thy father, such as he loveth.*

Quest. Whether may the good-wife, without the consent of the good-man, give and bestow the goods belonging to the family?

Ans. 1. There are some things which are proper to her selfe, and not part of her dowry which shee brought unto her husband. And these shee may claime as her owne, because either they were reserved upon the match made betweene them, or else are peculiar unto her by their mutuall consent; and of them she may lawfully give, without her husbands knowledge. II. The goods which are common to them both, are of another nature; and these shee may not bestow, without his allowance, either expresse or at least generall and implicite, specially when the giving of them doth or may grow in likelihood, to the hinderance and prejudice of the state of the Family.

FINIS.

An Alphabeticall Table of the chiefe points and questions handled in this Volume.

The Pages of this Table begin at the Commentary upon *Heb.* 11.

The first number notes the Page: the second the Columne: the letters A. B. C. D. *the parts of the Columne.*

A

ABase our selves for Gods glory. 182.2.b
Abels faith. 14.2.c. why *Abels* sacrifice was better than *Cains*. 17.2.a. *Abel* yet speaketh three waies. 22.1.a.b
Abundance: how to be used. 103.1.b
Abrahams faith. 60.2.c
Absolution with God goes with regeneration. 308.1.a. 342.2.b
Absolution of the Church. 341.2.b. 503. 1.b. Popish absolution. 342.1.d
Accounts to God-ward should bee alwayes ready. 295.2.d
Adam; first and second opposed. 282. 1.a. *Adams* grace compared with ours. 272.1.a. 489.1.d. *Adams* fall decreed. 298.2.b. wee are all guilty of his sinne. 415.1.b. how. 575.2.b. why his repentance is not registred. 52.1.c
Admonition, how it must be given. 586. 2.d
Adoption of children lawfull. 127.1.c
Adoption with God more to bee esteemed than all worldly honour. 138. 1.c. motives to get assurance of Adoption. 382.1.b. Satan would deprive us of it. 382.1.a
Adultery corporall and spirituall goe together. 299.2.a
Affections distempered blinde the understanding. 551.1.c. they should be moderated in all estates. 387.1.b. in students. 553.1.c. they are moderated by faith. 136.2.d. they are sanctified in the godly, not perfectly renued. 255.2.b. Affections sanctified. 486. 2.c. they should bee earnest in Gods service. 597.2.c
Affinity or alliance described. 676.1.d heads of alliance. 676.2.a. rules of it. 676.2.c.& 677.
Afflictions of Gods people determined. 289.2.a. they are profitable. 286.2.d. why God layes them on his children. 141.1.c.d. they are not alwayes tokens of his wrath. 141.2.b. how to stand in affliction. 5.1.b. how to make true use of affliction. 85.1.b. 141.2.d. subjection in affliction taught. 560. 1.a. how to be comforted in affliction. 8.2.c. 145.1.d. 211.1.d. 283.1.c. 284. 1.a. 289.2.b. 293.2.b. 326.1.b. 452. 1.d. 520.2.b. difference betweene the godly and the wicked in affliction. 561.1.c
Ages signifie the world, and how. 10.1.a
Aged peoples prerogative. 248. 1. d. their duties. 91.1.d. 248. 2.a. their vertues: discretion. 139.2.a. how they are halfe dead. 91.1.b
Ambitious; their property. 568.1.c.d
Amen: what it signifies. 354.2.a. why Christ is called Amen. 354.2.b.c
Amulets are a kind of inchantment. 633. 2.b
Anabaptists turne Gods grace into wantonnesse. 518.2.d. they are no Church of God. 286.1.a. their arguments against civill government discussed. 536.2.c
Anathema. 341.2.a
Anatomie of mans body by Prognostications displayed. 659.2.b.d
Angels are substances, not qualities. 526. 2.a. most excellent creatures. 526. 1.b. orders of Angels. 452.2.d. 541.2.c. their power and swiftnesse. 155.2.b. 454.2.a. office. 526.2.b. the bond of their Ministery to Christ. 408.1.c. their ministery to the church. 211.2.c. 408. 2.a. 453. 1.a. specially for Ministers. 453.1.a.b. they must not bee invocated. 211. 2.d. how wee must imitate them. 454. 2.b.c. strife of good Angels and bad about the godly. 542.1.a. every one hath not a good Angell and a bad. 408. 2.c. fall of Angels handled: cause of it. 527. 1.a. parts of it. *ibidem.* d. measure. 527.1.c. punishment. 529. 1.d
Antipas. 295.1.b
Antiquity true and approved. 563.2.c
Apostles calling. 569.2.a. office or work. 569.2.d. authority. 569.2.c
Apparell: the end and use of it. 11.1.a. rules for it. 247. 1.b. to whom God allowes costly apparell, and why. 11. 1.d. why the Prophets wore base apparell. 192.2.b
Apparitions: not too easily credited. 628. 1.d. Popish apparitions are impostures. 450.2.c.451.1.b
Appetite sanctified. 487.1.a
Application of the word. 281.1.d. how. 355. 1. 2. of instruction out of the word. 199. 2.d. 456.2.a. urged. 203. 1.c. Application in faith, necessarie. 498.1.a
Approve: how man is approved of God. 5.2.a. faith onely makes us approved. 6.2.b
Arke: *Noahs* Arke had spirituall uses. 49. 1.b
Asseverations when used. 233.1.c
Astrologie Judiciall, a kind of Diabolicall divination. 620.1.a.d. Rules thereof are dotages. 620.2.a.d. Reasons for it answered. 621.1.d. Prognosticating Astrologers blamed. 471. 1.d. 597. 1.c. they must not bee sought unto. 622.2.b. See *Prognostications.*
Atheists in practice; foure sorts. 30.2.a.
Attention in hearing Gods word: and enemies thereto. 432.2.a

B

BAnish: comfort to the banished for good cause. 65.2.d
Baptisme of Israel in the red sea. 101. 2.a. Baptisme of children approved. 161. 2.b. whether Baptisme be a true note of a Church. 329.1.b. 389.1.d. why Christ was baptized. 371.1.c
Bastards debased with God. 116.2.c. they may beleeve and be saved. 164. 2.a.
Beggers wandring disallowed. 71.1.a. 191.2.b. 579.1.a
Beleevers are Gods witnesses. 201.1.c. their dignities. 179.1.b. 542.2.a. See Faith.
Blasphemie in our land. 421.2.c. how to carry our selves towards blasphemers. 401.2.d. comforts against blasphemous thoughts. 376.2.a
Blessers by Charmes condemned. 634. 1.b. and seeking helpe at such. *ibid.* 2.a. see Witches.
Blessings of three sorts. 122. 1.c. Among Gods blessings chuse the best. 106.1.d. how to come to God for a blessing. 125. 2.a. Blessings temporall how to bee sought for. 217. 2.b. what they are to the wicked. 125.2.d. they are promised conditionally. 243. 1.b. their true use. 378.2.c. 202.2.. why they are abused. 546.1.b. danger thereof. 521.1.d
Blinde: how men of knowledge may be blinde. 361.1.c

Bloud crieth to God. 21.1.c. of the bleeding of the dead corps before the murtherer. 21.2.b

Boasters. 567. 2.d. vertues contrary. 568.1.a

Body followes the disposition of the minde. 255. 1.c. wee must worship God with our bodies. 130.1.d

Boldnesse: what makes us truly bold. 158.1.c

Bookes of Record with God. 515.2.d. booke of life what it is. 336.1.c. whether a man may be blotted out of it. 336.1.d

Brownists blamed for their separation. 389.1.c

Bucer changed his name. 481.1.b

Burdens on the soule: 5. things. 201.2.d

Buying of Christ. 363.2.b

C

Cain way hath seven steps. 548.2.a It is the broad way of the world. 549.1.a

Calling: Gods calling described and handled. 61.1.a. our duties in regard thereof. 63.2.a. 64.1.b. 105.2.d. calling generall. 482.2.c. Speciall calling handled in sundry points. 483.1.b. 484.1.a. how to walke worthy of it. 484.1.d. Whether effectual calling be universall. 307.1.d. 483.2.a whether a man may refuse the grace of effectuall calling. 345. 2.b. Three estates whereto men are called. 61. 1.c. To extraordinary callings, God gives extraordinary gifts. 171.1.b. 374.1.c. and confirmation extraordinary. 441.1.a. therein looke for temptations. 372.1.d. how to walke in our particular callings. 263.2.d. 418.1.d. 512.1.d. Transgressors against Gods calling. 63.2.b

Care; Gods care over his servants. 32. 2.a. distrustfull care for worldly things prohibited. 386.2.b. two restraints unto our care. 653.1.c

Catechisme necessary to be learned. 214. 1.c

Censure: Rigour therein must be avoyded. 587. 1.a. Spirituall censures which be fearefull. 587.2.a

Ceremoniall Lawes binde in their equitie. 17.2.c

Certainty of salvation, see *Salvation* and *Faith*.

Challenge of fight should not be taken. 545.1.a

Chance confuted. 516.1.b

Charm described. 630.1.c. too frequent. 624.1.c. condemned. 616.1.d. 630. 2.c. Charmes out of Scripture most vile. 623.1.c. Charmers censured. 437 1.d. excuses for seeking to them, removed. 634.2.a

Children are Gods immediate gifts. 60. 2.b. Their duties in regard of their fore-fathers Religion. 96.2.b. Childrens duties to nurses and daughters. 695. 1.c. Children of bad gifts should bee given to God. 77. 2.d. 694.1.b. children may justly bee punished with their fathers. 537.1.c

Children of God among the wicked. 137. 2.b. God remembers them in necessity. 531.2.b

Christ, the Son of the Father: how. 309. 1.c. true God. 210. 1.c. 288. 1.b. 346. 2.c. 592. 2.a. God of himselfe. 233.2.c. 321.1.b. His Eternity. 233. 1.c. 248. 1.c. Power. 233.2.d. 249. 2.a. 325. 1.d. 590.2.b. how great it is in the Church. 339. 1.d. how he gives it to men. 325. 2.b. uses of his power. 234.1.a. 240.2.b. 591.2.d. A conclusion touching Christs speciall power. 590.2.d. Christs wisdome in eight points. 592.1.b. his fierie eyes. 248.2.d. Christs truth. 338.1.c. Holinesse. 337.2.c. 373. 1.c. uses of it. 238.1.a. deniers of his God-head. 382.1.b. Christ, God and man in one person. 283.1.c. a perfect and sole Saviour. 594.1.a.b. His offices. 497.1.b. Taken away by Papists. 497.2.b. Kingly. 208. 2.a. Prophetical; and duties thereof. 219. 2.d. Priesthood; the principall actions thereof. 220.1.c. A mediatour two wayes. 520. 1.a. How pure from sinne as man. 337.2.b. 495.1.c. Christ as man is not every where. 496. 2.c. His fasting was miraculous. 377. 2.c. why he fasted forty dayes. 378. 1.a. How he was tempted by Satan. 376.1.b.c. wherefore. 376. 2.c. how hee differs from men in temptation. 376.1.b.d. how Christ doth merit. 146.1.c.d. Christs righteousnesse. 55.2.c

Christianity, a race. 205.2.a. Duties therefrom. *ibid.* A warefare. 351. 2.b

Christian his excellent estate. 59.2.a. his priviledge. 156.1.a. dignity. 212.1.b. 225.2.c. 325.2.d. his life exemplified. 782.1.d. his duty towards the enemies of Christs kingdome. 227.1.b. his condition in regard of corruption. 204.2.d

Church described. 504.1.a. Six properties of the Church. 503.1.a. excellency of it. 245. 2.d. our duties thence. 246. 1.a. Church hath beene from the beginning. 16.1.d. whether it were before Scripture. 16.2.b. It cannot perish. 482. 1.c. 503.2.d. Her large power & jurisdiction. 312. 2.b. 503.1.a. Her power in censures. 264. 2.a. How it differs from the power of the Magistrate. 265. 2. b. 536. 1.b. Head of the Church. 482.1.b. Whether the Church bee judge of Scripture. 594. 1.d. Her estimation ought to be regarded. 330. 2.c. How the Church of the old and new Testament differ. 67. 2.c. 165. 2.a.c. Church of the new Testament in a better state. 198. 1.a. shewed in five things. *ibid.* c. Christs constant care of it. 208. 2.b. 256. 1.b. Church Catholike. 216.1.b. It is invisible. 482.2.b. 504. 1.a. members of it. 482.1.a. 504.1.b. how to become true members of it. 242. 1.c. Motives thereto. 353. 1.d. Church militant described. 481.1.d. the state of it on earth. 278.2.b. 407.2.d. 475.1.c. much under the crosse. 141. 1.b. 184. 2.d. 225.1.c. much troubled with the wicked. 267.1.a. 515. 1.c. our duty in regard of the Churches troubles. 186.1.d. 235. 1.d. Gods care of his Church in trouble. 134. 2.d. 237. 1.b. Particular Churches. 216.1.b. mixt companies. 16. 1.c. 118.2.b. They may perish. 482. 1.d. why called golden candlesticks. 244.2.a.b. They have the spirit of discerning. 265. 1.d. they can discerne of a true Church. 265. 2.c. of true Scripture, *ibidem.* d. Their duty in maintaining true religion. 324 1.b. Notes of a Church examined. 482. 2.b. A true note. 514. 1.b. 573.2.b. 577. 1.a. their danger decaying in love. 277. 1. d. when a Church becomes no Church. 285.2.d. Church of England a true Church. 265.2.c. 286. 1.a. 329.2.c. 589.1.a.514.1.c. yet blamed for decay in love. 209. 1.c. for want of zeale against sin. 269. 2.b. for lukewarmnesse. 557. 1.b. where our Church was before *Luthers* dayes. 294.1.c. Churches and Chappels no more holy than other places. 236.2.c. 353.2.a

Citizens duty. 79.2.d

Civill honesty and uprightnesse not sufficient to salvation. 15.2.b.c

Clouds; why they fall not being heavy. 557.1.b

Cloud of witnesses. 200.2.b

Cockatrice kils not by bare sight. 632. 1.c

Cohabitation of married persons. 686. 2.c

Come to God: what it is. 20.1.d. How God comes to a people. 276.2.a. persuasion of Christs coming to us profitable. 262.2.a

Comedies of the Heathen not lawfull to be acted by Christians. 332.1.b

Comets

Comets and blazing starres, whence they come. 662.1.a

Comfort, ground of all true comfort. 520. 2. b. when God sends it. 255. 2.c

Commandements; how to be expounded. 589. 2. b. wherein stands the keeping of them. 581. 1. d. why God commands things impossible. 275.1.b. what wee must doe, when God commands hard things. 119. 2. b. 120. 1.b. when two commandements crosse one another. 110. 2. a. 138.1.b. particular commandements take place of generall. 110. 2. d. 165. 1. a

Communion of Saints wherein it standeth. 236.1.c. it is despised. 140.1. b. motives to frequent it. 140.2.c

Company: of keeping company with obstinate sinners. 589. 1.c. with evill men. 264. 2.c. caveats therein. 267. 1.b

Compassion with the afflicted taught. 235.2.b

Complainers. 567.1.c. Contrary vertues. *ibid.* 1.a

Concupiscence after baptisme is sinne. 203.1.c. it is a quality, not a substance. 204.1.c

Condemnation: cause of it. 566.1.c

Confession of sinne; how required to a minister. 446.1.b

Confidence a fruit of faith. 498.2.b

Congregations: in what respect particular congregations are Churches. 333.2.d

Conscience sanctified. 486.2.b. propertie of it. 51.1.a. Comfort to a distressed Conscience. 111.2.b. 452.2.c. how it is to bee sought and wrought. 457.1.c. property of an ill conscience. 232.1.a

Consent in contract. See Contract.

Constancie in true religion required. 205.2.c. 268.2.c. 294. 2.a. how gotten and kept. 201.2.c

Contemners of Religion: their estate. 295.1.d. comfort to the faithfull under contempt. 7.2.a. 228.1.b

Contentation taught. 75.1.b. 102.1.a. 386. 2. d. 552. 2.d. Grounds of it. 78.1.a. 553.1.a. a rule of contentation for outward things. 102.2.d

Continencie, not alwaies obtained by prayer. 672.1.c

Contract matrimoniall handled. 672. 1. d. Things requisite in a Contract. 673.1.c. five signes essentiall to a contract. 673.1.d. I. distinction of sex. 673.1.d. II. distance of bloud. 673.2.a. III. ability for procreation. 678.2.c. Contracts of those that bee under age unlawfull. 678.2.d. IV. a constitution free from incurable diseases. 679. 1. a. V. freedome from former contract or marriage. 679.1.c. Three accidentall markes. 679.2.b. of consent in contract. 681. 1.d. of forced consent. 681. 2.a. errors in consent, *ibid.* b. of consent between franticke persons. 682. 1.d. of dissolving a Contract made. 682. 2.d. what is to be done in case of disease. 683. 1.a. what is to be done in case of long absence. 687. 2. b. what is to be done in case of madnesse. 648.1.a

Conversion of a sinner wholly from God 345.1.d. 594.1.d. Three works therein. 568.2.c. fruits of true conversion. 346.1.c. 347.1.b

Core, his sinne. 552. 1. b. punishment. 554.1.c. his followers at this day. 552. 1.d

Correction; how to bee exercised. 365. 2.a

Corruption of nature what it is. 575.1.b. it is equall in all. 415.2.a.c. Degrees of it. 575. 1.c. how it may bee subdued. 88.1.d

Covenant of God how to bee esteemed. 129. 1.d. when a man is within the covenant. 646.1.b

Covetousnesse reproved. 75. 1.d. dissuasives from it. 386.2.b. 550.2.d

Counsell of God over-rules mans will. 125.1.b

Counseller of the Church who. 362.1.c

Countrey-mans comfort. 79.2.c

Courts of justice necessary. 293.1.a

Creator of all things, God. 494.1.b

Creatures have a double use. 510 1. b we may use them for two ends. 547. 1.c. whence it comes that one creature devoures another. 12. 1. b. how to consider rightly of the creatures that serve for our use. 386. 1.a. They must be sanctified. 386.1.d

Crosses ordinarie on Gods Church and children. 141.1.b. and why. *ibid.* c.d. See Church. Grounds of patience under the crosse. 13. 2.a. 78.1.c. 505.2.c. how to beare many crosses at once. 193. 1.c. They argue not impietie. 193.2.a. 244.1.a

Crossing made a kinde of Incantation. 614. 1. a. whether it have power against witchcrafe. 650.2.a

Curiosity an occasion of learning witchcraft. 609.1.b

Cursing must be avoided. 123. 1. d. 548. 1.a. how a creature may bee cursed. 547. 2. d. Curse of God three-fold. 417.1.a

D

Daies: choise and observation of daies censured. 623.1.c. 660.1.d

Danger: what to doe in extreme danger. 178.2.a. 180.1.c. we may not thrust our selves into danger without warrant. 373.2.c. 374.1.a. 396.1.a

Daniel no Magician. 621.2.b

Darknesse put for Gods wrath. 529. 2.d

Daughters duties to Parents. 695.2.b

David: whether hee fell totally from grace. 272.1.b

Dead: Christs privileges amongst the dead. 222. 1.d. 2.c. At what times God suffers the dead to bee raised. 627.2.b. whether the dead dog walk. 627.2.a

Death two-fold. 291.1.b. how to watch for naturall death. 330. 2. a. comforts against the feare of it. 222. 2. b. 249. 2.c. 353. 1.c. what to doe at the point of death. 178. 2. a. comfort therein. 228.1.d. 259. 1.a

Death in sinne proved. 250. 2. b. degrees of spirituall death. 251.2.c. second death. 291. 1.c. 417. 1.d. how escaped. 261.2.a

Debtor: what debtor may flie from his creditor. 65.1.d

Decree of God, the first cause of all things. 249. 2.d. 516.1.c. whether it make God the Author of sin. 249. 2.d. the cause of it is in God alone. 516. 2.d. 526. 2.d. The execution of it. 656.1.c

Degree in kindred described. 673.2.c

Denniall of Christ in deeds. 521.1.a

Denniall of our selves stands in three things. 505.2.a

Despaire; how to judge of men in despaire. 407.1.d. how to doe in temptation to despaire. 4.1.a. 87.2.a. 120. 1.b. 158. 2. b. 180. 1.c. Comforts against despaire. 91.1.a. 167.2.a. 367. 1.b. 407.1.d

Devill; what this name signifies. 377. 1. a. his understanding in naturall things. 610.2.a. 617.2.a. his celerity and speed. 598.2.a. 610.2.c. 617.2.d. his power. 610. 2. c. hee can enter into a creature and worke in it. 611. 1.a. 612. 2.a. hee can resemble any creature. 611. 2.a. utter a voice in any language. 612. 2. b. carrie a man thorow the aire. 388.1.d. 597. 1.c. his power over the bodies of the godly, if God permit. 388. 2.a. He cannot create. 615. 2.c. nor turne the substance of one creature into another. 611. 2.d. 612. 1.a. his malicious imitation of God. 615. 1.d. why devills are called Angels. 526. 2.c. what to doe when we are assaulted by the Devill. 545.1.a. whether there remaine in the Church an ordinarie power of casting out Devils. 648. 1.c.

Die

Die in faith, and how. 95.2.a.d. of godly persons that die raving. 131.1.a
Diligence in holy duties required. 147. 1.b
Discipline necessary in a Church, 313.2.c. 314.2.a
Discontentment. 608. 2. c. wherein it shewes it selfe. *ibid.*
Disorder in the world, whence it comes. 10.2.b. our use made thereof. *ibid.* d. 12.2.c
Dissentions in schooles of learning, whence. 293.1.b
Distresse: comforts to the godly in distresse. 46.1. d. 59.2.c. 211.1.d. 559. 2.c. 592.2.c
Distrust remaining in Gods children. 287.1.a
Divination Diabolicall described. 617. 1.a. Six meanes thereof shewed. 617. 1. b. c. how Satans divinations differ from Gods. 618.1.b. Divination by the creatures. 618. 2. c. by counterfeit meanes. 626. 1. b. without meanes. 628.2.a. Sundry superstitious signes of divination. 619.2.c
Divine properties ascribed to a thing foure waies. 401.1.d
Divisions in the Church should not cause contempt of Religion. 279. 2.d
Doctrine of Faith of speciall use. 513. 2.b. most holy. 578. 1. d. It is a foundation. 576.2.c. how. 577.1.b. how it is contemned in the world. 534. 2. a. how it must bee maintained. 514. 2.c. doctrines of faith distinguished. 592. 1.c. 576. 2.d. fundamentall doctrines. 492. 1.d. doctrines of just consequence are as Scripture. 105.1.a. Triall of doctrines. 252. 1. c. 392. 1. c. how to judge betweene true doctrine and false. 297.2.b. 282. 2. d. wee must content our selves with Apostolike doctrine. 322.2.c. how doctrine must be delivered in a mixt congregation. 222.2.a
Doubting is mingled with faith. 85. 1. c. 157. 2. c. 499. 1. c. it is not of the nature of faith. 84. 2. c. comfort to them that doubt. 85.2.d
Dreames of three sorts. 627. 2. b. Divine, *ibid.* Naturall. *ibid.* d. Diabolicall. 624. 1. c. difference betweene divine dreames and diabolicall. 624. 2. d. divination by dreames. 623. 2.a
Dreamers among us. 534. 1. c. 624. 2.a how awakened. 534.2.c
Drunkennesse: pretences for it answered. 457.1.a
Dwelling at home commended. 70.2.c. often change of dwelling censured. 71.1.c

E

Eat, what it signifies in Scripture. 282.1.c
Edification in the faith, how attained. 577.1.c
Elect, their number certaine. 376. 2. a. their state unchangeable. 482.2.a
Election two-fold. 285. 2. b. it is the ground of effectuall calling. 483.1. b. how farre wee may judge of another mans election. 308. 2. a. unchangeablenesse of Election, no cause of liberty in sinne. 336.2.d
Universall Election confuted. 108. 1.d. 125.1.c. 494.2.a. 516.2.c
Elias his prophecie of the end of the world. 468.2.d. discussed. 469.1.a
End of the world. See World.
England: Gods bounty to it. 420. 1. d. 476.1.a. sinnes of England. 420. 2.c. 534.1.c
Enemies: how to be comforted against them. 9.1.a. how to oppose our selves against them. 267. 2. a. how to overcome spirituall enemies. 281.1.a
Errours, sundry waies distinguished. 585. 1. d. first, in opinion and judgement. *ibid.* secondly, in practice. 586. 1.a
Estate spirituall to God-ward to whom it is knowne. 308.1.d
Evills of three sorts. 404.2.c
Examination: whether being examined we may conceale our meaning, and how. 115.2.d
Examples in Scripture how they direct us. 28.2. b. c. 131.2.d. 200.2. d. 315. 1. b. Examples of great ones are very forcible. 77.1.d. 131.2.c
Excommunication handled. 241. 1. b. 503. 1. a. it is Gods ordinance. 588. 1. a. the end of it. 588. 1. a. abused by Papists. 588. 1. b. it is a fearefull censure in his right use. 587.2.a
Exorcisines Papisticall, are Magicall. 632.2.c. 650.2.c
Experience of the causes of things described. 657.2.c
Extremes are Satans marks, whereto hee would bring men. 391.1.b

F

Faith three-fold. 1. 2. c. 271. 2. c. Historicall. 2. 1. a. Miraculous. 2. 1. a. whether all that believe may doe alike strange workes. 159.2.b
Justifying faith. 2.1.b. what it containes. 271. 2.d. 488.1.a. 497.2.d. how faith justifieth. 18. 2.b. 58. 1. d. and 2.c. it is simply necessary to salvation. 26. 2.b. it is supernaturall. 58. 2. d. how God works it. 173. 2. b. d. how it is wrought in the want of ordinarie meanes. 167.1.c. how to increase in faith. 99. 1. a. c. how to live by faith. 96. 1. a. that there is a speciall faith. 583. 2. d. it stands in certaintie and assurance. 4. 2. b. objections against it answered. 499.1.a. 584.1.a. the whole object of faith. 79. 1. b. 89. 2. c. how faith is knowne to be found. 26. 2. d. 44. 1. a. & 2. c. 64. 1. c. 2. d. 72. 1. a. 97. 2. a. The practice and power of faith. 44. 2. d. it breakes through impediments. 71. 2. d. 87. 1. a. overcomes nature. 116. 1. c. it limits not Gods hand. 75. 2. a. 88. 1. a. it moderates strong affections. 136. 2. d. it conformes believers one to another. 76. 2. b. cleaves fast to the promise. 97. 1. d. makes God visible. 149. 2. d. it takes away the feare of deadly creatures. 159. 1. a. it brings to passe things impossible in nature. 161. 2. b. armes a man with all patience. 186. 2. d. 187. 1. b. it makes a man excellent. 194. 1. d. charitable. 466. 1. b. it onely makes acceptable. 196. 1. d. it brings all Gods blessings. 183. 1. c. want of faith shewed. 116. 2. a. 150. 1. b. 196. 2. c. motives to get faith. 197. 2. b. 183. 1. d. 192. 2. b. 196. 1. d. 201. 1. d. weake faith accepted, if it be true. 86. 1. a. 135. 2. c. 167. 2. a. comfort to the weake in faith. 168. 1. d. faith and love compared. 490. 1. d. faith, hope, and love, compared. 59. 1. a. Satan seekes the ruine of our faith. 281. 2. c
Faith put for fidelity. 554. 2. d. for the doctrine of the Gospell. 295.1.a. 492. 1. c
Faithfulnesse to God-ward, wherein it consists. 289.2.d
Faith mingled with doubting: see doubting.
Fall remedy for them that fall. 273.2.a. of falling from grace. 277. 2. d. see grace. Remedies against falling from God. 579. 1. a. degrees of falling away. 523.2.c. why the Elect cannot fall away. 331.2.a
Family described. 669. 1. a. Religious families commended. 670. 2.a. members of families distinguished. 670. 2. d
Family of love irreligious. 501.1.b
Families ungodly are Satans throne. 295. 2. a. companies of Atheists. 670. 2. b
Fannes of God three. 425. 1. d. his fanning times. 425.1.a
Fasts of three sorts. 377. 2. d. Lent-fast discussed. 378. 1. c. how long a man may fast and live. 377.2.d. Fasts in a family sometime necessary. 670. 1. d.
Fathers of the old Testament were Gods witnesses. 201. 1. c. they were truly partakers of Christs body and bloud. 2.a.b.
Favour of God first to be sought. 217. 1.d. 530.1.b
Feare threefold. 286.2.d. 542. 2. c. feare of grace how caused. 40. 1. c. 202. 1. d. 530.2.a. property of it. 544. 1. a. Remedy against evill feare. 150. 1. c. 256.1.c.
Feasts lawfull. 556. 1. b. behaviour in feasting. 556.2.a. Feasts of love in the Primitive Church. 554.2.d. how *Paul* commendeth them. 556. 2.c. how to feast Christ. 369.1.d
Fellowship with God onely through Christ. 553. 2.b. hindered by sinne. 367.2.b
Fidelitie to God. 311.2.b. it is wanting among us. 311.1.c
Fight of a Christian. 291.1.d
Foreknowledge in God. 167. 1. d. It includes his decree. 197.2.a
Forgetfulnesse sometime a vertue. 105. 2.a.
Fornication must bee hated. 301. 1. c Reasons for it confuted. 300. 1. c. Dissuasives from it. 532.2.b
Forsaken of God: their state. 160.1.d
Foretell: God only doth it of himselfe. 562.1.d
Fortitude of a Christian. 287. 1. c. Motives thereto. 287.2.b
Forwardnesse in religious duties not sufficient. 16.1.a
Francis Spira, his despaire. 407.2.a
S. Frances: fabulous things of him. 450. 2. d
Free-will; how it can stand with necessitie. 210. 2. b. whether a man have free-will to God by nature. 318. 1.b. 345. 2.a. whether hee have free-will by nature in his conversion. 356. 1.a. 369. 1. a. whether it bee flexible to good or evill. 369.1.b
Frugality taught. 75.1.a

G

Gifts of nature: how well used. 136. 1. c.
Glory: degrees of it in Heaven. 322. 1.a. how we give glory to God. 596. 2.b
God onely one. 495. 1. d. his nature described. 218.1.c. when this title God imports the first person. 208.2.d. 509. 1.b. God is invisible. 149. 2. b. how the parts of mans body are ascribed to him. 150. 2. c. Eremall. 218. 1. d. All-sufficient. 493. 2.b. present every where, and knowing all things. 283. 2. b. 292. 1. d. 565. 2. b. degrees of Gods presence. 448. 2. c. he is Judge of all his creatures. 218. 2. a. how to conceive of God in prayer. 150. 2. d. what it is to have God for our God. 108. 1. a. 506. 1. d. how to get this prerogative. 106. 2. b. 520. 1. c. how to get assurance of it. 532. 1. d. how men deny God to be God. 292. 2. d. It is hard to believe God to bee God. 292. 2. c
Godly few in number. 334. 2. a. Prerogatives of the godly: acquainted with Gods counsels. 37. 2. a. particularly knowne to Christ. 334. 2. b. Safe in common calamities. 471. 1. a. 323. 2. a. procure safety to others. 48. 2. a. and other blessings. 194. 2. d. Their state on earth: subject to continuall calamities. 235. 1. d. even sometimes overwhelmed therewith. 192. 2. d. They must dwell with the wicked. 293. 2. d. how the world judgeth of them. 193. 2. d. reasons thereof. 194. 1. b
Godlinesse: how exercised. 517. 2. d. 565. 1. c. motives to it. 518. 2. c
Gold in Scripture what it signifies. 362. 2. c
Gospell: the summe of it. 238. 1. a. It is the grace of God. 518. 2. b. it hath in it divine power. 293. 2. c. how to use it aright. 59. 2. d. why it is fruitlesse. 202. 1. a. why hated. 238. 1. b. how it differs from the Law. 495. 2. a. The word of patience. 347.2.c
Government divine. 535. 2. d. Spirituall. 537. 1. a. Civill. 536. 1. a. 537. 1. b. wherein it consists. 536. 1. a. extent of it. 536. 1. d. defended against impugners. 536.2.c. 537
Governours duty to their inferiours, Locke to their obedience to God. 153. 2. d
Grace diversly taken in Scripture. 216. 2.c. 270.1.a. 518.2.b
Grace first and second. 148. 1. d. whence it comes that wee stand in grace. 148. 2. a. 488. 1. d. 489. 1. c. 528. 2. d. grace imperfect in this life. 157. 2. d. feeds of grace accepted of God. 167. 1. d. 168. 1. b. found grace required. 113. 2. d. motives thereto. 362. 2. d. 363. 1. a. Growth in grace required. 98. 2. a. 269. 2. c. 331. 1. a. 578. 1. b. wanting among us. 313. 1. a. how to get grace. 452. 2. b. how to grow in grace. 35. 1. b. 347. 2. d. how grace may be lost. 131. 1. d. whether the childe of God may fall finally from grace. 269. 2. d. 331. 1. c. 350. 2.c. 488. 1. b. 591. 2. c.
Great mens misery. 568. 1. d

H

Hallowed creatures now, are unhallowed superstitions. 650. 2. a.
Haters of God, who. 35. 1. c. Hatred how it must be ordered. 278. 1. b
Hearing of the Word what it is. 280. 2. b. all must hear. 304. 2. d. excuses removed. 305. 1. b. preparation thereto required. 242. 1. c. 487. 2. a. Attention in hearing. 242. 2. a. 244. 1. c. 280. 2. b. two sorts of hearers. 279. 2. d. their duties. 426. 1. b. 439. 1. a. 2. a. right art of hearing. 214. 2. b. 491. 2. d. motives to reverence and obedience in hearing. 53. 2. c. 253. 1. a. 309. 1. d. 430. 2. b. whence comes small profit after long hearing. 177. 2. d. 202. 1. b
Heart, how set on God. 109. 2. b. how opened to receive Christ. 369. 2. a. how kept. 205. 1. b. An ungodly heart, with notes of it. 566. 1. a
Heathen mens vertues and good workes. 27. 2. d. 176. 2. d
Heavens three. 79. 1. d. 282. 1. d. True use of the Heavens. 655. 1. c. how they serve to be signes. 655. 2. a. Third Heaven described. 282. 2. d. why called a City. 79. 2. a. excellency of it. 80. 2. b. 81. 1. d. unchangeable. 80. 1. d. everlasting. 80. 2. a. made by God. 81. 1. c. motives to seeke it. 82. 2. d. 107. 1. c. 528. 2. b. how to get into it. 528. 2. c
Hell: place and torments. 258. 2. b. what the fire of hell is. 532. 2. d
Henoch: opinions of his translation. 22. 2. c. 27. 1. c. & 2. b
Heretikes how discerned from true teachers. 173. 1. d. how to be dealt with. 296. 1. d
Hermites solitary life disallowed. 195. 2. b
Hezekias: why hee prayed for health. 180. 2. a. b
Hoarders of Corne censured. 465. 2. a. d
Holy Ghost is God. 219. 1. a. A person subsisting. 219. 1. c. prayer to the holy Ghost. 219. 2. b. 579. 2. d. how he directs the heart. 579. 2. c. how Christ hath the holy Ghost. 327. 2. d
Holinesse handled. 578. 1. c. It invites to Gods presence. 451. 2. c
Honour God, how. 108. 2. d. motives thereto. 590. 2. a. how to get true honour. 108 2. c. 167. 1. a. 172. 2. d. 169. 2. a it comes from God. 139. 1. a
Honour to superiours stands in three things. 511. 1. b
Hoopers censure of Prognostications. 476. 2. c
Hope described. 583. 1. d. effects of it. 583. 2. c. fix things hoped for. 2. 1. d. the same thing. 583. 2. b. Hope and confidence differ. 583. 2. c
Houshold service declared. 669. 1. b. parts of it. 669. 2. d. times of it. 670. 1. b
Householders duties. 48. 1. d. see Masters of Families.

Husbands duties. 691.1.c. whether he may correct his wife, and how. 691. 2.d

Humiliation before consolation. 452. 1.c

Hunger: Christ was hungry, and why. 379.1.c. Spirituall hunger. 506.2.a

Hypocrisie must bee avoyded. 321.1.c. Degrees of hypocrisie. 330.1.b

I

Iacobs faith. 126.2.d

Iannes and *Iambres* played the Jugglers. 635.1.a.b

Idoll and Image all one in Scripture. 508.1.a. of dwelling in an Idolatrous countrie. 71. 2.a. familiarity with Idolaters disallowed. 72. 2.a. 501. 1.b. 607.2.d. All honour and approbation to Idols must bee hated. 600. 2.d. The Devil is Author of Idolatry. 543.1.d. his chiefe endevour is for it. 400.2.a. Gods detestation of Idolatry. 603.2.a. Idolatry of Papists. 404. 2.b

Iephte did not sacrifice his daughter. 164.2.b

Jerusalem: why called the holy City. 388.2.c

Jesuites have learning, but no conscience. 458.2.d

Jesus: how this name is made an incantation. 632. 2.d. whether there bee vertue in this name to cast out devils. 649.1.b

Iezabels sinnes. 314.2.c

Ignorance a mother sinne. 350. 1.d. common. 420.2.b. Is two-fold. 586. 1.a. Ignorant people in a miserable case. 26.1.c. 97.2.d. 245.2.b. 326. 2.d. How they may come by knowledge. 88.1.a. how they should escape the wrath of God. 273. 2.b. Ignorance in a mans owne estate dangerous. 277.2.d

Illusion described. 611.1.b. kinds thereof. *ibid.* An illusion of the outward sences. 611.1.b. of the minde. 611. 2.c

Image of God in us. 495. 1.a. how knowne. 484. 2.d. Images of God disallowed. 151.1.a. 24.1.c. of Images of Christ. 247.1.b. Images for religious use forbidden. 506.2.d

Imagination described: and the force thereof. 631.2.c. Mans naturall Imaginations of God. 70.1.d

Imitation of the godly enforced. 77. 1.a

Impenitencie a great sinne. 318.1.a. Impenitent admonished. 249.2.d

Impropriations, whether any be lawfull. 555.1.a

Inchantment described and opened. 629. 2.c. what things may or doone there-by. 629.2.c. particular practises referred to inchantment. 633.2.a

Inclosers and rackers of rents censured. 466.2.c

Innekeepers duty. 171.1.a.c

Intemperance in the use of the creatures. 546.2.a. Corruptions therein. 546. 2.c. the intemperance of our times. 546.2.d

Intercession of Saints or Angels not knowne to the Prophets. 443.1.a

Inventions most hurtfull in the last times. 164.2.a

Iosephs faith. 131.2.a. how he came to beleeve. 132.1.d

Iosuahs faith. 162.1.c

Isaacs age when he was offered. 111.1.c. his obedience therein. 112.1.a. his faith. 122.1.b. his blessing of his sons. 124.1.b

Inde or *Iudah*. 480.2.c. *Indes* Epistle whether canonicall Scripture. 479. 1.b

Judges faith. 171.2.d. how to shew our selves Judges. 227.2.b

Judge in matters of religion who. 281. 1.c

Judgement twofold. 318.2.a. 544.1.c. branches of unlawfull private judgement. 544.1.d. Rash judgement of mans finall estate reproved. 62.1.b

Judgements of God mingled with mercie. 219.2.b. Signes of his judgements. 434.1.a. Gods judgements sermons to us. 533.1.b. we must alwayes adore them. 507.1.a. Christs power of judgement. 339.2.c. Generall Judgement. 564.2.a. we must oft thinke on it. 229.2.c. 563.2.d. its certaine. 232.1.d. 563.2.a. none exempted from it. 231.1.c. The faithfull desire it. 232.2.a. why called the great day. 530.1.c. uses of it. 564. 2.b

Jugling described and handled. 635.1.a

Jurisdiction spirituall a key of Gods kingdome. 341.1.a

Justice betweene man and man hath five branches. 511.2.b. Popery an enemy to justice. 511.2.d

Justification described. 499.2.c. It containeth three things. 499.2.a. Its by faith onely. 405.2.b. 499.2.a. Justification with Papists twofold. 500.2.b. Justification by workes confuted. 19. 1.c. 59.2.b. 255. 1.b. 501.1.b. Its a fundamentall errour. 500.2.b. by inherent righteousnesse confuted. 205. 2.d

K

KEyes: Power of the keyes handled. 340. 1.b. 502. 1.d. parts of it. 340. 2.b. 502. 2.c. abuses of it. 341. 2.b

Kindred: two sorts of kindred. 672. 2.b A degree in kindred. *ibid.* c. a line in a kindred and kinds thereof. *ibid.*

Kings: Christ prince of Kings on earth. 222. 2.d. how. 222.1.b. use thereof. 222. 1.c. Kings are supreme governours next to Christ. 22.1.d. whether they may bee deposed by the power of the keyes. 340. 1.a. how Christians are Kings. 225. 2.c. their duties. 227.1.b. how they differ from Christ. 226.1.a

Kingdomes: their change and alteration is in Gods hand. 67. 2.a. often wrought by faith. 162. 2.d. overthrowne by sinne. 67. 2.c. Satan seeks it. 399.2.b

Kingdome of darknesse. 608. 1.a. how to depart from it. 149. 1.d. lawes of it. 608.1.b. Satans practice for the furtherance of it. 314.2.d

Kingdome of Christ hindered by the world. 399. 1.c. It must bee laboured for. 227.2.d. 354.1.a

Kingdome of Heaven, why called a Crowne. 290.1.d

Knocke: how Christ knocks at our hearts. 368.1.c

Knowledge in the creature threefold. 545. 2.d. Satan seekes to keepe men in naturall knowledge. 546. 1.c knowledge in the Word necessarie. 119. 2.c. 144. 1.b. motives to it. 259. 2.a. 384. 2.d. Great knowledge in the Primitive Church. 522. 1.c. Saving knowledge. 486. 1.c. spirituall Knowledge, and the fruits of it. 545.2.d. knowledge of a mans owne estate. 308. 1.c. necessitie of it. 361. 1.d

L

LAw and Gospell must be taught together. 273. 1.d. Their consent. 495. 2.a. their difference. 495.2.b. whether any can fulfill the Law. 445. 1.c. Lawes judiciall that are perpetuall. 651.1.a.b

Leagues made betweene Witches and the devill proved. 401.2. see Witchcraft.

Leovitius his astronomicall predictions. 472.2.a. censured. *ibid.* d. 473.1

Libertie: Christian libertie wherein it standeth. 501.2.d. Papists overthrow it. 502.1.c

Libertines of our age. 518.2.d

Lying and boasting the devills sinnes. 400.1.c. lie comprehends three things. 266.1.b

Life: kinds of life. 256.2.b. 501.1.d. Naturall. 501.1.d. why God gives it. 176.2.a. Spirituall life. 501.1.d. life of grace or sanctified. 487.1.a. how gotten. 253.2.d. 257.1.a.c. life of

Manna. 306. 1.a. Christ is spirituall Manna, and how. *ibid.* b.c. To whom he is hidden Manna. 307.1.b

Marriage described. 670. 2.d. 684. 1.b. honoured of God. 84. 1.a. 671. 1.b. The comparing of it with single life. 671. 1.b.c. foure ends of marriage. 671. 2.a. all sorts of men may marry. 671.2.c. parts of marriage. 672. 1.d. persons marriageable. 673.1.d. Degrees of kindred hindring marriage. I. All within the right line. 674. 1.b. II. The second degree of the collaterall line. 674. 1.a. Marriage of cousin germans not prohibited. 675. 2.b. yet not convenient. 675. 2.c. Degrees of affinitie letting marriage. 677. 1.a. 677. 2.d. whether a man may marry his wives sister after his wives death. 677.1.b. Prohibitions of marriage by *Moses*. 678. 1.a. whether they binde us. *ibid.* c. of marriage after divorce. 690. 2.c. marriage with one unlawfully divorced, is no marriage. 679. 2.a. of marriage with Infidels. 679. 2.b. what if one become an Infidell after marriage. 680.1.a. of parity of age. 680.1.c. of paritie in estate. *ibid.* 2.a. of marriage with one of ill report. 680. 2.c. Of marriage without consent of parents. 684. 1.c. 696. 1.c. The Ministers action in blessing the marriage. 685.2.d. duties of married persons. 686. 2.c. of desertion or forsaking. 687. 1.c. communion of married persons. 689.1.a. of due benevolence. 689. 1.b. of barrennesse. 690.1.b

Mary: the Virgin *Mary* was a sinner. 54. 2.c. made a Goddesse with Papists. 493.2.b

Mariners trade commended. 46.2.c

Masse private was not in the primitive Church. 556.1.c

Masters of Families described. 898.2.a. their duties to their houshold. 130. 1.b. 689. 2.c. They must set things in order before they die. 126. 2.c. and how. *ibid.* Masters dutie to his servants. 696. 2.a

Meanes of salvation must bee used. 170. 1.a. 456.2.d. meanes used must not be trusted in. 163. 2.a. 455. 1.d. why God useth weake meanes for great works. 164.1.a. 455.2.a

Meat: spirituall use and consideration of our meat. 11.2.a.b

Mediation of Religion betweene us and the Papists discussed and gainsaid. 599.1.b

Mediatour: Christs readinesse in this office. 247.2.c

Meditation in Scripture commended. 104.2.c

Meeknesse, an Angelicall vertue. 541.2.d

Members of Christ of three sorts. 272. 2.a

Members of the Church: see Church.

Memory sanctified. 486.2.a. how to remember Gods Word. 214.1.c

Mercy of God towards his creatures twofold. 488. 2.c. towards sinners. 166. 1.d. 317. 1.d. To beleevers. 179.1.b

Merit by workes confuted. 445.1.a. 489. 1.a. 584. 1.d. merit requires three things. 146. 1.c. whether Heaven can bee merited. 290. 1.d. 335. 2.b

Michael, who hee was. 541. 2.b. his strife with Satan about *Moses* body. 540. 2.a

Minde sanctified. 486.1.c

Ministery of the Word an high calling. 251.1.c. 439.1.b. It is two-fold. 502. 2.c. It is a labour. 263.1.c. Gods goodnesse to us therein. 254.2.d. 438. 1.b. 451. 1.c. none must undertake it unsent. 459.1.a. 461.2.c. 515.2.a. whom God sends. 459. 1.c. 462. 1.c. It is one key of the Kingdome of Heaven. 340.2.c. God worketh with it. 436.2.a

Ministers are under civill Jurisdiction. 537. 2.d. to whom their ordination belongs. 328. 2.a. they should bee humbled at their entrance. 442.1.c. 2.c. 443. 1.c. 449. 1.d. they must bee holy. 431.2.d. 435. 2.c. 449. 2.b. of tender conscience. 443. 2.d. 444. 2.d. have fierie tongues. 455. 2.d. whence. 556.1.b. They must be Teachers. 557. 2.a. Interpreters of the Covenant. 431. 1.a. negligence in his calling dangerous. 445. 1.a. Their dutie in generall. 438. 1.d. 445. 2.b.d. 459. 2.d. for study of Scripture. 104. 1.b. 239. 1.b. 260. 1.c. Dutie in preaching. 304. 1.d. 393. 1.c. 430. 1.a. 474. 2.b. 435. 1.a. 2.b. 522. 1.a. 569. 1.c. how they redeeme and save from hell. 438. 1.b. how they must blesse their people. 123. 1.a. their authoritie. 462. 2.d. their prerogative above private men. 437. 1.a. They be Angels. 429. 2.d. duties thence. 430. 1.c. Their best qualifications. 557. 2.a. how to get ministeriall boldnesse. 460. 2.d. they must looke to their companie and recreations. 547. 1.d. they must bee faithfull witnesses: and how. 221.1.c. 491. 2.d. Incouragements to faithfulnesse. 228. 1.a. 251. 1.d. 260. 2.a. 328. 2.b. 435. 2.d. 454. 1.b. they must looke for trouble. 237. 2.d. 263. 2.c. for contempt. 432.2.a. for temptations. 372. 2.b. why. 372. 2.d.

of a Christian. 301.2.c

Life everlasting proved to bee. 23.2.c. how God brings to it. 482.2.c. how seene by faith. 2.2.d. given by Christ. 257.2.b. why called a reward. 146. 1.b.2.b. wherein it standeth. 282. 1.c. why so little sought for. 253. 1.b

Light: every Christian should bee a light. 244.1.c. 562.1.b. Motives thereto. 244.2.d.&c.

Limbus Patrum confuted. 24.1.a

Line: a line in kindred. 672.2.c. The right line. *ibid.* Collaterall line. 674. 1.c

Logicke approved. 259.2.c

Love of Christ to the creature two-fold. 364.2.c. Christs love hath three degrees. 224. 1.b. Love of God the ground of our redemption. 224.1.d. The propertie of love. 58.2.c. Signes of it. 367. 1.d. 369. 2.c. we must preserve it, and how. 272.1.a.b. how and for what wee ought to bestow our love. 7.1.c

Love to God and man described. 490. 1.b. Love to God. 490.2.b. 580.1.c. It is not by nature. 580. 2.a. Measure of love legall. 580. 2.d. Evangelicall. 581.1.a. wherein it standeth. 581.1.d. how to preserve Gods love in us. 581.2.a

Love to man described. 310.1.c. 490. 2.d. kinds of it. 491. 1.b. propertie of it. 310. 2.a. practice of it. 310. 2.b.d. 491. 1.b. how to preserve it in us. 581.2.b. motives thereto. 583. 1.b. how it is multiplied in us. 491. 1.c. Popish opinions of love confuted. 580.2.c. 581.1.b

Lots: three sorts of lots: Civill. 625.2.c. Sporting. 625.2.d. Divining. 626.1.a. of divining by lots. 623.2.b

Luke-warme in Religion: who. 356. 2.a. six kinds of lukewarme people. 356. 2.c.d. Three signes of lukewarmnesse. 357. 1.a. 2.a. b. remedie of it. 366.2.c

Lust: evill lust two-fold. 571.1.b. degrees of actuall lust. 571.1.b. regiment of lust. 571.2.d. 572.1.c. where lust is forbidden. 571.2.b. holy lust, and naturall. 571.1.c. how to keepe our selves that lust reigne not in us. 572.1.a

Lycanthropie a disease. 611.1.d

M

MAgicians representations are not all counterfeit. 397.2.c

Magistracie maintained. 536.2.c

Magistrates should be men of courage. 149.1.b. their dignitie. 539. 2.c. dutie. 540.1.b. how to bee obeyed. 136. 2.b. 540.1.c

2.d. Their comfort in some wants. 444.2.a.450.2.a. how they must oppose against ill liuing teachers. 267. 2.c. how affected with their peoples sins. 445. 2.b. they are in danger to bee tainted with them. 446.1.c. 447.2.d. Rarenesse of good Ministers. 432. 1.c. 458.1.2.d. reasons thereof. 432. 2.a. It is a great priuiledge to conuert in preaching. 241.2.c. 418.1.b. A good Minister may conuert but few. 57.1.d. whether they may lie in perfection. 191.1.d. 295. 2.a. comfort to them from the special ministery of Angels. 452. 1.b. Unconscionable Ministers in a wofull case. 444. 1.c. 450.1.a.d. Their danger in decay of grace. 277.1.c. in doing holy duties in their sinnes. 449.2.c. they must care for Gods Church after their death. 127.1.a

Miracle described. 609. 1.d. no sure note of true doctrine. 212.2.d. 612. 2.b. God onely works miracles. 609. 2.b. how Christ as man wrought miracles. 610.1.a. in what cases a man may seeke a miracle. 395.2.a

Misery of man handled. 359.2.b

Mockers at the zealous blamed. 77.1.c. there be such among us. 570.2.c. they shake hands with the devill. 187.2.d. sinne fearefully. 145.2.a. 189. 2.b. we must look to be mocked. 189.2.d. how to carry our selves therein. 190. 1.a

Moderation of minde. 582.1.d

Monkish solitary life no state of perfection. 237.2.a. grounds of it confuted. 375.2.b

Mortification described. 485. 2.d. Its the way to salvation. 50.1.d

Moses faith. 137.1.d. his strange choice. 140.2.c. his boldnesse. 147.2.c. how it came. 148.1.d. he was not a magician. 621.2.b

Multitude not to be followed. 51.1.d

Murmuring described. 567.1.a. a remedy of it. 567.1.b

N

Naaman fact. 300.1.b

Nakednesse twofold. 361.2.b

Name of God: professors of it. 510.2.a. whether a man may change his name. 481.1.a. how to get a good name. 7. 2.c. the course of the world refuted. 8.1.c. how fame forth God procures it. 8.1.a. of giving names to children. 480.2.d

Naturall men described. 574. 2.d. Naturall gifts make none approued of God. 62. 2.d. mans naturall estate. 416.1.c

Nebuchadnezzar: whether turned into a beast. 611.1.b

Necessity double. 210. 2.d. necessity of events, takes not away freedome of will. 210.2.b. not vse of meanes. *ibid.c*

Necromancie, or the black art. 626.1.a

Neighbour, who. 310.1.d

Nicolaitans described. 299. 2.c. their errors. 278.2.b.299.2.c

Noahs faith. 56.2.d. what impediments it brake through. 44.1.d. 2.b. why God saued his household with him. 47.1.d. whether all were condemned that were then drowned. 51.2.b

Non-residency in Ministers reproued. 446.1.a

O

OAths lawfull must carefully bee performed. 266. 1.b. of unlawfull oaths. 169. 2.a. of doubtfull oaths. 169. 2.b. of oaths caused by feare. 169.2.b

Obedience of Christ active and passiue. 55.2.d

Obedience twofold. 406.2.d. True obedience described. 324.1.c. wherein it stands. 335.1.b. Obedience to the ministery of the Word. 112.1.b. To Christ absolute and willing. 223.1.d. our obedience to God must bee against reason. 69.1.a. and against profit. 69.1.d. alwayes. 121.1.b. our obedience under the Gospell should be great. 98.1.a

Oeconomie: Christian Oeconomie described. 699.1.a

Offence described. 297.1.b. kindes of offences. *ibid.* giving offence must be avoyded. 298.2.d. and taking. 299. 1.b

Offenders that must be saued with feare. 587.1.d

Order of nature: God is not tied thereto. 23. 2.d. Order twofold. 172.2.c. a threefold order obserued in Scripture. 124.2.b

Originall sinne described. 415. 2.a. the branches of it. 349. 2.c. where it is forbidden. 571.2.c

Owners a man may not doe with his own what he will. 466.1.a

P

PApists no Church of God. 286.1.c. want true faith. 176.1.d. make many Gods. 492.2.a. deny the Son. 494.1.b. take away his manhood. 496.2.c. rob him of his offices. 497. 2.b. and God of his honour in Images. 507.2.c. they are enemies to Scripture. 492.2.c. 492.1.b. their diligence for their superstition. 433.1.d

See Popery.

Pardon of sinne: by whom. 258.2.c. brings true comfort. 457.1.a. notes of it. 307.2.d. How God pardons sinne. 259.2.a

Parents convey not holinesse to their children by propagation. 48.2.a. Their faith benefits their children. 189.1.c. their duties to their children. 1.2.a.c. 320.1.d. 691.1.a. good education. 88. 2.d. 691.1.c. provision. 692.2.b. maintenance. *ibid.* c. how they must bleese them. 124.1.a. they must dispose of them in lawfull callings. 691.2.a. correction. 365.1.d. Instruction. 694.1.d. bestow in marriage. 694.2.c. their duty to their sicke children. 182.2.c. their duty to the first borne. 696.1.a

Passeover described. 151.2.b. why called a Sacrifice. *Ibid.* c. signification of it. 154.2.b

Patience necessary to Christians. 206. 1.a. 235. 2.d. 262. 2.a. 312. 1.a. grounds of true patience. 21.2.d. 348. 1.b. Gods patience towards grievous sinners. 307. 1.b. 367. 2.d. 422. 2.b

Patmos an Island. 236.1.d

Peace commended. 171. 1.b. how taken in Scripture. 216. 2.d. peace of God described and handled. 389. 1.d. kindes of it. 489. 2.a. how to get true peace. 466.2.c

Perfection of workes twofold. 331.2.d. see Workes.

Persecutors of Gods Church usually come to destruction. 161.1.c. what manner of persons they be. 288.1.d. 295.1.d. wee must not discover our brethren to persecutors. 171. 1.d. our weapons is perfection. 288.2.b. flight in persecution lawfull. 190.2.d. objections against it answered. 191. 1.a

Perseverance in grace: grounds of it. 487.2.a. meanes thereof. 350.2.d

Persons in Trinity. Second person consubstantiall with the first. 237.2.b

Pestilence whence it comes. 319. 1.d. 476.2.d

Peter: whether he alone had the power of the keyes. 341.2.c

Physicians: how they foretell a mans death. 288.1.b

Piety whereon grounded. 283.2.c.

Pilgrim described. 103.1.d. how to be pilgrims in the world. 101.2.a

Pilgrimage-going confuted. 236.2.b

Place: difference of place for holinesse none in the new Testament. 236.2.a. holinesse of place will not prevent temptations. 389.2.c

Planets their houses battered. 661.2.d

Pleasse how to please God. 242.2.b

Pleasure: the pursuit of it a deformitie. 1.2.a

Pope:

Polygamy forbidden by *Moses*. 677.1.c

Pope decyphered. 400. 1.b. A second Balaam. 550. 2.a. like to *Core*. 552. 1.d. made a god by Papists. 493 2.a. Popes that were Magicians. 609. 1.a. Popes supremacy confuted. 223. 2.d. 246.2.a. 304.2.b. 538.1.c.2.c.

Popery must downe. 162. 1.b. what to judge of our forefathers under Popetie. 167. 1.a. Popetie scanned. 297. 2.c. by the effects. 519.1.c. how the hath enriched her selfe. 611.2.b. how it distanuls the Commandements. 297. 2.c. turnes Gods grace into wantonnesse. 519. 1.a. It is a mockerie of Christ and truth. 570. 2.a. it robs God of his glory. 597. 2.a. Popish writers not to be affected. 315.2.c

Possession: what to doe in losse of outward possessions. 170.1.c

Post-scripts to most of Epistles are uncertaine. 480.1.d

Povertie: of the vow of povertie. 103 1.b. the godly may be brought to extreme povertie. 192. 1.c. 284. 1.c. their duty therein. 192. 2.a. 284. 2.b. comforts in povertie. 284. 1.c. spiritually poore.

Power in God double. 233. 2.d. See God.

Prayer must be according to Gods promises. 349. d. motives to pray. 579. 1.a. prav for another. 228. 2.b. none ca without the H. Ghost. 579. 1. spists deface this dutie. 509. 1.c. what gifts a man may obtaine by prayer. 672.1.b

Praise: true forme of praising God. 229. 1.c. 595. 2.c. motives to praise God. 229.1.b. when to speake in our owne praise. 215.2.d

Preaching the Word commended. 132. 2.a. repetitions therein allowed. 290. 2.c. of alleaging the sayings of men therein. 184. 2.b. prayer before and after it approved. 449.2.b

Predestination proved by *Paul*. 118. 1.c. 494. 1.d. it should bee reverenced. 250.1.d

Predictions which are warrantable. 619. 2.b

Preparation to the Word. 214.2.a

Presumption: Satan seekes to bring men thereto. 390.2.a

Pride spirituall. 358. 1.d. it reignes among us. 358.2.b. it was not the first sinne. 359.1.c

Priests: how beleevers are Priests. 226. 1.b. their duty thence. 228.1.d

Princes may beare an outward pompe. 540.1.a

Privileges outward helpe little to salvation. 522.2.b

Prophane hearts discovered. 40.2.d. prophane persons admonished. 245.2.b 249.1.c.309.2.d

Professors should be practicers. 201. 2.a

fearefull case of common professors. 357.2.d

Prognostications censured by M. Hooper. 476.2.c. Reasons proving the use of them unlawfull. I. immoderate care. 653.1.b. II. neglect of Gods providence. 654.1.b

Prognosticators unability to foresheew things to come declared. I. By the use of the Heavens. 655.1.c. II. from Gods providence. 656. 1.c. 556. 1.d. III. want of experience. 657.2.b. IV. ignorance of causes. 658. 2.a. six impediments of true judgement in Prognosticators. 659. 1.a. their untruths and false rules. 659.2.b. his impieties and prophanenesse. 665.2.d. his tricks of deceit. 666.1.d

Promise. God is true in all his promises. 94.1.d. certaintie of Gods promises. 234. 1.a. how God performes his promises to man. 66.2.b.d. how to get assurance of them. 117. 2.d. 396. 1.d. what promises be conditionall. 349.1.a.646.1.d. benefits from remembring Gods promises. 133. 1.a. promises must bee regarded. 89. 2.d. 94.2.b. we must consider two things in our promises. 399.2.a

Prophecie: is Gods royaltie. 562. 1.d. how to know whether prophecies be of God or no. 468.1.c

Prophet: how to know a true Prophet. 212.2.c. 315. 2.a. the wisdome of a true Prophet. 303. 2. b. notes of a false Prophet. 315.2.a.468.1.c

Prosperitie: whence comes true prosperitie. 489.2.d

Protestants carnall. 519.2.a

Providence of God described. 656. 1.c the first cause of all. 288. 2. c. 494. 1.b. unalterable. 148. 2.d. it governes all. 179. 1.a. it orders second causes. 657. 1. a. hereby God can preserve without meanes. 23. 2.c. 657.1.b. against meanes, and why. 657. 1.c. Gods providence over his in deepeft distresse. 46. 1.a. 159. 2.a. 656. 2.b. resting on Gods providence brings a good issue in extremities. 120. 2. b. wee must learne to depend upon it. 387. 1. b. Prognosticators deny it. 654.1.b. and they that use Prognostications. 654.1.c

Psalmes singing approved. 76.2.d

Punishments of God on the wicked, oft in the same kinde. 356. 2.b. 358. 2.d. 554. 1.d. how God may punish the sinnes of one upon another. 156. 2.d. 320. 1.b. punishment of sinne handled at large. 359. 2.d. no outward excellencie can free from punishment of sinne. 526. 1.d. punishment of offenders must not stay for their repentance. 652.1.b

R

RAcking used in old time. 188. 1. b. Racking of rents censured. 456.2.c

Rahabs faith. 165. 1.c. shee was an harlot. 166. 2. b. how shee came to beleeve. 167.2.a

Rashnesse the sin of youth. 139.1.d. how avoided. *ibid.*

Readers in the Primitive Church: but how. 557.2.b

Reading of Scripture commended. 242. 2.d. how to reade fruitfully. 471.2.d

Reall presence in the Sacrament confuted. 3.2.b. 247. 2.b

Rebeccas fact in causing *Iacob* to get the blessing. 170.2.b

Rebuke: how Christ rebukes. 364.2.d. 565.2.a

Reconciliation with God must chiefly be sought. 231.2.d

Recreations without Religion, are the pleasures of sinne. 142.1.a

Red Sea: why so called. 159. 2.c. Israel passed thorow it miraculously. 160.1.a

Redemption a more glorious worke than the creation. 240.1.c. it is not of all and every one. 344.1.d

Regeneration: whether they can fulfill the Law perfectly. 54.2.b

Regeneration handled. 500. 2.d. it must be sought. 254. 2.c. it is founded on Christ. 355.2.a

Religion no politike device. 187. 2.b. how to know true Religion. 220.2.a. and a particular truth in Religion. 220 2. b. what to esteeme of the Religion of the Turke, Jew, and Papist. 323. 2.d. 401.1.c. onely in true Religion is falvation. 27. 1.c. 145. 2.c. 293.2.b. progresse therein required. 205. 2.b. we must not bee ashamed of it. 101. 1.a. but hold it fast. 188.1.d. 294.2.d

Religion in practice most acceptable. 138.2.d. Rules to be obserued in Religion. 481. 1. b. objection against Religion from divisions answered. 200. 2. d. 315. 1.d. what to doe among varietie of opinions in Religion. 243. 1.d. 323. 1. a. contempt of Religion among us. 421. 1.a. disswaders from Religion. 377. 1. c. 380. 1.b. how they should bee esteemed. 402.1.c

Relikes of Saints disallowed. 174. 1. c. whether Relikes have power against witcheric. 650.1.a

Remembrance which is a vertue. 105. 2. b. benefit of remembring Gods Word. 569.1.a

Repentance described. 274.1.d. 301.2.a. 504.2.b. practise of it. 274.2.b. 317.2.a. 319.2.d. 505.1.d. whereof wee must repent, 366.2.d. 412.2.d. motives to repent. 166.2.b. 179.2.c. 230.2.d. 301.2.a.c. 303.2.a.d. 342.2. d.395.2.c. why so much urged. 301. 2.b. present repentance urged. 316. 2.d. of renuing repentance. 275.2.b. benefits of repentance. 319.2.c. Repentance wanting. 412.2.b. 505.1.a. whether a man can repent when hee will. 257.1.b. 317.2.c. it is oft feigned under the crosse. 524.2.1. Romish doctrine of repentance discussed. 274. 2.d. they are enemies to repentance. 505.1.b

Repetitions in the ministerie needfull. 522.1.a

Report, what it is to be well reported of with God. 5.2.a

Reprobation proved. 516.1.d. how reprobates are said to be redeemed. 521. 1.a

Reproach for religion ordinary. 34.2.b. how to be animated against it. 34.2.b. 53.1.a. it is more worth than all worldly wealth. 144.1.d. how to be of this judgement. 145.2.d

Resolution in religion required. 62. 2.b

Restoring offenders: the manner of it. 586.2.b. when terrible meanes must be used. 588.1.d

Resurrection, a comfort to the godly. 230.2.c. the ground of it. 258.1.b. we must labour to bee assured of resurrection to life. 189.1.a. how attained. *ibid.*d

Revelation described. 208.1.b. Revelations under the Gospell. 38.1.a. how God sheweth them. 208.1.b. how they differ from Diabolical. 208.1.d. 224.2.b. whether the Revelation of S. *Iohn* be Canonicall Scripture. 207. 1.a. God reveales secrets to his children. 127.1.d

Revenge must be referred to God. 544. 2.b.

Reverence: how to get true reverence. 347.1.d

Reward: how God rewardeth them that seeke him. 32. 2.a. two causes of Gods reward. 33.1.c. why life everlasting is called a reward. 146. 1.b. how God rewards his enemies. 35.1. a. whether a man may do good works in hope of reward. 356.1.b

Rhetoricke approved. 93.1.b. lawfull to a Preacher, and how. 93.1.d.2.b. Scripture is the fountaine of true Rhetoricke. 93.2.d

Rheubarb purgeth choler. 657.2.c

Riches spirituall. 360. 2.d. rich in God in two respects. 284.2.a. whether a man may seeke to be rich. 102. 2.b. Rich mens duties. 248.2.c. Riches severed from religion, are the treasures of sinne. 142.1.b. how to enjoy riches and honour. 143.1.b

Righteousnesse: severall kinds of it handled distinctly. uncreated. 64.1.c. created. *ibid.*d. legall. 54.2.a civill. *ibid.*d. inward or inherent. 55.1.b. whether it can justifie. *ibid.* evangelicall. 55. 2.b. imputed righteousnesse is our justification. 56.1.b. why called the righteousnesse of faith. 58.1.c. how it is to be sought. 436.1.b. what it is to worke righteousnesse. 176.1.c. motives thereto. 177.1.b. rules whereby. *ibid.*d. whether the heathen did it not. 176.2.d

Rome, whether a true Church. 32.1.c. 329.1.a. 389.1.c. it never had prerogative above other Churches. 216. 1.d. it is now, and hath beene long Satans throne. 293.1.b. of our separating from it. 553.2.d. we may not admit reconciliation with them. 599. 1.b.c.

Romish Clergie, right beasts. 555.1.b

Rope: of going on a rope. 396.1.c

Rule of faith with Papists. 394.2.a. the true rule. 394.2.2.541.1.a.b

S

Sabbath breakers of 3. sorts. 240.2.d. 241. 1.a. the sanctification of it twofold. 241.1.c. who must sanctifie it. 242.1.c. who changed the Jewes Sabbath. 239.2.c. and why. 240.1.b

Sacraments must bee celebrated in faith. 152.2.d. used reverently. 134.1.c. their double end. 16.2.d. double use. 17.1.b. They conferr not grace by the worke done. 578.2.d. of preparation thereto. 451.2.a. open offenders should be debarred. 556.1.d. Sacramentall phrases and the reason thereof. 152.1.d. 307.1.a

Sacrifices were used for two ends. 16. 2.c. why called gifts. 20.2.a. Sacrifices under the Gospell. 121.2.c

Saints, how to be honoured. 295.1.b. 405.1.a. Papists give divine honour to them. 404.2.c

Salomon: why his repentance is not registred. 52.1.c

Salvation onely from Christ and in the Church. 49.2.c. how Christ saveth. 594.2.a. what number shall be saved. 172.1.d. 298.2.a. what manner of persons. 294.2.d. 595.1.b. the common people deceive themselves about salvation. 595.1.c. Its not in our custody. 57.2.d. certainty of salvation. 220.2.d. its no doctrine of security. 298.2.c. It is by faith. 59.1.d. it is joyned with the use of meanes. 45. 1.d. 272. 2.c. penitent persons are bound to beleeve their owne salvation. 222.1.a

Salutations of two sorts. 216.2.a

Samson: whether he killed himselfe. 174. 1.b

Samuel: whether he appeared to *Saul* by meanes of the Witch of Endor. 626.1.d

Sanctification described. 484.2.a. parts of it. 485.2.d. whence wee have it. 485.1.c. how gotten. 487.1.c. its not perfect in this life. 203.2.a. 485.2.c. how it differs from justification. 484. 2.c. how things are sanctified. 509. 2.c. our houses. 647.1.a

Sarahs faith. 83.2.d

Satan; his knowledge of earthly kingdoms. 399.2.b. his contradicting spirit. 383.1.b. his policies for erecting his own kingdom. 293.2.c. how best vanquished. 406.2.b. fee Devill.

Schooles of the Prophets should bee maintained. 433.1.c

Scratching of the Witch condemned. 624.1.b. an insufficient proofe of a Witch. 634.2.b

Scripture: how knowne to bee Gods word. 220. 1.c. 237.2.d. how to know true Scripture and religion. 38.1.d. 234.1.c. 541.1.c. 563.2.c. whole Scripture is Christs royalty. 209.1.d. whether any of it bee lost. 562.2.d. popish distinction of Scripture. 402.2.a. Scripture is by inspiration. 492.2.a. excellencie of it. 209. 2.c. 213.2.c. Sufficiencie and perfection of it. 27.2.d. 492.2.d. Papists objection hereto answered. 394.1.b. 528.2.a. 540.2.b. 577.1.b. authority of it. 24.1.b. 493.2.b. end of Scripture. 212.1.d. who must determine of the sense of Scripture. 209. 2.b. 220. 2.b. they expound themselves. 394.1.a. how they give direction. 28.1.c. how it should be read and heard. 213.2.d. our duty towards Scripture. 392.2.c. they should not bee kept from the people. 209. 2.d. 213.2.a

Searching of our selves necessary. 411. 2.b. 419.1.a. it is much wanting. 413. 1.b. motives to it. 414.1.b. 418.1.c. whereby it must be made. 414.2.c

Security twofold. 272.2.c. Secure persons in a dangerous case. 204. 2.b. 211.1.b

Seeking of God, by foure actions. 31.2.a

Selfelove an occasion of learning witchcraft. 608.2.d

Scuses outward should be well ordered. 398.1.a

Separation is of three sorts. 574.2.a

Separation from Gods Church a great sinne. 577. 1.b. what separation is lawfull. *ibid.*d. for what errors a man may separate. 574.1.a

Sermon: whether one may preach the same sermon often. 290.2.d

Service in generall described. 492. 2.d. kinds of service. 494.1.a. service to man described. 511.1.a. motives to it. *ibid.*c. God will be served herein. 582.1.c. Servants of God: why some are, some are not. 36.1.a. dignitie of Gods servants. 481.2.a. motives thereto. 210.1.b. 212.1.b. wherein we must shew it. 212.1.d. 496.2.c. whether Gods servants can bee reduced by false prophets. 216. 1.b. Servants of the devill. 35.2.c. wicked servants are terrible. 49.1.a

Servants duties to their masters. 697.1.c. of bond-servants. 697.2.a. whether lawfull among Christians, and how. *ibid.*

Severity towards some offenders. 587. 1.c

Shrift a Popish picklocke. 583.2.b

Sybils of Greece were famous Witches. 628.2.d

Sicke mens duty for recovery. 181.1.a

Sicknesse comes from God. 319.1.b

Signe in mans body a feigned thing. 622. 2.c. 659.2.d. 660.1.a

Sinne: how it came into the world. 495.1.a. how God wils it. 197.2.b. 494.1.b. the power of sinne in inficting. 57.2.b. 446.2.c. for destruction. 48. 2.c. it makes a man worse than a beast. 195.1.d. it makes Gods presence dreadfull. 448.2.1.451.2.b. why it so abounds. 384.2.c. kindes of sinne: of ignorance. 586.1.a. of infirmity. 586.1.b. of malice. *ib.* sinnes secret, private, and publike. 586.1.d. sin against the holy Ghost. 586.1.c. most secret sinnes knowne to God. 21. 1.d. remedies against them. 602.2.c. 509.2.b. 322.2.c. to live in sinne the greatest misery. 143.1.d. our duty in regard of sinne. 324. 2.d. 330.1.c. motives to leave sinne. 326.1.a.64. 1.a. 597.1.c. how to get victory over sinne. 120.1.a.d. watchfulnesse against sin. 330.1.c. whether a Church or a man may live and not sinne. 286. 2.c. 335.1.b. difference of Gods children from the wicked in sinning. 551. 2.c. 566.1.b. 572.1.c

Sinners: Gods mercie to them if they repent. 166. 1.d. grievous sinners moved to repentance. 302.2.a. 246. 1.a. 531.1.a.

Slanders against Gods children ordinary. 285.1.a. from whence they come. 285. 1.c. patience under it taught. 315.1.d. diffwasives from slandering. 327.1.b

Sleepe spirituall. 53.2.b. kindes of it. *ibid.*d

Sobriety in the use of the creatures. 586. 1.c

Sodome her sinnes. 521.2.d. 635.1.c

Some of God became man. 496.1.b

Sonnes duty to their Parents. 695.1.d

Soule a precious thing. 628.1.c. its not by propagation. 585.2.a

Soulders in a campe should have preaching. 181.2.a

Speaking of others: our duty. 278.2.d. of speaking of our selves. 568.1.a

Spirit of God: how to know whether wee have it. 576.2.a. motives to get it. 576.1.d. whether a man may abide in places haunted by evill spirits. 274. 1.a

Starres: their magnitude. 659.1.b. what ordained for. 471.2.c. whereby they worke. 622.1.c. whether they incline the will. 662.1.c. 2.d. what kinds of causes they are. 620.2.b. whether they be causes of warre, famine, plague, &c. 476.1.d. 656.1.a. what signes they are of things to come. 655.2.c. why Christ is called a starre. 326.2.a. why Ministers are called starres. 250. 2.d. they must be fixed stars. 561.2.c. 562.1.d

Stone: an ancient use of the white stone 307.2.a

Strangers: how to live as strangers in the world. 72.1.b

Students duty. 9.2.a.434.1.a. 552.2.b. 569.1.d. 622.2.a. Their great fault. 391.2.a

Subjection, servile and civill. 436.2.c

Succession in person no true note of a Church. 389.1.d

Suffer: comfort in suffering for Christ. 222.1.d

Sunne: the magnitude of it. 659.1.b. uses of it in the world. 253. 1.d. 2.b. Christ the Sun to the Church. 253.1.d

Sunday, the Lords day and why. 239.2.a

Supper of the Lord: how celebrated. 152. 2.d. end of it. 556.1.d. unworthy receivers. 152.1.b. whether any should be put from it. 154.1.d. why called a Sacrifice by some of the Fathers. 229. 2.d. and the Masse. 240.1.a. Papists overthrow it. 509.1.b

Suspitions a godly suspition of our selves. 321.1.d

T

TAble of the Lord neglected. 37.1.c. fee Supper.

Teachers in the Church should bee called. 515.2.a. fee Ministers. how to discerne false teachers. 266.1.b. how to oppose our selves against them. 516.2.b. covetous teachers cliphaied. 650.1.b. fee Prophets.

Temptation: from God described. 112. 2.b. 370.2.d. how it differs from Satans. 112.2.c. kinds of Gods temptations. 113. 1.a. ends thereof two. 115.1.d. how farre God proceeds therein. 115.1.a. 121.1.d. How to stand in temptations. 5.1.a. 115. 1.c. 211.1.d. 128.2.a. how temptations come. 372.1.d. freedome from all temptations no good estate. 409.1.d. herein wee may best judge of our estate. 428.1.c. Temptations on the right hand most dangerous. 190.2.b. 299.1.d. 298.1.d.2.c. how God delivers his children from temptation. 549. 1.c. 406. 1.b. 409. 1.a how man tempts God. 375.2.d. 394.1.c. five waies of tempting God. 395.1.b. how Satan tempts men. 376.2.d. 377. 1.b. 407.2.c. hee is limited therein. 291.2.d. why called the tempter. 379. 2.c. his craft in tempting. 378. 2.d. 380.1.d. 383.1.d. 391.1.b.2.b. 392. 2.a.398.1.b

Our duty in regard of Satans temptations.

I. Prepare for them. 113.2.c.371.2.b. 380. 2.a. daily. 396. 2.d. II. Watch in prayer against them. 379.2.d. III. Observe our inclinations. 381.1.c. IV. Draw neere to God. 380. 1.a. V. Believe not Satan when hee speakes truth. 382.2.b. VI. Doe nothing he bids. 388.1.c. VII. Be resolute in withstanding. 387.2.d. VIII. Goe to the written word. 384 1.d. IX. Upon victory in one temptation prepare for a new. 387. 2.d. X. Doe not reason with him when hee growes violent. 422.1.d

Tenths: whether now due by Gods law. 515.2.d

Tents: a double use of tents. 74.2.a

Thirst spirituall required. 553.2.c

Threatnings of punishment be conditionall. 278.1.c. 319.2.a. they ought to be regarded seriously. 378.2.b

Thrones of Satan. 293.2.b

Time should be well spent. 10.1.b. set times for religious exercises. 202.1.d

Toleration of false religion, unlawfull 223.2.

Torture in examination. 623.1.c

Traditions, how farre allowed. 68.1.d. 562.2.d. Popish arguments for them dicussed, 542.2.b

Tranquility of mind. 489.2.b

Travellers: how a man may travell lawfully. 65. 1.a. 191.2.b. caveats to them. 171.1.b. 191.1.a. who travell unlawfully. 65.2.d. 191.2.d

Trance described. 298.2.a.c. and where

of. 238.2.c. difference betweene divine and diabolicall. 629.1.a
Tree of life. 282.1.b. how to become trees of righteousnesse. 559.2.c
Tribulation joyned with grace. 283.2.d
Trinity in the Godhead. 493.1.d. plurality of persons shewed. 459.2.a
Troubles must be,and why. 474.2.a
Truth described. 354.2.d, how to hold it fast. 302.2.b. Gods care to certifie his Church of his truth. 243.1.c
Triall of grace in the godly. 42. 2.b. 348.1.d. they must be expected. 287. 2.d. how to stand in fiery trials. 150. 2.a

V

VAlour and manhood a gift of grace. 149.2.c. 2 fruit of faith. 181.2.a
Vbiquitaries confuted. 82.1.a
Visibility no true marke of the Church. 308.2.c
Visions diabolicall twofold. 397.1.d
Vivification described. 486.1.b
Unbeleefe is mixed with faith. 157.2.c. it is a grievous sinne. 222.2.d. 522. 2.a. signes and fruits whereby to discerne it. 524.2.c. it must bee striven against. 158.1.b. how to repent of it. 524.2.b. Satan would bring us to the practice of it. 382.2.b
Uncleanesse threefold. 588.2.d. what ceremoniall uncleanesse figured. 589. 1.d
Understanding in God, and man; how they differ. 172.2.b
Unfaithful to God of three sorts. 290.1.b
Ungodlinesse handled. 537.1.a. 555.1.a. its common. 517.2.c. five notes of it. 565.1.a
Union mysticall betweene Christ and us declared. 257. 1.d. benefits from it. 258.1.b
Universality no good note of true religion. 51.1.d
Universall calling confuted. 165.2.d. 333. 1.a
Universall grace confuted. 110.1.d. 280. 1.b. 281.2.c. 333.1.a. 334.1.b
Unkind to God. 100.1.a
Unregenerate: all they doe is sinne. 19. 2.a
Vow of Baptisme must be kept. 290.2.a. of childrens vowes. 696.1.b

W

WAies of God. 549.1.d. way of life which and who walke in it. 6. 1.a. 18.2.c. 161. 2.c. a way for Christians in regard of offences. 589. 2.b
Wait on God. 164.2.d
Walke with God, what it is. 25.1.b. 246.2.b. motives to it. 25.2.a
Wantonnesse. 518.2.b
Warre lawfull for Christians. 175.2.a. of assaulting warre. 176.1.a. how to make warre. 165.1.c. how to overcome in warre. 181.2.d
Watchfulnesse of a Christian. 330.1.c. rules of it. 535.1.a
Wicked have bloudy mindes towards the godly. 187.2.a. 195.2.d. they reape benefit by them. 158.1.d. they have outward blessings from God. 53.2.d. they blesse themselves in their estate. 285.1.d. they cannot endure Gods presence. 448.2.d. how they judge of the world. 322.2.c
Wife: duties of the wife. 629.2.b. the wives sinnes. 693.1.a. duty of the wife in the family. 700.1.c. whether she may give almes without the husbands consent. 700.2.b
Will of God twofold. 298.2.b. God accepts the will for the deed. 111.2.a. mans will by nature hath not power to receive grace. 528.1.a. it cannot refuse effectuall grace. 591.2.a. will sanctified. 486.2.c. will created and regenerate compared. 527.2.d. see Freewill.
Wisdome: whence get true wisdome. 593.2.d
Witchcraft described. 607.2.b. invented by the devill. *ibid.* c. practised by his helpe. 609.1.c. yet limited herein. 614.1.b. end of Witchcraft. 608. 2.b. why God permits it. 613.2.d. Ground of Witchcraft. 614. 2.a. kinds of Witchcraft. 616. 2.d. Divining. 617. 1.a. Operative. 629.2.b
Whether a true believer may be bewitched. 387.2.b. 646.1.a. of preventing Witchcraft two preservatives. 646.1.a. Restoratives for the cure of Witchcraft. 647.1.d. for whole countries. 647.1.d. for particular persons. *ibid.* 2.c
Superstitious remedies scanned. 648.1. Exorcisme. 648.1.c. The name Jesus. 649.2.b. Reliques. 650.1.a. signe of the Crosse. 650.1.d. Hallowed things. 650.2.a
Witch described. 636. 2.d. the thing that makes a Witch. 637. 1.c. proved to bee. 637.2.b. objections answered. 638. 2.c. Witches make a covenant with the devill. 614. 2.a. 628.1.b. an expresse covenant. 615. 2.b. secret covenant. 616.1.b. objections against this covenant answered. 640.2.a. kindes of Witches. 637. 2.b. good and bad. 638.1.a. the good Witch the worser. 638. 1.b thee should die. 652.2.a
Witches cannot be turned into hares or other creatures. 611.2.d
Witching by sight confuted. 632.1.a
How Witches know what is done a far off. 617.2.b
Whether the Witches of our time bee such as *Moses* law condemned. 640. 1.b. how to discover a Witch. 642. 1.a. Presumptions of a Witch. 624. 1.c. Insufficient proofes. 641.1.d. of casting into the water. 643.1.b. & d. True proofes. 643. 2.a. punishment of a Witch: death. 639.1.c. 650.2.d. why. 639.2.b. 651.1.a.b. objections answered. 651.2.c.
Witnesse: a faithfull witnesse to God. 221.1.d
Women partakers of saving graces. 84. 2.a. they may not teach publikely. 313.2.d. nor baptize. 314.1.b. whether a woman may governe a kingdome. 314.1.c
Wonders of two sorts. 609.1.d. True Wonders: see Miracles. lying wonders done by Satan. 610.1.c. twofold illusions. 611.1.b. reall workes 612. 1.a. working of wonders cannot commend a man to God. 613.1.d
Word: words of themselves have no vertue in them. 631.1.a. how *Word* is taken in Scripture. 385.1.c. wherein stands the force of Gods word. 632. 1.c. how its made a charme. 633.1.a. it is Christs sword. 251.2.b. the best weapon against Satan. 348.1.d. 402. 2.a. how it works in the elect. 252. 2.b. in reprobates. 251.2.c. how naturall men esteeme of it. 237. 2.c. 322. 2.c. what to judge of those that fret and rage against it. 252.1.b. the written word is profitable to the Church. 247.2.c. exercise therein private and publike. 305.2.b. it should not bee kept from Gods people. 284.1.d. how to keepe the word in mind. 332.2.c. contempt of the word a grievous sin. 384.2.a
Workes of God must bee reverenced, though they seeme against reason. 248.1.b. good workes: foure things required therein. 312.1.d. their extent. 484.1.d. 321.2.d. how they are necessary to salvation. 321.2.c. motives to abound in good workes. 321. 2.d. works imperfect how accepted. 262.2.d. worker first accepted, then the worke. 19.1.c
World, a deadly enemy to religion. 398.2.c. how God governes all the world. 656.1.d. his particular stroke in the second causes. 657.1.a. end of the world not knowne. 467.2.c. conjectures thereof and prophecies discussed. 469.1.c. signes of it set downe. 470.1.d. the starres cannot shew it. 472.1.a. 473.1.d. it may not becuriously sought into. 472.2.c. why God will have it unknowne. 463.2.d. prophane still in his bodie. 231.2.a

Y

YOung mens duty. 18.1.a. an admonition to them in their sports. 126. 1.b. much subject to rashnesse. 139.1.c

Z

ZEale described. 365.2.d. kinds of zeale. 366.1.b. fruits of zeale. 366.1.d. zeale required for Gods glorie. 548.1.b. found zeale will not decay. 131.1.c

profitable considerations about the end of the world. 474.1.b
Worship in generall described. 493.1.c. civill worship. 493.1.c. 508.2.b. how it differs from divine worship. 493.2.c. Divine worship. 493.1.d. 498.2.a. ground of it. 596.2.d. wherein it consists. *ibid.* kinds of it. 503.2.a. 508.2.c. inward worship stands in two things. 518.1.a. outward worship required. 130.1.d. with what gesture. *ibid.* and 346.2.b. worship and service must goe together. 495.2.c. manner of worshipping. 181.b. 255.2.a. properties of it. 346.2.a. it must be given to God onely. 404.1.d. 509.2.a
Worship of God in Images discussed. 507.1.a. Popish objections refuted. 507.2.d. Papists overturne true worship. 508.2.d
Wounds: whether Christs wounds remaine still in his bodie. 231.2.a

A Table of choice places of Scripture explaned or vindicated in this Volume.

The Pages begin at the Commentarie upon *Hebr.* 11.

Ch.	Vers.	Pag.
	Genesis.	
1	7	557.1.d
	14	621.1.d
3	15	536.2.d
4	14,16	16.2.a
6	5	331.2.c
14	13	72.2.a.b
15	12	238.2.b
	16	67.2.d
19	8	306.1.c
20	12	675.1.b
22	1	114.1.c
	12	113.2.b
	18	108.1.d
27	28,29	126.1.d
29	23,25,27.	681.2.d
30	37	632.1.b
36	21	148.1.b
43	34	547.1.a
44	5,15.	619.1.d
47	31	129.2.c
48	16	127.1.b
	Exodus.	
2	3	135.2.d
3	14,15	218.1.a
4	22	261.1.b
12	27	151.2.c
18	21	149.1.b
20	5	506.2.d
	12	122.2.a
22	18	607.1.a
	16,17	685.1.b
23	11,23	150.2.d
32	4,5	507.1.a
	32	271.1.c
	Leviticus.	
18	6	673.2.b
	18	677.1.c
19	23	559.2.b
26	26	386.1.b
	Numbers.	
23	23	630.1.b

Ch.	Vers.	Pag.
	Deuteronomie.	
6	13	402.2.c
9	1	91.1.d
17	19	154.1.a
20	5	647.1.b
25	5	677.1.d
30	6	581.1.b
32	40,41	35.1.b
	Iudges.	
11	31	164.2.c
	I. Samuel.	
22	2	65.1.d
28	8,9,10	626.1.c
	II. Samuel.	
13	13	675.2.a
	I. Kings.	
21	3	60.1.a
	II. Kings.	
2	12	182.1.a
	21	950.2.b
5	18	300.1.b
13	21	650.1.b
23	25	490.2.c
	II. Chronicles.	
15	15	490.2.c
23	1,2	538.2.a
26	20	538.1.d
32	31	113.2.b
	Hester.	
9	17	240.2.c
	Iob.	
1	16,19	612.1.b.c
33	23,24	492.1.a
	Psalmes.	
2	10,11	223.2.b
4	6	217.1.d
		253.2.d
10	4	565.1.a
21	3	179.1.d
37	25	192.1.d
39	12	73.2.a
40	6	214.2.d

Ch.	Vers.	Pag.
45	7	328.1.a
	9	105.2.a
	10,11	66.1.b
51	2	224.2.c
58	5	614.2.b
69	9	366.1.a
	28	336.1.d
82	1	539.2.c
97	11	67.1.a
99	5	255.2.a
116	11	33.2.d
119	8	160.2.b
135	1	8.1.d
139	21	278.1.b
	Proverbs.	
3	12	365.1.c
10	7	8.1.d
16	31	248.1.a
	Ecclesiastes.	
10	11	629.2.d
	Canticles.	
8	6	187.1.c
	Isaiah.	
2	4	175.2.d
8	13	509.2.c
11	4	251.2.c.d
	6,7	76.2.c
22	22	338.2.c
42	3	46.1.b
47	11,12,13	471. 2.b
50	4	431.1.c
53	10	355.2.a
58	18	311.1.d
60	10	538.1.a
	Ieremie.	
1	10	537.2.d
10	23	663.1.d
	Lament.	
3	26	58.1.d
	Ezechiel.	
18	24	271.2.a

Ch.	Vers.	Pag.
	Daniel.	
2	34	161.1.d
4	30	613.1.b
	Hosea.	
1	2	300.1.d
		681.1.a
2	18	217.1.b
	Amos.	
4	12	276.2.c
	Micah.	
6	7,8	27.2.a
7	19	161.2.b
	Zephanie.	
2	1,2	411
	Haggie.	
1	6	547.1.a
	Malachie.	
1	3	126.2.b
3	1	208.1.d
	Matthew.	
2	23	339.1.c
4	10	508.1.d
5	20	55.1.a
	39	175.2.c
6	14	316.1.d
7	13	101.2.d
8	11,12	199.2.a
10	34	136.2.a
11	18	136.2.a
12	27	648.2.c
13	30	264.2.a
16	18	270.1.d
	19	305.1.a
17	16	537.1.a
	20	162.2.d
18	6,7	299.1.a
	18	502.1.d
19	21	61.1.d
	24	142.2.a
	29	144.2.a
	37	345.2.b
28	18	209.1.a
		Marke.

Ch.	Verſ.	Pag.
	Marke.	
1	12	373.1.a
10	21	302.1.d
16	17	649.1.c
	Luke.	
1	32,33	338.2.d
2	29	198.2.b
8	13	271.2.c
	15	214.2.c
9	23	505.1.d
	62	105.2.d
10	23,24	198.2.a
12	21	284.2.a
13	3	504.2.b
	24	107.2.b
14	23	223.2.c
		264.2.b
16	23	66.2.a
	John.	
1	14	496.1.b
	29	152.1.a
	51	408.2.a
3	5	500.2.d
	13	22.1.b
	16	497.2.d
5	39	213.2.b
6	54,55	257.2.c
8	27,28	270.2.a
	56	3.1.d
10	22	240.2.c
	29	209.1.b
14	19	256.2.d
15	14,15	37.2.b
16	13	259.2.a
21	25	92.2.d
	Acts.	
1	7	240.2.a
2	42	573.2.c
5	15	650.1.b
7	51	345.1.c
15	20	300.2.c
17	28	68.2.a
19	12	650.1.b
20	21	434.2.c
	35	590.1.a
23	9	539.1.c
	Romans.	
3	28	499.2.a
4	5	571.1.b
6	12	571.1.c
9	7	118.1.c
	13	225.1.c
10	3	56.1.d
11	15	166.1.1
	20	560.1.b
	29	270.2.c
12	10	582.2.a
13	7	177.2.a
	8	537.1.d
15	16	252.2.b
	I. Corinthians.	
2	15	37.2.c
		575.1.d
5	5	156.1.c
6	2	325.2.c
7	5	671.2.d
	20	512.1.c
	23	537.2.a
	31	73.1.c.101.
		2.a.143.2.c
	32	67.2.1.a
8	4	218.1.c
		302.1.a
10	2	161.2.a
	3	3.2.a
11	3	314.1.d
	5	313.2.d
	6	209.1.b
	10	260.1.d
13	5	59.1.a
14	24,25	430.1.d
15	20	20.1.a
		182.2.b
	28	592.2.d
	33	68.2.a
	55	95.2.c
	II. Corinthians.	
3	6	252.1.a
4	16	91.2.b
	27	233.2.d
5	19	266.1.a
	20	301.2.c
	21	57.1.c.d
13	5	265.2.a
	Galatians.	
3	1	611.1.c
		625.1.b
4	23	89.1.a
5	1	501.2.d
		527.1.d
	6	490.1.d
	12	582.1.b
	15	510.2.d
	Ephesians.	
3	18	486.1.d
4	1	484.1.d
	5	261.1.d
5	2	562.1.b
	14	534.1.c
	30	355.2.b
6	16	165.1.d
	Philippians.	
2	9	352.2.c
	10	649.2.d
	15,16	244.2.c
4	5	582.2.d
	I. Theſſalonians.	
5	23	54.2.b
	II. Theſſalonians.	
2	4	329.1.d
	6	612.2.b
	I. Timothie.	
1	19	513.1.a
2	15	505.1.a
3	8	68.1.d
	9	294.2.b
	15	216.2.c
4	4	650.2.b
	8	284.1.c
5	1	311.2.c
	11	672.1.a
6	17	80.2.d
	II. Timothie.	
3	8	184.1.d
	Titus.	
1	12	68.2.a
	Hebrewes.	
6	2	285.1.d
9	12	522.1.c
	12,13	277.2.d
4	2	200.1.1
	13	565.2.b
12	2	136.1.a
	17	122.2.d
	Iames.	
1	13	112.2.c
	14,15	571.2.d
2	21	55.1.1
		115.2.b
	26	490.2.a
4	7	406.2.b
	I. Peter.	
1	5	72.1.b
3	18	51.2.d
	20,21	49.2.b
5	8	377.1.b
	II. Peter.	
2	5	50.2.c
3	8	469.2.c
	I. John.	
2	22	497.1.a
3	9	270.2.d
		591.2.a
4	1	265.2.a
	Jude.	
	14	184.1.d
	Revelation.	
10	8	431.1.d
11	8	532.1.c
13	8	2.1.c
	11	430.1.b
16	13,14	480.2.c
18	2	163.1.a
20	6	189.1.d
21	10,21	80.1.d

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